

AUTOBIOGRAPHICAL NOTES  
LETTERS AND REFLECTIONS



THOMAS SMYTH, D. D.

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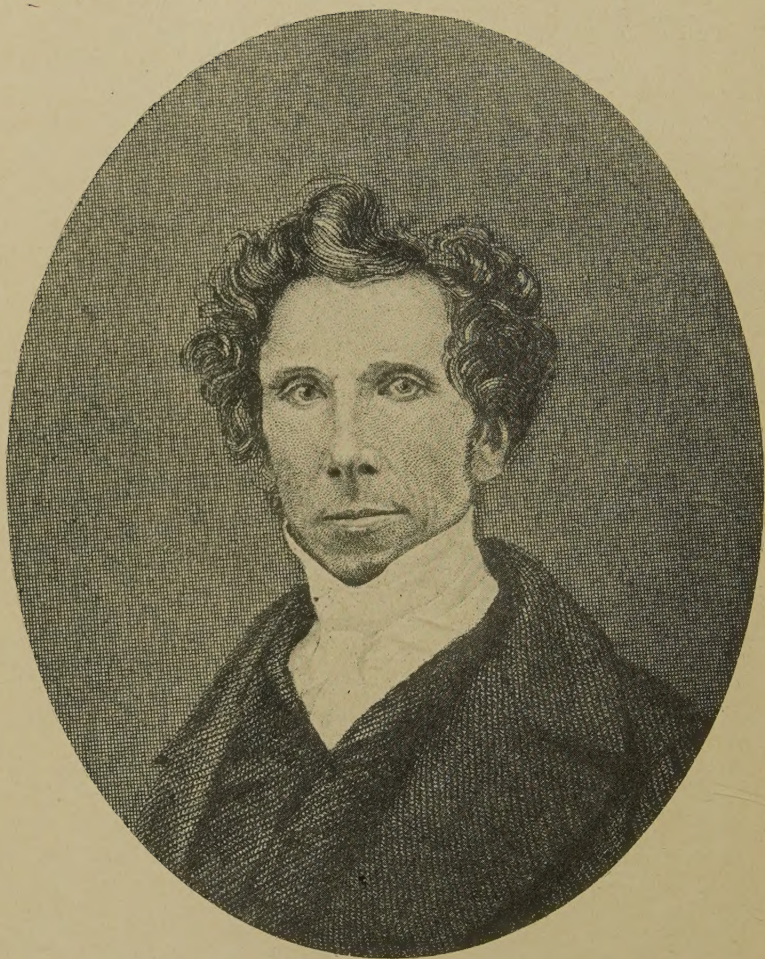












THOMAS SMYTH, D. D.

From engraving made in Edinburgh in 1851  
as frontispiece for his book 'The Unity of the Human Races.'



# AUTOBIOGRAPHICAL NOTES, LETTERS AND REFLECTIONS

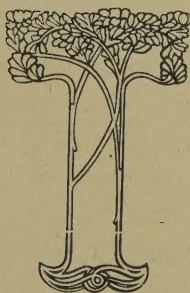
BY

THOMAS SMYTH, D. D.

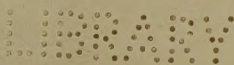
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EDITED BY HIS GRANDDAUGHTER

LOUISA CHEVES STONEY



CHARLESTON, S. C.:  
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1914



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## ERRATA

## Page

- 4, note lacking; Ann Magee was the daughter of James of Saintfield.  
55, note, for Rushington, read Lushington.  
148, 154, for Wm. Smith, Jr. read Sr.  
164, line 6, for Secession read Session.  
174, for Dr. W. S. Palmer, read Plumer.  
199, for Danna read Dana.  
285, for Elder-ship read Eldership.  
241, references lacking—351, 352; 356-378; 257-262.  
240, for F. G. Lorimer read J. G. Lorimer.  
296-300, Bibliog. Articles omitted, Rev. of Book of Dis., *Memp. Pres.*,  
1873. Loss of the Steam Packet *Home*. Revivals, 1858. Slavery,  
*Journal of Commerce*, 1861.  
316, for Armenian read Arminian.  
360, after United read States.  
426, for meditator read mediator.  
619, note 5, after dioceses read of the Episcopal Church.  
659, for Commodore, read Commander.  
730, note, for Charles read Alfred R. Stillman.



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## PREFATORY NOTE.

The memoranda from which this volume has been compiled were collected by Dr. Smyth in three bulky volumes with the evident intention of some day writing the full story of his eventful and unusual life. The greater part of the early recollections was written apparently in the Summer of 1839, but was largely added to by notes and interpolations when the work was resumed in the Summer of 1859. The early work ends abruptly and a note shows the change of date.

It has been impossible from the nature of the material to construct an orderly narrative, and great difficulty has been experienced in making the necessary omissions. Numbers of letters dealing with Dr. Smyth's many religious publications, with the history of the Second Presbyterian Church of Charleston and of different religious Societies and organizations, have of necessity been omitted, as the desire of such of Dr. Smyth's family as have been engaged in this work, has been to present as far as possible a picture of the man for the better understanding of his descendants. His literary work received the seal of approval from his contemporaries and requires no comment here, his work as a Minister of the Presbyterian Church is told by his successful ministration of more than forty years in the old Second Church of Charleston. The influence of his life is still strong and his memory still green in the hearts of men.

This brief prefatory note cannot close without a word of heart-felt regret that this work could not have been done as originally planned by Mrs. Smyth, by the Reverend John William Flinn, D. D. Although he had never known Dr. Smyth he was so completely in sympathy with the older man's thought and work, and had from much talk with Mrs. Smyth and her daughter, his wife, so filled himself with the spirit of this Autobiography, that it became the great but unfulfilled desire of his later years to make a real book of the scattered notes and letters. We owe to him the careful revision of Dr. Smyth's most important religious publications—it is an irreparable loss to all concerned in the work that he should not have lived to complete the "Life." To him is affectionately dedicated what little share the editor has in this book.

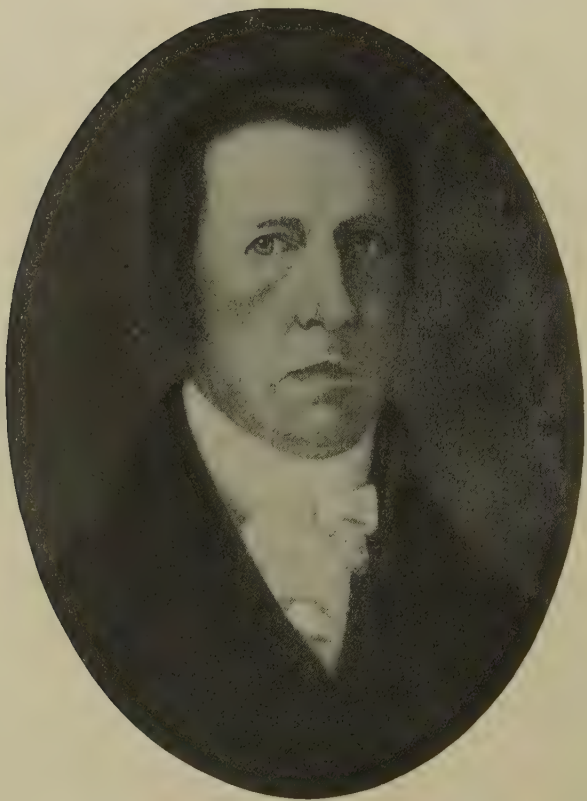
Louisa Cheves Stoney.



Most appreciative thanks are due to many (friends now even if strangers formerly,) who have readily and heartily lent their aid to the editor in the onerous task of arranging these papers for publication. Chief among those to whose help is due any real understanding shown in the editing of the important passages relating to the history of the Presbyterian Church and the great men of her past stands the Reverend Joseph Heatly Dulles, Librarian of Princeton Seminary, whose information has been so clearly given that even ignorance could not err in the transcription thereof. The Reverend Thornton Whaling, D. D., L. L. D., President of Columbia Theological Seminary, has also most cordially aided by reference to the Smyth Library as well as the records of the Seminary. The Charleston Library, with its invaluable collection of newspapers and rare pamphlets has been of incalculable aid; also the library of the South Carolina Historical Society.

Space does not permit the publishing of a full list of the others to whom the editor has had recourse; but all, whether ministers, old members of the congregation of the Second Presbyterian Church, old friends or new, have the very sincere gratitude of the editor.

EARLY  
RECOLLECTIONS AND  
LETTERS



SAMUEL SMITH.

From a portrait in the possession of the Family.



## EARLY RECOLLECTIONS AND LETTERS.

Joseph Smyth      My Grandfather's name was Joseph Smyth, a  
died at the advanced age of 96. He had five sons of whom  
Samuel, my Father, was the second—born on  
Samuel Smyth  
or Smith      Wednesday morning August 11, 1763, and  
brought up to his father's trade which he followed  
for many years, until he entered into the Grocery and Com-  
mission and Tobacco Manufacturing business.

In early life he had enlisted as a soldier in consequence of  
some misunderstanding at home. He remained in the army a  
year. The knowledge of military tactics thus acquired, his  
activity which was such as to secure his promotion, together  
with that honest indignation which he felt against the oppres-  
sions of his country, prepared him to take a  
Rebellion  
of 1798.      prominent position during that struggle (1798),  
which had it been successful, would have been  
regarded as a glorious revolution but which as it was abortive  
is now stigmatized as a vile rebellion. He took an active part  
in the scenes of that eventful period. He was appointed to a  
command and was frequently out in the nocturnal efforts nec-  
essary to carry on the designs of the Irish Volunteers—and  
afforded a harbour beneath the floors of his house for the  
arms which had been provided. On the defeat of the King's  
party at Ballynahinch, a small town near Belfast, this latter  
town was placed under military law—the houses searched and  
ordered to be shut—& many of the inhabitants seized, impris-  
oned, summarily tried, executed or transported. Among those  
thus suddenly taken from their deserted and unprotected  
families, was my Father. He was carried to the Castle where  
he found many of the most respectable members of the Com-  
munity under the charge of a soldiery, infuriated by defeat  
and with positive orders, should there be the slightest symp-  
toms of a disturbance in the town, to kill each man his  
prisoner. Some of these unfortunate men were subjected to  
the tyrannous and arbitrary power of military despotism, but  
not being able to find any evidence against my Father, he was  
finally set free—Mr. McCracken, Mr. Orr and others who  
were executed were among his friends. Many papers of his

which I have perused and which at the time would have subjected their possessor to very summary vengeance, are worthy of being examined.

This history will account for that genuine hatred of British intolerance and cruel injustice toward Ireland, with which every member of our family seemed to be imbued.

My Father afterwards became wealthy and lived in ease and comfort. His children received all the benefits of a liberal and accomplished education, as far as they would partake of them.<sup>1</sup>

Changes in  
spelling of  
name

My Father changed his name to Smith, but, as he has told me, without any reason except the trouble of the letter y. The old family Bible still preserves my Grandfather's name in his constant orthography of Smyth. My Mother's marriage certificate still in my possession has also Smyth. I resumed the y in 1837 while at the General Assembly at Pittsburgh.<sup>2</sup> There was another Thomas Smith present with whose my letters were commingled, and confusion and mistake occasioned, and as I had only published a few local pamphlets I determined at once to restore my ancestral name. I had published or printed The Anniversary Sermon on Nature and Design of the Church<sup>3</sup>—Juvenile Missionary Papers which were monthly—and a Premium Missionary Tract.

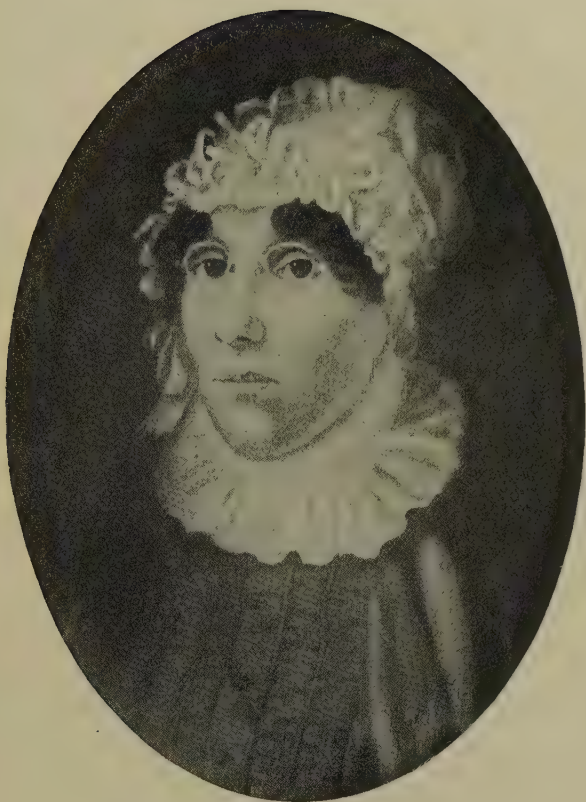
Ann Magee.

My Mother's name was Ann Magee. Born July 27, 1772. Her family were from Scotland as my father's were from England. She was married to my father January 18, 1793. She died in Vincennes, America, on Aug. 23 A. D. 1832, after a lingering illness. Her father I can just recollect on a visit to town. He was then more than one hundred years of age, and died aged 106 without any previous sickness, suddenly falling back as he was getting into bed at night, after having walked round his farm that day.

<sup>1</sup>My Father was for many years a ruling Elder in the Church of the Rev. Dr. Hanna, father of the now celebrated Dr. Wm. Hanna. All my relations or kindred were either ruling elders or wives of such, and my uncle the Pastor of the Presbyterian Church in Lurgan.

<sup>2</sup>The General Assembly of 1837 met in Philadelphia, that of 1836 in Pittsburg. The first document signed Thomas Smyth in existence is an entry in the Church Session Book dated January 1837. A letter from Dr. Witherspoon (see page 158) shows that Dr. Smyth did not attend the Assembly in 1836, that of 1837 he attended as shown by his tract on the Charleston Union Presbytery.—Ed.

<sup>3</sup>In 1834 see vol. V, p. 31, Smyth's Works.—Ed.



ANN MAGEE.

Wife of Samuel Smith.

From a portrait in the possession of the Family.



My Mother's brother was the Pastor of the Presbyterian Church in Lurgan, County Armagh in Ulster, Ireland. He was the only husband of Mrs. Magee<sup>4</sup> who so largely endowed the Presbyterian Ch. in Ireland. He was a man of remarkably fine form and appearance and strength. I have heard of his once encountering and mastering a bull in a field. He was also a man of great refinement and gentlemanly manners, and his society therefore much sought after. He left Mrs. Magee a widow. She was a Miss Stuart descended from a Scotch Royalist family who on account of their connection with the Pretender were obliged to leave and forfeit their estate. She had one brother a General, and the other a Colonel in the army in India. Both served full time and retired on full pay. Both remained unmarried and died intestate. The general lived longest and had sent for a lawyer to make his will, sending Mrs. Magee to visit a friend—(they lived together in Lurgan, where they spent the Winter—travelling during the Summer)—when he was seized with apoplexy and never spoke. Mrs. M. became therefore sole heir which she would not have been by will, as both brothers were irreligious and probably infidel. She then removed to Dublin and became a member of the Rev. Mr. Richard Dill's church, and a most liberal patron to him and his church and to every good cause. She principally erected and endowed the Schools of the present handsome Ormond Quay Church—gave \$2,500 to the Free Church Fund and left to Mr. Dill—besides unknown bounty while alive, to Dr. Henry, her physician, and to Mr. Greer, her counsellor, \$25,000, besides large living benefactions—left \$100,000 and upwards to found the Magee College at Derry, and several hundred thousand dollars to The Home and Foreign Missions of the Presbyterian Church.

Magee  
College.

She made a yearly visit to my father's house and was very partial to my mother. She called me her favourite, as resembling one of her two sons (and only children) who died in the army. James, the eldest, left our house to prosecute his voyage to India (Bengal) as an army Surgeon. I remember him well as a most noble hearted young man. He died there of hydrophobia, from the bite of his own dog. She was thus left childless and very much broken in heart, though a woman of unbounded energy and self-countrol. The Diary of her son's sickness and death as kept by a brother Physician, came unintentionally to her knowledge and possession and was very

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<sup>4</sup>The following account of Dr. Smyth's aunt, Mrs. Magee, was written in 1859.—Ed.

frequently perused in lonely grief. She was a great reader, exceedingly smart and witty, equally proud and sensitive and full of hospitable generosity. I frequently spent part of vacation with her while a boy.

In 1844 I visited her at Dublin and spent six weeks in her house and was, I think, instrumental in deciding her to endow a Presbyterian College. She was very liberal and kind to me and urged me much to remain in Dublin, where the Adelaide St. Church was vacant, and would, she thought, and others said, no doubt have called me. My organ, which cost \$750 altogether, was originally her gift. Had I done this, I might have inherited largely, as she seemed to doat upon me. But this I could not do. Some considerable time after and under various influences, she made her will<sup>1</sup> and being made to believe I would not survive her, she left me only \$10,000. When she became ill, however, she wrote for me, and I was in Edinburgh on the way to see her, when at breakfast, at Dr. Chalmers', with Drs. Candlish and others, I heard incidentally she was dead. She is buried at Harold's Cross Cemetery, where she pointed out to me her intended grave, and where, near to her, the Rev. Mr. Dill has since been buried. He left largely to the Magee College, being a bachelor.

My Mother inherited a peculiarly sensitive disposition from her mother, of whom she was the youngest child. This lady had lost a very favourite and promising son, while at College. From the shock given by his death she never recovered. She gave herself up to grief. She spent her time in melancholy, retiring from all interest in the family arrangements and most generally eating alone and at unusual hours. At midnight she would be discovered, wandering in the neighboring graveyard, or weeping over the grave of her buried Son. She soon became herself a tenant of the same lone and silent habitation, where in ashes she lies commingled with him, at Saintfield, near Belfast.

"Oh! she was changed  
As by the sickness of the soul; her mind  
Had wander'd from its dwelling, and her eyes  
They had not their own lustre, but the look  
Which is not of the earth; she was become  
The queen of a fantastic realm; her thoughts  
Were combinations of disjointed things;  
And forms impalpable and unperceived  
Of others' sight familiar were to hers.  
And this the world calls frenzy; but the wise

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<sup>1</sup>See "Mrs. Magee's Will."—Ed.

Have a far deeper madness, and the glance  
 Of melancholy is a fearful gift;  
 What is it but the telescope of truth?  
 Which strips the distance of its fantasies,  
 And brings life near in utter nakedness,  
 Making the cold reality too real!"

His Mother. The same tender sensibility, the same susceptibility to deep emotion, characterized my Mother and threw over her a soft shade of subdued melancholy. But in her this disposition was to a great extent controuled by sound judgment and the all transforming power of religious hope.

When I was young, many gentlemen of great respectability have spoken to me in the highest commendation of my Mother as of an example to her sex. I believe her, when estimated by the present shattered condition of human nature, to have been very nearly perfect. Her mind was strong—her passions deep—her principles sternly unbending in their integrity—her sense of honor most tender—and her affection unbounded. In her domestic arrangements she was systematic and regular. Everything was conducted by rule. She had a place for everything and kept everything in its place. Every hour had its prescribed duty unless when circumstances indicated a different arrangement to be necessary. To my Father she was most respectful, attentive, and affectionate. He has told me he was indebted to her for deliverance from the tyranny of one of the most violent tempers and for preservation from a thousand misfortunes and evils. To her children she was ever the mother inspiring love; the guardian overlooking them with watchful eye; the faithful disciplinarian correcting all their faults and requiring implicit subjection to all her commands. My Father I can only remember to have whipped me once, my Mother often. For every such correction I now thank her, for it was administered not in anger, but in reason—gently yet firmly. In the government of her domestics she was equally kind and regular—requiring the punctual discharge of every duty—and granting to them every reasonable indulgence.

My Mother was a keeper at home. She had a few friends with whom she kept up an intimate acquaintance. But her sphere of activity and enjoyment was her family. When I knew her, from having been a very healthy woman she had become infirm and subject to many weaknesses peculiar to her sex and her situation. My early remembrances are frequently associated with a sick-room—the windows considerably darkened—the bed curtains but partially withdrawn—my Mother



stretched upon the bed, with her spectacles and Bible beside her. There have I shed many a tear as I felt around me the solemn shadows of unknown death, and thought of being deserted by that beloved Mother.

Our Summers were generally spent at the Sea Shore<sup>5</sup> for the benefit of the country air and bathing. There would my mother, surrounded by her young group, walk afield or by the murmuring sea-beat shore, with her knitting or her parasol in her hand and talk to us by the way, causing our young hearts to burn within us.

She read considerably, often securing time when all the sewing and other duties of the family were over, in the silence of the night, to meditate on holy things and hold converse with holy men of God. How often have I seen her with Burkitt on the New Testament, opened up before her and her countenance absorbed as in the contemplation of divine things. Flavel, Owen, The Life of Mrs. Graham, Russell's Practical and Consolatory Letters, Bishop Wilson's Sacraments, Jay and such writers were her favourites.

His Father. In the afternoons my Father used to drive us all out into the country and there allowed us an opportunity to recreate and amuse ourselves. He always took great delight in our amusements and interested himself in them, and very frequently accompanied us to his meadow to fly kites and roll hard boiled and tastefully dyed eggs. Shooting marbles, spinning tops, whipping tops, hide and go seek through the extensive yard and numerous out buildings, were favourite pastimes, in all of which he took pleasure in acting as umpire and peace-maker.

But my holiest recollections of my Mother are also associated with our days of darkness and adversity. The year 1825 was a disastrous one in the commercial world. Wave after wave of trial had swept over my Father in previous years through the failures of foreign houses after the wars. This year consummated his ruin.<sup>6</sup> He was obliged to yield every thing to his creditors—to leave his own fine house, which with several

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<sup>5</sup>The Coast near Belfast is unusually beautiful and one spot, Carrickfergus, the family must have often visited. The Highbury letters of 1830 speak of Thomas having been there in 1829 and having there come to important decisions. As Carrickfergus is a most historic spot, the first landing and settlement of the Scottish Presbyterians as well as the landing of William of Orange having been made there, the impressionable young student must have derived great inspiration from the visit.—Ed.

<sup>6</sup>See letter of Samuel Smith, 1839.—Ed.

others he had built—to deprive himself of horse and gig—to submit to destitution. The only inheritance now left us was the honorable character of a too-easy and too-trusting parent—"honest Samuel Smith," being the familiar appellation by which I have often heard him distinguished. Then it was my Mother shone forth like the moon through the dark masses of surrounding clouds, in all her loveliness. With what submission did she meet her destiny! With what un murmuring calmness did she enter upon the drudgery it now became necessary for her to undergo; and possess her soul in patience amid all the comparative privations to which she was called. I had then entered upon my classical education and there was now no prospect of any ability to meet the expense necessary to continue it. It was the earnest desire of my Mother that at least one of her children should enter a profession, and in preference to all others, that of the ministry. One after another had disappointed her, and now I was her only remaining hope. Can I ever forget that night when a merchant, who was a warm friend and in profitable business, having called, it was solemnly proposed to me to relinquish study and to go into his counting house! I hesitated to comply. My Mother looked at me and said, "Thomas, if you would rather pursue your studies go on and I will work myself, if needful to secure your necessary expenses." I determined to go on and full well I know that to meet my wants and to carry me thro' the course of necessary study, she denied herself many a gratification.

Most blessed Mother! could my thanks now reach thee on thy bright throne above, I should here amid these falling tears, pour out the grateful acknowledgments of thy long cherished son.—I love to think of thee—my Mother! and of thy illimitable, inexhaustible love. I delight to retrace thy memory and to dwell upon that sadly serious countenance, furrowed with the lines of anxious thought and wrought into the fixed expression of long-endured infirmities. Thou art now, my Mother, where thou didst so often wish to be, even where the wicked cease from troubling and the weary are at rest. It is my consolation that a letter giving an account of my marriage and my call to a settlement in the ministry, and containing an expression of my filial regard, found thee in thy unanticipated illness, still sensible; that thy last words and thy latest thoughts were given to thy far distant and absent son; and that I was permitted to erect a monument to thy memory, to speak thy praise and commemorate thy many virtues, amid the silent prairies of the West.

The following is the inscription on her tomb stone in the Cemetery at Vincennes, Indiana.<sup>7</sup>

A few more days or months or at most years, and we shall again behold each other and be reunited I trust, in that better land, where the eye shall be no more moistened by the falling tear, nor the body racked with pain, nor the heart oppressed with sadness, nor life darkened by clouds of sorrow.

Till then peace be to thy memory.

Requiescat in pace.

Dr. Smyth's  
birth: June  
14, 1808.

My Father had twelve children—six boys and six girls, of whom eight lived to be men and women, six of them being men—of these I was the youngest but three, including the two girls, and was born on June 14, 1808. I was so weakly as not to be expected to live. My Mother could not nurse me and my wet nurse did not do me justice. I therefore grew up sickly and dwarfed. My parents have told me they often walked out with me between them, holding by a hand of each; and that they had no expectation of ultimately raising me. This debility which is singular in the family, has ever to some considerable extent characterized me. This may have eventuated happily for me as it threw me more into my Mother's society, and led me to seek my pleasures more in retirement and study. Reading early became my delight and the possession of books my greatest desire. I took a pretty thorough course in the Juvenile reading of that day, consisting of Fairy Tales, Ghost Stories, etc., the influence of which upon the imagination neither philosophy nor religion can ever wholly eradicate. Robinson Crusoe was a great favourite. Again and again have I read this while seated amid the embowering leaves of some lofty tree whose branches I had converted into a couch, where I used to pour forth my sympathetic tears over De Foe's inimitable and to me most veritable story. It was to me true history and is still one of my classics. When I read through smaller books I would change them for larger; and thus has my library undergone many successive transformations until it has matured in its present form.

School life.

I believe I never passed an Examination at School without obtaining one of the prizes given for excellence. I can remember the first I obtained when I was able to spell in two syllables, and the exquisite joy it afforded me. This was a pen-knife given by my then teacher the Rev. John Kennedy, who, if not dead, is somewhere in the United States.

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<sup>7</sup>For inscription see "Incidents," 1847.—Ed.

Dr. Smyth's sister, Isabella, writes on January 21, 1851, to Mrs. Smyth:

"Since I can remember any thing memory recalls distinctly being waked up by Thomas coming to bed in the next room in the middle of the night, & then again so early that it made me almost shudder to think of it, he was up again & away off thro' cold & wet to some early class at College, sometimes with three socks on one foot & one on the other & all sorts of mufflers & such a variety of pieces of flannel that I think no one but a Mother could have found places for. I have his likeness taken in Belfast when he was 19 or 20, & I never look at it without being reminded of his early days of unceasing never ending work. One corner of our sitting room was his special domain, his *passion* for the beautiful had collected around him even in infancy & boyhood what appeared to me a perfect museum, & I have seldom in this world enjoyed more pleasure than I did in getting into his corner & seat in his absence & taking a peep at his curiosities, opening & shutting his books & getting my child's heart & fancy filled with wonderment & admiration. How he & our Mother planned & lectured & strove to make Anne & myself accomplished & genteel; but alas their efforts failed, we are two of the plainest mortals extant, & think of very little else but the dear children God in his kindness has loaned us.<sup>8</sup>

I studied for several years at the Academical Institution in Belfast, which was then connected with what is now the Queen's College, as a preparatory or Higher School. Around its spacious walks, in its grassy bottoms or hollows, within the elevated walks and squares—its ball-alleys and its Commons, I spent the days of boyhood. This period of life is accounted generally happy. I am persuaded it is so only comparatively and when looked at retrospectively and through the mist of years, "Tis distance lends enchantment to the view." My experience testifies that it is a troubled dream, a mingled scene of joy and sorrow, of hope and fear, of delight and discontentment, of boisterous mirth and gloomy sadness. At this time it may I think be most emphatically said of man "he never is, but always to be blest." In confirmation of this opinion I may here quote the language of the great Augustine in his Confessions. There is great unwillingness to be under all the necessary government of elders and superiors. There is oftentimes a sad reluctance to the duty that is *presently* binding. There is an intense craving after the future. Here at the entrance

<sup>8</sup>The rest of this letter may be found in "Incidents," 1851.—Ed.



of its dark cave the youth is frequently found sitting, gazing upon nothingness, and straining his eyes if haply some genius of the place may reveal to him his coming destiny. He agonizes to be a man—to be free from all restraint—to be rich—to

Early thoughts  
of love.

to enjoy glorious liberty. Love too begins to kindle up its wasting fires and to consume him with its quenchless longings. How it may be with others I know not, but with me I am free to confess the prospect of wedded life was like Eden, where guarded by the dreadful waving sword, there breathed round the vales beneath those fragrant perfumes it was no longer permitted that man should enjoy. I looked towards it as the promised land, a land flowing with milk and honey, and upon all the intervening space as the waste, howling wilderness.

Even the philosophic and learned Burton had informed me that “nuptial love is the warm and steady affection of a virtuous heart seeking its happiness in that high and honourable union which was appointed by God in paradise.”

“For those who spurn not Hymen’s powers  
But seek for bliss within his bowers,  
By sweet experience know  
That marriage rightly understood  
Gives to the tender and the good  
A Paradise below.”

“This species of love” he adds “captivates the soul by such irresistible powers, is surrounded by such an assemblage of persuasive charms, comes recommended by such rational and satisfactory motives, and is capable of filling the bosom with such transcendent and refined delight, that no man who has not a gourd for his head or a pippin for his heart can avoid it.”<sup>9</sup>

In addition to this the testimony of Apuleius, originated by this same writer who was eminent as a Scholar, had great impression on deepening the desires of my heart. This writer had for some time been a declared enemy to women, and to marriage, but afterwards having married he says “Now I recant, with Stesichorus I approve of marriage. I am glad that I am a married man. I am heartily glad that I have a wife, so young a wife, so sweet a wife, so noble a wife, so chaste a wife, so loving a wife, and I do exhort and desire all other men, *especially Scholars*, to marry, that as of old Martia did to Hortensius, Terentia to Tully, Calphurnia to Pliny and

<sup>9</sup>See Anat. of Melancholy, Chap. VI.

Prudentella to Apuleius, their wives may hold the lamp to them while they read or write as my dear Camilla now does to me."

"Our grandsire Adam ere of Eve possessed,  
Alone and even in Paradise unblessed,  
With mournful look the dismal scene surveyed  
And wandered in the solitary shade:  
The Maker saw, took pity and bestowed  
Woman, the last and best received of God."

Often have I dropped my instruments, and turned away from the hieroglyphic figures of abstract mathematics, that I might sing a song of love and tune my half-strung harp, discordant as it was, to the fame of some youthful companion.<sup>1</sup> Through how many thorny brakes, and sinking bogs, and wild, haunted, and terrific regions has this wild-fire led me. I was ever worshipping some ideal beauty and madly appropriating *her* charms to some gay deceiver, as foolish and thoughtless (shall I say thought-full) as myself.—Yes! Youth to me was a wild and feverish romance. It was the poetry of life only because it was full of most tragic incidents, and convulsed by tempestuous and whirlwind passions. Kirke White must have felt as I did when he so sorrowfully depicted the trials of childhood.

"His love was passion's essence—as a tree  
On fire by lightning; with ethereal flame  
Kindled he was, and blasted; for to be  
Thus, and enamour'd, were in him the same.  
But his was not the love of living dame,  
Nor of the dead who rise upon our dreams,  
But of ideal beauty, which became  
In him existence, and o'erflowing teems  
Along his burning page, distempered though it seems."

Even Vacation, blessed time as it is to young  
Vacation. and unembittered hope, is not what 'it appears.  
When the crowded Hall was formally dismissed after the public distribution of our prizes and our address from the Presiding Master—when our bursting hearts gave vent to their exuberant joy in loud clappings and unrestrained huzzas, as I lingered behind the racing throng hurrying homeward as if fearful to lose a moment of the precious Season, I have felt a most unaccountable vacuity of mind, a heart-sickness of a most painful kind, and I have walked along as if in sadness

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<sup>1</sup>Note.—See note by Dr. Smyth, p. 21.—Ed.

even when carrying an arm-full of prizes. There were generally *several* hundred of boys at this School—all of whom assembled in the large Common Hall—capable of holding 1500 or 2000 people, every Saturday and on Examination, Commencements and Dismissals. Before vacation is over, its novelty too is gone, idleness ceases to have attractions, and we long for the return of School.<sup>2</sup>

At length in the year 1827 I entered the Belfast College, being about 19 years of age—This College is conducted on the plan of the Scotch Universities, combining however with it many of the advantages of the English plan. During the first Session, I studied Greek with Professor Bruce—Hebrew with Dr. Hincks, author of a Greek Grammar, Lexicon, etc.; Junior Mathematics with Dr. Thomson—Elocution with Professor McEwen, who died as Professor in Glasgow University; separate courses under the celebrated Sheridan Knowles, Tragedian and Author of *Virginius*, & *William Tell*; and Logic and Rhetorick with Professor Cairns, whose Lectures and works are published. The number of fellow students was I think about eighty to ninety in each class. In Greek I obtained the third prize in the class, (a prize was given at the close of a six months session, to about every ten students, voted for in the presence of the faculty, by the students of each class, and founded upon the exercises of the whole term.)<sup>3</sup> & the Faculty prize for the best Translation of Dionysius' Geography with Maps and Notes. In Hebrew I obtained the second prize. In Elocution, the second. In Mathematics the second I believe, and in Senior year, first; and in Logic, where the struggle was desperate between the present Counsellor Allen, the Rev. W. Gibson of Ireland, (now Professor in the Irish General Assembly's Theological College, and in 1859 Moderator), and myself, I obtained by almost entire unanimity the first prize voted by about 90 students, and unanimously the only prize given at a public examination before the Managers, the Commissioners of the Synod of Ulster,

Warm Springs, Va., August, 1859.

<sup>2</sup>This was written some 25 or 26 years ago, [only 20.—Ed.] when I felt still the heat of youthful blood, and was not as now, a sere and yellow leaf of an early Autumn.

I do not withdraw it because it expresses in words what all probable experience, and if a peculiar temperament has led to peculiar trials and temptations, this record may awaken gratitude in those more happily constituted and give stimulus, fortitude and hope to those who are of like passions and lead them to take heart again and fight manfully the good fight.

<sup>3</sup>This was the Scottish method of award.—Ed.

&c. In addition to the class prizes as above, a public examination of each class on the whole course, was conducted by the Professor, in the Common Hall, and before a large audience; and a prize voted by the Commissioners and Examinators present. The Rev. Dr. Cooke, was one of these and, as he afterwards told me, gave me his vote, (indeed it was unanimous) on that occasion, which was the most anxious and proudest day of my whole life.

Next year I studied Elocution in the Senior Division—Mathematics in the Senior division of the Junior class—and Moral Philosophy. I also gave private lessons to some students preparing for Dublin College, and taught the family of Mr. Casement an intimate friend of the family, for two hours each day, and as my father had again got into comfortable circumstances and occupation, there was no difficulty of a pecuniary kind in my way. My mother also was enabled to give my sisters what was ever her great desire, the best education.

In Elocution I obtained the first prize and was selected to read in the Public Hall. This was quite an honour. I also recited there in Greek the Speech of Andromache in a dialogue, and read there an Essay on the Existence of God, by appointment of Dr. Young, Prof. of Moral Phil. In mathematics I obtained the 2nd prize—and in Moral Philosophy in competition with the same men, Rev. W. Gibson and Chancellor Allen, I again unanimously obtained the first class prize—the single prize at the public examination, and two prizes for examinations on both parts of Butler's Analogy. I also obtained the Faculty prize for an Essay on Philanthropy.

Debating  
Society.

During this session, I also attended the Debating Society, where the votes for the best speaking were taken after each night's debate, and kept locked up until the close of the Session, when they were counted. Here also I had a great contest, but obtained the premium, which I still possess.\* Oh! the fearful suspense of that last night's debate, when my opponent, (afterwards a Counsellor in Dublin,) whose votes and mine were supposed to be about equal, met each other in the arena of discussion, and the Society awaited our encounter as a final test for the decision of the prize which was to be then awarded. Did Hannibal ever agonize more when the Roman legions bristled in armour before him, and a single day might give victory or defeat!

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\*Brown's Philosophy in 1 vol. handsomely bound. A number of these vols. are in the Smyth Library such as Butler, Kames, Reid, &c. Others were given away.



(Note 1860.)—*Specimen of Youthful Composition Extemporized and Uncorrected—The Boy the Father of the Man.*<sup>5</sup>

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*2nd Speech for Debating Society. 1st Copy unaltered.  
3 1-2 hours in Composing. From dinner  
to tea & an hour after.*

*Speech  
on the  
Question*

*Whether are the pleasures derived from the Con-  
templation of Nature or the Investigations  
of Science—Superior?*

*Delivered  
in the*

*Belfast Academical Debating Society*

*on the evening  
of*

*August 22nd  
1828*

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<sup>5</sup>The speech itself is omitted as it comprises twenty-three pages of extremely finely written note paper.—Ed.

During this Session my religious impressions  
 Religious Life. deepened. I was long in distress and endured a

great fight of inward affliction, before I found Christ and was found of Him in peace. Finally I joined the church and entered upon the christian course in great joy. I had always been serious,<sup>6</sup> and when most tempted, afraid of Sin. I was, early a Sabbath School teacher in the Brown St. Sabbath School, of which my brother Joseph was Superintendent, and afterwards in our own Congregation and in a general School held in a Methodist Church in Donegal Place. Here I made my first public prayer and enjoyed many a thrice hallowed Season. Dear were the friends with whom I here united, and most hallowed the remembrances of this School. There was one in particular who taught a class in the gallery above me,

His engage-  
 ment to  
 Miss Spear.

whose mysterious reserve, sylph like form, and soft entrancing voice (when permitted to be heard at some chance interval) more than attracted me.<sup>7</sup> She became the embodied shape of all my musings—the incarnation of my ideal form of love and youth and beauty—the centre of those thousand fond aspirations which the enthusiasm of a piety that yearned to crucify all worldly ambition, now quickened with tenfold power. I became distracted with love. But then I knew well I had to make my own way in life. I was very young—I was but a student—I was not even through College. The family of the young lady was very high, tho' like my own in rather reduced circumstances. On the other hand I was miserable and could not satisfactorily pursue my studies. It would have been a *comfort* to be utterly rejected and thus quieted. *With this view*, without ever having spoken to the young lady, I wrote to her telling just how I was situated and that I had no immediate prospects of any thing like matrimony. To my amazement, while she did not altogether refuse, she referred me to her father. I had therefore no alternative but to proceed. I requested an interview and was allowed to visit the family in my declared character. Soon I began to discover that I had been deceived—not by the young lady—for she was everything that is good, virtuous and in many respects too amiable—but by myself in mistaking fancy for reality. So complete a visionary was I that on one occasion pointing her out to a young companion as she passed on the other side of the street, he asked me if I knew her.

<sup>6</sup>See vol. VIII, p. 603, Smyth's Works.—Ed.

<sup>7</sup>See letters concerning Miss Caroline Spear, with note by Dr. Smyth, pp. 29, etc.—Ed.

"Yes," I replied, "I have done everything but speak to her."

Like Lambert I found that whatever might be the besetting sin and trials of corrupt nature, a regenerated heart was the only remedy—the only relief—the only calm for the passions and contentment for the heart.

Lambert, surrounded with debauchery, and become an object of hatred to the monks, felt from time to time an ardent desire to return into the world, which appeared to him infinitely more holy than the cloister: but he found something still better. Luther's works, carried to the fairs of Lyons, descended the Rhone and reached his cell. They were soon taken from him and burnt; but it was too late. The spirit that animated the Augustine of Wittemberg had passed into the Franciscan of Avignon: he was saved. Vainly until then had he resorted to frequent fasting; vainly had he slept sitting on a stool; vainly had he shunned the looks of woman, worn haircloth next his skin, scourged himself, and so weakened his body that he could scarcely hold himself upright, and sometimes even fainted in the churches and fields as he was preaching to the people. All this, he tells us, could not extinguish the desires and banish the thoughts that preyed upon him, and it was only in faith on the free grace of God and in the sanctity of a married life that he found purity and peace. This is one of those numerous examples which prove that marriage, being of Divine appointment, is a means of grace and holiness, and that the celibacy<sup>s</sup> of priests and monks, the invention of man, is one of the most effectual agents to foster impurity, sully the imagination, disturb the peace of families, and fill society with innumerable disorders.

In short, this young lady was not the heroine of my passion. She did not reciprocate it as I anticipated love would, or at least should. This however I thought might be wisely determined in order that my extravagance of feeling might be corrected—and I submitted, determined that nothing on my part should ever violate the sanctity of our now plighted love.

His connection with the Congregational Church. Early in my life my Father, who had been for many years an Elder in the Presbyterian Church of which Dr. Samuel Hanna, father of Dr. William Hanna was pastor, to which also his father was attached, was led to connect himself with a Congregational Church then established in Belfast. The Presbyterian Church at this time was, sadly degenerate both in doctrine and discipline, and the erection of an Independent Church on prin-

<sup>s</sup>See vol. X, p. 708, etc., Smyth's Works.—Ed.

ciples of greater Evangelic purity, was received with favour by many. In this church I was brought up and to it I was first attached. When I was therefore led at this time to perfect a desire I had cherished from infancy, that is, to enter the ministry, should I ever be qualified by grace, I turned my attention to the Dissenting Academies; and thro' my friends, and particularly the father of the young lady (whose family were English and but recently settled in Ireland) I succeeded in procuring admission into Highbury College, Islington, in London.

Highbury  
College.

This Academy was formerly held in Hoxton, but in consequence of the confined situation of that place, this more splendid establishment was erected. These Academies receive only a limited number of students, in different stages of a classical education, who are all required to live within the building, subject to very strict laws and regulations. Provision is made to meet all, or *most* of the expenses of the Students, as may be found necessary. It requires some considerable interest to obtain admission.\* An examination takes place in which the piety of the individual is scrutinized, and he is required to give a specimen sermon or address and to make prayer. He is then received on six months trial, after which he is liable to dismissal on want of ability or the infraction of any of the laws of the house. The course of study is 5, 4 or 3 years in proportion to the previous acquisitions of the Student.

Classical and Theological Studies are pursued at the same time and practical as well as theoretical exercises in Sermonizing are required, which are made more and more public until the close of the term. The Student is then sent to preach in some congregation, supposed to open up a field in some measure proportioned to his ability. They are on the whole admirable institutions, and send out many very eminent preachers and scholars. I was very much pleased indeed with Highbury during my noviciate there. The building is fine—the grounds extensive—the study and sleeping apartments commodious—and the Library extremely valuable and large.

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These verses are by a very early intimate family friend with whom when about 14 or 15 or perhaps 16 I was desperately in love but though her mother favoured my wishes, she was not disposed to love. She since became engaged and three times broke it off, the last time the evening before marriage because of her excessive modesty and this only. She was Unitarian. I saw her in 1846.



This note is over a letter signed "Mary Cunningham" dated "Glenwood, 14 January, 1846." "Belfast." The letter will be found in Chap. "1846." Dr. Smyth states that the following is "perhaps from the same."—Editor.

To .....

"Farewell, Farewell beloved one  
 "A separate path is ours,  
 "Another course is thine to run  
 "That doth not promise flowers.

\* \* \* \* \*

"I do not ask a thought from thee  
 "A sister may not claim:  
 "Yet would I say "Remember me,  
 "And kindly breathe my name."

"Twas sweet to dream of passing still  
 "In close communion on;  
 "But such is not our father's will,  
 "Oh may that will be done.

"And what though I had idly dreamt  
 "A vision of delight,  
 "Here none from trial are exempt  
 "No sun is always bright!

\* \* \* \* \*

"Again farewell!—I shed no tear—  
 "We do not part with grief;  
 "Yet I shall miss thy voice to cheer  
 "When sorrow seeks relief.

"Friends pass away like earthly flowers,  
 "With slow or swift decay,  
 "And well might we compute the hours  
 "When grief was all away.

"But this is for a little space,  
 "And hope and faith may soar  
 "To realms where sorrow hath no place  
 "And pain shall be no more."

Feb. 14, 1829

"M."

There is inserted also, in the old MS. a long poem in blank verse, "A Tribute to the Memory of Mr. George McMurray" by Dr. Smyth, who states in a note that it was addressed to a young cousin who had lately died, "say in 1827."—Editor.

Poetry  
unprofitable.

I very early destroyed my poetical lucubrations<sup>1</sup> wisely concluding that poetry must either be a man's calling or his falling, and as very unprofitable business. The making and the reading, enjoying and even occasional writing are very different.

Tribute to  
Dr. Young.

While in the Moral Philosophy Class the students made up a very handsome gown as a present to Dr. Young, the Professor and undoubtedly a very able man. I was selected to write the Address and present it, which I did in public in the Common Hall. This address he was pleased highly to commend. It is a specimen also of my careful penmanship at the time.<sup>2</sup>

*To*

*Dr. Young,*

SIR,

The Moral Philosophy class in connection with the other classes of Belfast College beg leave to express the high esteem which they entertain for your abilities and their gratitude for the warm and steady interest which you have invariably taken in their improvement and welfare.

The manner in which you have discharged the duties of your situation, your anxiety to cultivate and strengthen the minds of your students—to awaken in them a spirit of research—to train them to habits of thought and reflection—and above all to imbue them with an ardent and unalterable love of truth, can never be forgotten by those who have enjoyed the benefit of your instructions. And they feel assured that under the fostering care of such talents united as they are with such persevering diligence this seminary will<sup>3</sup> yet become the means of diffusing more generally throughout our native land the blessings of an enlightened and well regulated system of Education.

We therefore trust, sir, you will appreciate our sincerity when we come forward thus publicly to avow our respect for your talents and acquirements and we request that you will accept this gown as a slight testimonial of our regard accompanied with the ardent wish that you may long wear it in a

<sup>1</sup>See vol. X, pp. 56-90, Smyth's Works.—Ed.

<sup>2</sup>The penmanship is wonderful as are all early specimens of Dr. Smyth's handwriting. One sheet of Algebra examples is like copper plate. An exquisitely drawn Map also exists.—Ed.

<sup>3</sup>"Shall" originally written, scored in pencil and "will" substituted.—Ed.

situation which you fill with so much honor to yourself and advantage to those placed under your care.

*College Belfast.*

*January 25, 1828.*

Dr. Young was a fellow student with Dr. Thomas Brown under Dugald Stewart, and as it is believed, the originator of his peculiar theory of suggestion and it was said he had a copy of Notes of Dr. Young's Lectures in hand while preparing his own. Dr. Young was cut off in his prime, suddenly, and before, as he intended—he had published.

The students watched his grave for a fortnight in the Poor House Cemetery—(so called from being near that prominent building)—in which my father's monument to four children stands.

Dr. Smyth next inserts this certificate.—Editor.

Standing at  
Belfast Col-  
lege.

Mr. Smith this session entered the second. Mathematical Class and the Natural Philosophy Class.

I certify the above

Tho. D. Hincks.\*

23 Feb. 1829.

In the Debating Society the prize I received was given by votes cast after every debate during a six month's session.

This was Brown's Philosophy 7 vols. now in my Library.

In all 19 College prizes.

*Extract from the Album of Belfast College.*

Mr. Thomas Smith appears to have obtained the following rewards.

Greek Class, Session 1826-27, 3rd. prem. at close of session, (by votes of class-fellows) and in following session a premium for a Translation of Dionysius's *Periegesis*.

Logic Class 1826-27. 1st premium (by votes of class-fellows) and the premium adjudged to the best answerer in the Common Hall, by the gentlemen present and in Nov. 1827 a premium for answering at a Voluntary Examination in the 4th Book of Locke.

A Faculty Prize for Essay in Philanthropy.

Mathematics—Session 1825-26 3rd premium Jun<sup>r</sup>. Div.

“ 1827-28 1st prem. Sen<sup>r</sup>. Class.

“ 1828-29 prem. Sec<sup>d</sup>. Class.

Moral Philosophy, “ 1827-28 1<sup>st</sup> premium, and premium in

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\*Father of Dr. Edward Hincks, a famous Egyptian Archeologist.

Common Hall as in Logic in the preceding year; and in Nov. 1828, 2 premiums for Voluntary examinations in Locke and in Butler's Analogy.

Hebrew Class, session 1825-26, 3<sup>rd</sup> premium, also, in 1826-27.

Elocution Class, session 1825-26 a premium.

“ “ “ 1828 1<sup>st</sup> premium.

Sheridan Knowles Do.

*Copies of some letters sent to London in 1829 or brought to America.*

Certificates  
from Belfast: 1822, when he entered the Classical School of the  
College, 1829. Belfast Institution, in which he continued for five  
years and conducted himself with great propriety. His progress was very satisfactory and he often distinguished himself by his answering at Examinations when he obtained premiums both for classical knowledge and for recitation. He afterwards entered the collegiate department of the Institution and distinguished himself by his progress in Logic and Moral philosophy, Mathematics and Classics. He also attended the Hebrew Class of which I am the Teacher and was one of my most promising pupils. From all which circumstances, I cannot hesitate to speak of him as a young man of considerable talent and with much promise as a public speaker. Not having any religious connection with him I cannot speak of his personal piety from my own knowledge but I know him, to have been a well conducted young man, during the last six years to have been a member of a church here under the care of the Rev<sup>d</sup>. W. Brown, and to have on some occasions shown a commendable zeal in the cause of religion, I may add that I never since that period heard an insinuation against his religious or moral character, and I therefore think him entitled to be considered as a religious and virtuous young man. Belfast 23 Feb. 1829.

THOS. D. HINCKS

Ins<sup>t</sup>. Class. School and Prof. Heb.  
Belfast Academ<sup>l</sup>. Institu<sup>n</sup>.

BELFAST COLLEGE 26<sup>th</sup> Feb<sup>r</sup>. 1829.

I have known Mr. Thomas Smith for some years as a student in our College. He attended the Greek Class under my care during the session which commenced Nov<sup>r</sup>. 1826 and ended May 1827, with great diligence and success as was evinced by his obtaining a prize at the end of the session; and he fur-



ther obtained a prize for a voluntary Summer Exercise in translating a portion of the Periegesis of Dinoysius the Geographer and subjoining notes and illustrations. In this exercise he showed great industry and research. I have always found him to be very correct in his deportment as far as my own knowledge of him extends and have every reason to believe that he deserves the character which he bears of being religiously disposed nor have I any doubt that he will do credit to any seminary to which he may belong—

WM. BRUCE, J<sup>R</sup>.

Professor of Greek and Latin.

BELFAST *Feb<sup>y</sup> 26, 1829—*

DEAR SIR:—

Understanding that you are intending to leave our seminary, and to attach yourself to one more immediately under the superintendence of your religious connexion; I most willingly add my feeble testimony, to the very strong ones you have already obtained, from those Professors and Teachers who have longest known you, and who were therefore best qualified to give their opinion respecting your character and progress.

I have only to add to a full concurrence in what they have said, that my attention had been fixed upon you, by your successful progress through other classes, with a hope that you would yet have been an ornament to my own, and although your having entered it this year, only in the preparatory character of a Private Student, has debarred me from any opportunity of knowing, by the daily Examination to which professional students are subjected, your progress in the studies of the class yet I need scarcely add, that your conduct has been strictly decorous and proper.

Wishing you every happiness and success in the line of life which you have chosen, I remain dear Sir

Yours most sincerely,

JOHN STERELLY

Professor of Nat. Philosophy,  
Belfast College—

To

*Mr. Thomas Smith,  
Student &c.*

Mr. Thomas Smith has been known to me personally only for a short time, but I have known him longer by character. He is also reported of by those on whose piety and discrimination I feel confidence in resting. And so far as I have had

opportunities of personal intercourse and acquaintance I am inclined to consider him sincerely pious and well fitted for the duties of the Christian Ministry. In point of classical and scientific education he has enjoyed many advantages, and I trust he has been taught by the Spirit of God and that he now offers himself a candidate for entering The College at Highbury from a single eye to the advancement of the Redeemer's Kingdom and the promotion of the Divine Glory through the Convention of Sinners—

JAMES MORGAN,<sup>5</sup>

*Belfast*

Presb. Min.

25 Feb. 1829.

BELFAST INSTITUTION, 28 February.

Understanding that Mr. Thomas Smith of Belfast intends to apply for admission to Highbury College, I have great pleasure in recommending him to the most favourable consideration of the directors as a very eligible candidate. He has received an extensive education both in the Schools and College classes of this Institution; and has a high character as a successful student. When he attended the class under my care for Logic and Belles Lettres, during the session of 1826-27, he distinguished himself so much by his diligence and proficiency as to obtain the first premium by the votes of his fellow students; and I know he has distinguished himself in a similar manner in other parts of his College course. His talents are very promising combining acuteness and ingenuity, with a lively fancy and warm generous feelings. His habits are very studious; he has had opportunities of extensive and varied reading; and he engages in the pursuit of knowledge with great ardour. He has also had extensive practice in English Composition; and possesses a style remarkable for copiousness, fluency and liveliness—giving every indication of good capacity for public speaking—His moral character and conduct are excellent—his dispositions are amiable and affectionate—and he shows on all occasions feelings of warm and decided piety which make him peculiarly alive to all the public interests of religion. I have no hesitation in thus recommending him to the friends of religion as a very promising young man, who is likely to be a blessing and an ornament to any part of the church with which he may be connected.

WM. CAIRNS,

Professor of Logic and Belle Lettres.

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<sup>5</sup>Now D. D.

I have known Mr. Thomas Smith for a number of years. He has highly distinguished himself in the classes of the Belfast College for talent, literary attainments and exemplary diligence, and for piety of conduct. From his studious habits, his extensive information, his amiable disposition, and, more than all his unaffected piety, I form high hopes of his being made an instrument of extensive and permanent usefulness in the Christian Church—

JOHN EDGAR,

Prof. of Divinity,  
Belfast College.

BELFAST

Feb. 26, 1829.

The following list is given by Dr. Smyth of Presbyterian Ministers in the United States who had been at College with him in Belfast.—Editor.

Rev. J. Lewers,<sup>a</sup> Albany, N. Y.

“ Alex. Macklin, D. D., Scot’s Presbyterian Church, Philadelphia.

“ Wm. Blackwood, Philadelphia.

“ W. M. Smyth, Alabama.

“ Hamilton, New Brunswick.

PINNERS HALL, OLD BROAD ST.

*April 23<sup>d</sup> 1829*

DEAR SIR,

His applica-  
tion accepted  
at Highbury  
College.

I was at the opening of a new Chapel in Northampton—the Town where the great Dodridge preached, at the last meeting of the Committee—But I can inform you the result of your second Letter which was then considered.—They have accepted your application—trusting that you will be admitted to the Commemoration of our Lord’s death—before you *come to Highbury College*—on August 24, 25, 26, or 27<sup>th</sup>—as best suits your convenience. You will have to meet a few of the Committee on Friday Aug<sup>t</sup> 28—when our plan is to request you to engage in prayer & then to give your free thoughts on a passage of Scripture, which you select, If the Committee are satisfied

<sup>a</sup>James Lewers is mentioned in Howe’s “History of the Presbyterian Church in South Carolina” as being licensed by the Charleston Union Presbytery in 1832 and continuing his connection with it until 1839. From the details given this is undoubtedly Dr. Smyth’s college friend. Dr. Hamilton kept in touch with Mr. Lewers and Dr. Smyth to the end and several letters from Dr. Blackwood may be found in “Papers relating to Secession and the War.”—Ed.

with the interview the admission is for 3 months probation for the Tutors report.—

I am sorry in Belfast there is so little encouragement given by ask<sup>e</sup> serious persons to engage in prayer meetings or to join in Church fellowship— As you have exercised your Gift in various ways in *speaking*—I think there is no need of requesting you to preach before the Church— which is often practiced in England.—

I beg to say that we are not what some call Rigid Independants—tho' we are called Congregationalists, we think everything of a disagreeable or trivial nature should be kept from public discussion in a Church. That a pastor & good officers should always be present to preserve order & peace— Some Congregations have only Church Meetings when members are to be admitted or other business transacted—Others meet once a month preceding the Lord's Supper. We disapprove of weekly Communion—preferring monthly celebration of the Lord's Supper.—

We encourage pious youth to join the Church say from 16 to 21—we wish to see our members taking new converts by the hand and leading them forward to the Minister & the Church— Hoping to see you as above I remain Dear Sir with kind regards to Mr. Spear, Yours respectfully

THOS. WILSON.

The Tutors commence the Session after the vacation on the first of Septem<sup>r</sup>. The College is in a very pleasant & healthy situation in the parish of Islington— Stages go every Half Hour from the back of the Royal Exchange London to the top of Highbury place which is near the College— One called the Highbury Barn Coach goes close to the College.—

Tho' it is useful (to improve Composition) to write out Sermons at full length, yet we cannot recommend committing *words to memory* for repeating Sermons in the pulpit— A skeleton is sufficient to a ready speaker— There must be a free animated address, with close application to the Conscience.

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He leaves  
home.

I was in my third collegiate year when my application for admission to Highbury was accepted and I was required to be in London early in Spring.<sup>7</sup> I was then studying Senior Mathematics when I

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<sup>7</sup>Dr. Smyth writes from memory. Reference to the preceding letters. will show that he was required to report at the end of August.—Ed.



got the second and third prize—Elocution and Natural Philosophy privately, and Hebrew in review. I was also appointed College Librarian.—Being interrupted in these studies I did not take out my degree. Indeed my attention was so entirely turned towards Theology that all other studies became insipid. I rejoiced therefore when I sailed for London, although leaving home for the first time in my life. Here I spent nearly a year, with a class of noble companions who all loved each other, who were all studious, and who in addition to the debating society in the House, and all regular duties, formed private plans for mutual improvement. (1859—Among these were the Rev. W. J. Unwin, now Resident Tutor or Principal at Homerton, and the Rev. John Stoughton, now of Islington, London. While enjoying Classical, Biblical and Theological Studies in the College, the Students who wished attended, as I did, a course of Scientific Lectures at the London University.)

His desire to  
go as a Mis-  
sionary.

My attention when I first settled at Highbury was given to an inquiry which had often pressed upon me, viz. whether I ought to devote myself to a Missionary life. At home I had been long engaged in a Juvenile Missionary Society and the subject became more and more interesting. I had frequent interviews with the students at the Missionary College at Hoxton and finally concluded, that if accepted, I should offer myself to the Directors of the London Missionary Society. The state of my health, however, and my weak constitution were deemed providential hindrances in the way, and this design I finally abandoned. For the sake of it, at the desire of the young lady's father, I submitted to a temporary suspension of my engagement, which on altering my plans, I felt under obligation to resume.

*Letter from Mr. Spear and my reply.*

BELFAST, 27 Oct. 1829.

MR THOMAS SMITH.

*Sir,*

Mr. Spear's  
criticism.

I was much surprised when I gathered from a passage in the letter which I received yesterday from Mr Miller<sup>8</sup> that you were entertaining serious thought of engaging as a Missionary & I may add much mortified & I could say indignant, when on questioning Caroline I found that she knew of it & yet did not place confidence

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<sup>8</sup>Mr. James Miller, a student at Highbury, engaged to Miss Eliza Spear.—Ed.

enough in her father & I think as sincerely affectionate one as ever lived—to acquaint me with it. But how can I characterize the want of confidence not to say respect to me which you have manifested—you may well recollect how the very thought of your following your parents to the U. S. operated on me when first you spoke to me about my daughter. I am too much grieved to be able to say all that I would & might be justified in saying to you—Caroline has received & shown me a very affectionate letter she received from you this morning & I was wounded I confess to the quick to read that you have long dwelt on the thought of becoming a Missionary—for surely my treatment of you has not merited the want of confidence you have manifested—this want of confidence on your part however depriving me of the right to give you advice &c but it induces me to say that not with my consent shall Caroline correspond with you during the period that may elapse between this & your final departure— She is at present indisposed to the idea of becoming the wife of a missionary and I am sure she is perfectly unequal to the duties of one & I am determined that the influence which you may have shall not be exerted with my consent to induce a change in her views—if when you have finished your studies & preparation for the work you are contemplating she should be unmarried & desirous of uniting her lot with yours I shall not if living, refuse my consent—but in the mean time I must insist that you make no mention to Dr Hindman &c of the connection subsisting hitherto but consider yourself & my daughter as free from any engagement whatever.

I cannot however terminate without wishing that you may be directed from above, this is not *human suasion*, & that the great Shepherd may make you an honored Instrument in whatever part of the Vineyard he may judge best to send you—No one can feel more interested about you than I am & ever shall be—

Y<sup>r</sup> truly,

ARTHUR SPEAR

*Letter\* while in London in 1829 to Mr. Spear father of my*

\*The two letters addressed to Arthur Spear, Esq., one unsigned, appear to the compiler of these MSS. to have been both intended as answers to the letter from Mr. Spear. The longer letter is written under great excitement in a very small fine hand and, as will be noted, largely without punctuation, at times being almost inarticulate. The shorter, unsigned draft of a letter seems to have been written later and is probably the one which was sent. They are inserted by Dr. Smyth in 1860, evidently without rereading.—Ed.

*then engaged wife his daughter Caroline, stating my purposes to go as a Missionary & my visit to the Missionary Academy or College at Hoxton, London.*

LONDON, Say Oct or Sept 1829

ARTHUR SPEAR ESQ<sup>R</sup>

SIR

First attempt  
to answer  
Mr. Spear.

I wish to be equally prompt in answering yours of the 8<sup>th</sup> ins<sup>t</sup>. I sh<sup>d</sup> have done so immed. on its receipt but that my engagement to spend the day at Hoxton necessarily prevented me. My visit was delightful. The brethren are remarkable for their interesting appearance, deep sincerity of pious devotedness and sympathy. One of them rec<sup>d</sup> his appointment while I was there, to Demerara, & two others were on the rack of anxious expectation, but both likely to be sent to India. I had much intimate converse with them, and with every kindness I was permitted to probe their hearts, and examine their minutest feelings. On the whole I ret<sup>d</sup> with a very burning & ardent invitation to form one of such a holy brotherhood, a devoted band of soldiers eager for the commencement of a warfare in which they expect nothing but struggling, victory & death.

Will you be disappoint<sup>d</sup> if I say I am still as I was, I wait Mr Houston's advice with impatience. As it regards my own private feelings I am sure I am willing to go forward even with the expectation of an early grave. It is long since life lost its charms for me. Young as I am, an inexper<sup>d</sup> as I am, I have seen with Solomon that all is vanity & vex<sup>n</sup> of spirit. But I do rejoice that I have been able to restrain the impetuosity, which w<sup>d</sup> drive me on like the unthinking horse into

His health un-  
fits him for  
Missionary  
Work.

the battle. My ardor is depressed by other advice I have rec<sup>d</sup> as to my constitutional fitness, & my comparative capacity for home service. I am not however satisfied nor do I intend to be until I have taken the advice of 2 regular physic<sup>ns</sup>. If I have been able to imitate Martyn in the resignation of my love I sh<sup>d</sup> emulate the completion of the [parallel] by the sacrifice of life to the cause. But I desire to put myself in the hands of God, and his will I must read in the advice of more suitable judges. As your present letter is satisfactory, in as much as it is argument, not feeling, I am induced to put forth a claim to your advice given in the spirit of impartiality, with a hope of its reception—Whatever be the result my mind must be satisfied.

I shall now touch upon your letter—1st You think there w<sup>d</sup>

have been propriety in consulting you since I came here bef. the thing came to a determination.

2nd The det<sup>n</sup> is not made yet—My feelings lead to it but my mind has never been supported in its views

1.2nd (put first) I assume as data that your opinion is to me in every way desirable. I have ever respected it and felt confid. in it & it has I must say been freely and candidly given.

3 Had I been near you I certainly sh<sup>d</sup> have done so but in a letter it is more difficult as the very mention of a feeling thus gives to it a more def. aspect than it really has & 2 it reflects more upon its author if it proves the offspring of thoughtless moment, impulse. And as my feelings were liable to such an imputa<sup>n</sup> one w<sup>b</sup> ind<sup>d</sup> you have already put upon them, therefore it seemed better to wait as for a more positive inclin<sup>e</sup> before proposing the sub<sup>j</sup> to you. Besides I had not ever even come to such a det<sup>n</sup> as to ignore the influence of your advice. This was always foreign to my sincerest design—& though as it ref<sup>d</sup> to missions I felt persuad<sup>d</sup> of the glory of the work yet the duty of my engaging in it I had ref<sup>d</sup> to Caroline and your permission

4. I ask you candidly, whether to Caroline in her former state of relationship to me & in her then anticipated one, or to you, was I called upon by duty as well as policy to make known any thing that involved our mutual interests? You have overlooked in both communica<sup>ss</sup> my feelings in ref<sup>cc</sup> to C. & which in a letter w<sup>b</sup>. I hope she has now rec<sup>d</sup> once more are fully made known. That had she given me a candid declar<sup>n</sup> of her objections in love no authoritative decision w<sup>d</sup> have been necessary. This w<sup>d</sup> have rend<sup>d</sup> any intrusion of the subject upon you unnecessary & in this view of the subject —& it is the view I always entert<sup>d</sup>—I still think I had nothing upon which to consult you. Had she been willing, then my course was immed. in its reference of the whole matter for your advice and decision. Is not this fair? It appears to me so. My motives were most friendly to Caroline & to you. To her I looked for advice & from you I wished to keep any unnecessary anxiety or concern.

Your whole reason<sup>e</sup> goes on the assumpt<sup>n</sup> of my perfected decision. I see you have come into possession of a letter w<sup>b</sup>. was intend<sup>d</sup> but for Carol., & Mr Spear, that letter was I know dictated as decid. as possible & why?—most certainly that it might have the Eff. of obtain<sup>e</sup>. from Carol. the full declar<sup>n</sup> of her feelings in regard to the matter of it for the purposes already ment<sup>d</sup>. I have ever compl<sup>d</sup> of this diffic. of know<sup>e</sup> her mind & of that ungracious reserve & this was the only way



left me of com<sup>e</sup> to that knowledge. On this letter written to Caroline with a particular purpose you found y<sup>r</sup> reason<sup>s</sup> w<sup>h</sup>. cannot therefore be conclusive as found<sup>d</sup> on insuff<sup>t</sup> premises.

2<sup>nd</sup>

I now come to a more trying part of the subj<sup>t</sup> as it regards me & that is my charge of diminish<sup>d</sup> aff<sup>n</sup> upon Caroline. Your very subtle & (were the assumed data correct) conclusive reason<sup>s</sup> is unsatisfact<sup>y</sup>.

1 Your argument is "You determine, Caroline has an equal right to determine—as you still love her she must still love you."—I grant the proposition but question the inference; for my complaint is not that she came to a decision but that in doing so she did not manifest aff<sup>n</sup> & love. I wanted her decision but I expected an affectionate one. To your candour I submit my grounds. 1. I am willing to take your own comparison & I will submit the letter which you have seen & was the coldest one too in comparison with Caroline's. Mine occup<sup>d</sup> 4 pages I think or three, hers *one*, mine evinced concern and anxiety about her, hers none, mine express<sup>d</sup> my opin<sup>n</sup> of her, hers not so—Her three last letters are now before me, in the 1<sup>st</sup> she says, That love for the Missionary cause w<sup>d</sup> never induce her to go out as a Miss. (is this objection?) and with telling this & answering me that all you had said was just what it ought to be—the conclusion. In the 2<sup>nd</sup> she says "I *only* sit down to *fulfil* the promise I made & to repeat that I shall never consent to accomp. you &c" & "you must remember not to mention my name to D. H." & this too was in one short short page. In the 3<sup>rd</sup> wh. was a [longer] one, in the 1<sup>st</sup> 2<sup>nd</sup> 3<sup>rd</sup> & 4<sup>th</sup> pages I find further denials in reg<sup>d</sup> to this and other things— Now, whether is it noble for a female or a man to express themselves, even warmly, & whether in this situation such a time, & in such a way,—is this that love I had believed she felt?

2. You say you did not influence her. My wish to invent an excuse led me to think you did. If not then is not this coldness her excuse as being the free dictates of her own love?

3. You speak of her magnanimity under it. You certainly put me to blush when you talk of *my* [heaviness] & I cannot reconcile Caroline's Stoicism with such love as I have felt & which she I so ardently hoped possessed.

3. She did not palliate in your letter accusations w<sup>h</sup>. she knew I did not deserve & had expl<sup>d</sup> to her.

4. She refused all my desires to know her reasons for her decision & proclaims it with an air of triumph. She talked of many reasons but she did not satisfy my mind by making them

known. I do not ask whether this be prudence but is it an evid. of strong affec.?

5 I ask you is it the nat. of true love to take up a det<sup>n</sup> more in the spirit of independ. & pride than in that of feeling & to refuse to its object even the gratif<sup>n</sup> of know<sup>s</sup> on what grounds it is made? Caroline has not answered my two last letters. In them I told her how I felt resp<sup>s</sup> her love, but she seems to say "I shall not condescend to tell you whether I love you or not. I have once spoken and I cannot utter, I. If you do not bel. all I once said now to be charact. of my feelings you have no more to do than to separate." Ah is this aff<sup>n</sup>? Had Caroline respected my confidence sh<sup>d</sup> I have dealt with her so? Oh! I have not yet learned to make a revoking of feelings so sacred. It is not a matter of indifference to take asunder soul & body. I loved her, yes I love her still, and you can make no gulph over which my soul wd. not dare its passage. But when I see her stand on the opposite shore & scowl upon me, my heart faints and withers within me. Yet that love shall be and abid<sup>s</sup> principle in my heart tho it must be repressed & concealed.

Do you think these grounds are altog. incap. of giving birth to such a suspicion? What objection would you have to Caroline's removing them if so inclined? I wish to know this before I absolutely determine that our connexion may be properly known. Nothing would please me more than her satisf. refut<sup>n</sup> of my arguments & on this refutation I shall ground this much. 1 shall be satisf<sup>d</sup> (if it sh<sup>d</sup> be my lot to go a Miss.) that noth<sup>s</sup> but duty hindered her while her aff<sup>n</sup> was strong enough to have carried her. 2 If I stay at home then I shall not have in my mind towards her any unpleasant feeling. I know I never sh<sup>d</sup> be happy when I doubted love. I know I have been miserable when anything seemed to throw clouds upon it. I know too she c<sup>d</sup> not be happy unless I felt satisfied of this. She is aware that in the excess of aff<sup>n</sup> I have even blamed her for indiff. She can now more readily pardon the imputation and remove it.

If she will not consent to do so then in the name of charity, let us at once part forever, without any contingency attaching itself to our reunion. I sh<sup>d</sup> rather have my execution complete than remain as I am, mangled and distorted.

I do not wish to say what is the more probable course I shall steer. I want an unbiassed decision of her feelings towards me. If unfavorable then we are better as we are, free and disunited, if not then it w<sup>d</sup> afford in me, more than satisfaction to reunite.

You will therefore see the force of my proposal & of the motives that lead to it. Let me ask the favor of a quick reply as it is very trying indeed to remain as I [am] at present

I am,

respectfully yours,

THOMAS SMITH.

ARTHUR SPEAR ESQ<sup>R</sup>

SIR,

Second effort  
to answer  
Mr. Spear.

Were I to delay an answer until my opinion is finally fixed, I sh. not act consistently with Caroline's wishes or my own feelings of respect.

I write merely in explanation. When in Ireland, as I stated to Caroline, any ideas on the subject of becom<sup>e</sup> a Missionary were subdued primarily by a consciousness of my mental & bodily unfitness for the Work, & more especially by the different course, which in my connexion with Caroline, providence seemed to have pointed out. Nor was it until sometime after I came here that any such thoughts ret<sup>d</sup> & I only believ<sup>d</sup> them worthy of notice about 3 weeks since, when I ment<sup>d</sup> them to Caroline. By her opinion I had intended my course to be principally guided, & therefore I sought a decided answer on her part—an answer however, decided not in the spirit of authority & determinate separation, but in that of affectionate love— Had her decision been favorable I had then det<sup>d</sup> to consult with you otherwise not unless I sh<sup>d</sup> have been previously advised to the work by others.

A letter sh<sup>d</sup> have been forwarded to you on the very day your letter arrived (with one to Mr Houston, which I sent) had not the spirit of your letter, and the still more trying coldness of Caroline prevented me—

I have only to ask

1. Where w<sup>d</sup> have been the propriety of my consulting with you in Ireland when there was nothing on which I c<sup>d</sup> do so?

2—or when I came here when only a few occasional thoughts of the subj<sup>t</sup> occup<sup>d</sup> my attention & where in all this, is there that want of confidence & affection for which you blame me?— On the contrary, have I not always exceeded the bounds of decorum in advising with you upon whatever oppressed my mind. I have ever reg<sup>d</sup> you as one of whose aff<sup>n</sup> & friendship I was proud while I have studiously avoid<sup>d</sup> every appearance of officious intrusion upon your kindness—

To Mr Miller's unintentional, tho' unfortunate, allusion to this subject, I trace all that has resulted. Caroline had noth<sup>e</sup> on which she c<sup>d</sup> consult you. Her opinion in the interim was all I sought & yours w<sup>d</sup> have been by no means neglected.

I am sorry Caroline's affection was so easily repressed. I have written to her to know whether her det<sup>n</sup> really partakes of that absolute & unfeeling nature which it too evidently assumed in her two curt letters. I now wish to repeat the question finally, & if she still feels that she can part with a heart which c<sup>d</sup> never have been disconnected from her, even by the prospect of danger & trial & death were it necessary, then I have no hesitation in giving my full concurrence to your decision, that we consider ourselves as free from every engagement into which in the expectancy of their final completion, we had so solemnly entered.

I have indeed poured out the whole tide of my feelings and it will be hard to secure its return. The last occurrences have however communicated a repressive influence, which if necessary may secure its ebb. I am now in the situation of him who in the operation of phlebotomy when the current of the blood is stopt, sick, faint & feverish, from the effort of its unnatural return—<sup>1</sup>

VINCENNES INDIANA 12<sup>th</sup> December, 1829.

DEAR FATHER,

James Smith's,  
advice and  
news of the  
family in  
America.

I Received yours 17<sup>th</sup> October last and was much pleased to read that you were all in good health and as comfortable as circumstances would admit, your letter found us in good health including Sam who—of your four sons in the West—is the only one now with me. William hired himself last spring as a hand on a flat boat destined for New Orleans. He was at that time, Clerk in our distillery, rather a laborious task but one which he could fill very well. He made the trip in 2 months and returned in good health, his wages was \$30, On his arrival he told me he wanted to go to LaFayette a town on the bank of the Wabash above us 130 miles, where he commenced business four years ago and sunk \$700 in 14 months, his object he said was to make some collections, I told him he should have our horse so soon as he wished to go. Robert in the meantime hurt the horse's back and rendered him unfit to travel with, which when W<sup>m</sup> found out, he took to pouting, made himself a Russia duck Knapsack, put a few clothes in it and started next morning before day on foot, After being absent a month he wrote to Rob<sup>t</sup>. remitting \$10 to us, he gave a lamentable account of the debts due him said he wished he was dead, and that he could not be happy living

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<sup>1</sup>The letter ends thus.—Ed.



with us, he had done so badly he hated to see us. The next time I heard from him he had become Captain of a Keel Boat of small size, had two hands under him, had purchased a load of Apples in Shakertown, another town on the bank of the Wabash 18 miles above us, on a credit of 3 months, and was going again to LaFayette. Francis Dickson was the person who gave me this information and I sent word to him to come down to Vincennes, that I wanted to see him. A few days after W<sup>m</sup>. started, Sam went on to Philadelphia. At Louisville falls of Ohio, where W<sup>m</sup> Kirkwood lives who was by letter of Robert last week, in good health and whose daughter had been married well, Sam made an arrangement with Mess<sup>rs</sup> Chambers & Garwin, Commission Merchants of first repute in that City to take Robert as Clerk, when Rob<sup>t</sup> received Sam's letter he immediately left here to enter upon his new duties, he has now been at Louisville 5 mo<sup>s</sup>, has enjoyed good health and has as much business to attend to as he possibly can, of course I was then alone. We had sold out the most of our Goods and were making preparations to start the distillery. W<sup>m</sup> hired a horse at Shakertown and came down agreeable to my message to see me, I had taken a walk to the distillery which is  $\frac{3}{4}$  mile from our Store. It was Sunday and on my return I found both the travellers. Sam from Louisville & W<sup>m</sup> from his boat, It was unexpected and we had a warm congratulation. W<sup>m</sup> left us next day with a promise to go and dispose of his cargo boat and hands as quick as possible, return, and resume his labors as Clerk at the distillery. He has now been absent 2 months and how much longer he may be 'tis impossible to tell. We hear from him occasionally, he still sticks to the boat: W<sup>m</sup>'s disposition is rather to be King in hell than serve in heaven. I am told he does not dissipate. Old Mr. & Mrs. Dickson are alive and were it not for Rheumatism that plagues the old man he would be as hearty as ever, neither of the girls are yet married, Francis is again going to try his luck as a Merchant in Mount Carmel a town on the bank of the Wabash 30 miles below us. We have a Mr. James Harper Hunter here, a merchant, he is from Belfast is quite an accomplished handsome young man, plays extremely well on the Irish Harp and violin. His harp has not yet reached us but is within 90 miles. It cost \$1000. He is an ornament to any circle and I hope will do well. His partner Sam<sup>l</sup> N. Marron is the son of an Irish lady a well disposed agreeable young man, they have a Steam Grist and Saw Mill in connection with their store which will enable them to sell more goods, as the Farmers would rather pay in

Corn or Wheat than cash, Mr. Hunter's father lives I believe at the corner of Pipe Lane, where Davis formerly kept Tavern. If you are acquainted with him, you might tell him his Son is well and in excellent health. You wish me to give you my opinion candidly about coming over, I would not hesitate an instant, I would sell off every article of furniture you have not reserving even beds, which I think Sam in a letter he wrote recommended you to keep. Make yourselves comfortable both for eating drinking and sleeping on the voyage, put your funds into a Bill.<sup>2</sup> \* \* \* New York & London \* \* \* that port on arrival \* \* \* manage the rest in any way you desire. I live in a rented house which I have leased for 3 years. It is large enough to accomodate you all, I do not think your health would be injured in the least by the change. Our climate is very similar to yours, but I think altogether preferable. There is but one point in

James' religious news.

which we will differ. It is a point of Conscience. I am in action an honest moral man and my only creed is Do unto others as you would be done by, I believe in God, I fear him and love him. Notwithstanding my early education tended to inculcate a further belief in mysteries beyond my comprehension, I never could and am firmly persuaded I never can believe them. I do not believe the Bible to be the word of God, neither do I want a Bible to tell me of a Superior Being.<sup>3</sup> All Nature speaks it. Think not, dear father, that with this belief I am unhappy. There is nothing beyond the grave with which I am acquainted, consequently have nothing to fear. If I were to draw a surmise on the intention of God in the formation of man, I should think his intention was not completed in the existence he allows us in this world. I hope I will live hereafter, always progressing in happiness. With this Belief you will not be surprised when I tell you that I teach my family no creed, and that they and I are one. The Bible and their own reason are both in possession, in matters of conscience they alone have a right to judge, I never have accomodated a Preacher with a meals victuals nor an invitation to my house, nor have I heard a sermon for 2 years and not a dozen since I left you. Sunday and Saturday are alike to me, I much like the observance of a day when we are considered free from labor. You have

A friend to Temperance.

written of the Temperance Societies; there was an attempt as you will perceive by the paper I send you to form one with the general consent

<sup>2</sup>The letter is badly torn.—Ed.

<sup>3</sup>His conversion took place much later.—Ed.

here. A friend to Temperance (who is Sam) will shew you the particulars. We have now on hand a first rate assortment of goods which we are selling in the proportion of  $\frac{2}{3}$  credit  $\frac{1}{3}$  cash at the rate of 30 per cent clear profit, our sales are about \$1000 p. month. Our distillery is in full operation. It turns out 80 galls. of whiskey p. day. If we work all night as much more. If we should be fortunate enough to collect our debts this year we will do well, If not we'll scarcely struggle through; attention at least shall not be wanting. At present the country from excessive rain is inundated. We are living pretty much on an Island. I am afraid it will destroy much corn an article altogether essential to Whiskey making, of which we have as yet received a very inadequate supply. We have paid for 10000 bushels but it is impossible for the farmers to bring it to Town. Robert had mentioned an intention of making a hand in the Pork business but declined it. \* \* We are full of expectation that you and Mother, Anna and Isabella will be with us in Summer I rejoice to say. I would wish that Tho<sup>a</sup> could accompany you In this country his prospects are better or as good. I will live in hopes of seeing him also although he w<sup>d</sup> be no greater [comfort] to me than J<sup>o</sup>. May that mighty being who rules over all Bless and preserve you.

Your Son,

JAS<sup>s</sup> SMITH.

Dec<sup>r</sup> 15

Rob<sup>t</sup> arrived from Louisville last night about 1 o'clock in the Steam Boat Virginia to spend the Christmas holidays with us, and that too much drinking should not produce intemperance he bro<sup>t</sup> a  $\frac{1}{2}$  Barrel Beer, he is well.

J. SMITH.

*Mr. Samuel Smith,  
Belfast,  
Ireland.*

My thirst for books, in London became rapacious. I overspent my supplies in procuring them, at the cheap repositories and left myself in the cold of Winter for two or three months without a cent—I read the Higher Classics and roamed at will thro' the tomes of learned antiquity. My health finally gave way and I thought I was threatened with what I had always dreaded, a consumption of the lungs. (1859—I do not however believe it was more than the exhaustion

Book-buying  
in London.

Ill health.

resulting to a feeble constitution, from my excessive habits of intense study and tea drinking, and of an enthusiastic vehemence and ardour which sought to read every thing, study every thing, and accomplish at all hazards, what I determined to overtake.)

At this time my parents made the determination to embark for America.<sup>4</sup> Their children, from various causes, had one by one, preceded them there, leaving with them at this time, only myself and two sisters. My Mother yearned after them and could not be satisfied until re-united to them. My parents were to sail early in Summer, and a visit to them was thought advisable both for my own health and for their comfort.

I left Highbury in full favor with the Students and Professors, full of the anticipation of a happy return—and with the prospect of perhaps settling for life in some part of England: I had scarcely however arrived at home when I received a hasty letter from a class-mate informing me that a brother student, also from Belfast, had been brought up on a charge of intoxication, and of visiting the theatre and improper places, and that I was implicated in his doings. About the same time a letter was received giving information of this event, by the young lady to whom I was engaged, and whose sister was engaged to the young gentleman in question. Without hearing me in explanation of circumstances, or giving me an opportunity of seeing her, she in an altered form of address denied me her presence until the whole matter should be finally settled. Now I had acquainted her fully with all the events as they occurred which could give any *possible colouring* and accusation against me, and her present course, I could, on no ground, justify either as consistent with honour or affection. I at once therefore freed her from any engagement with me, and returned all papers &c. This measure was reciprocated, and our connection terminated honourably as the most impartial judges determined,<sup>5</sup>—to *me* happily, I trust happily for us both. (1859—My parents were especially rejoiced. It was for this lady I had the early portrait taken, now in possession of my wife,<sup>6</sup> as a duplicate of one in pos-

<sup>4</sup>See early thoughts of America, vol. VII, p. 541, Smyth's Works.—Ed.

<sup>5</sup>Though not made a church question, yet the leading members of *our common* church, including the before mentioned Mr. Case-ment, conferred with me and sustained my course.

<sup>6</sup>This portrait was burned in Columbia at the time of its destruction by Sherman.—Ed.



session of my Sister, and painted by Mr. Hawkesworth, afterwards celebrated as a painter to his Majesty. I am very confident I paid for it and left it in her charge.)

His painful experience at Highbury. As this event may *possibly* arise like a dark cloud upon my memory, I will here simply state the facts in the case. These facts were all sustained by letters from my fellow students, which I long retained. When in London during my visits to England I was much with them, and when at Manchester with my wife and sons, we dined with Rev. Dr. Halley, then a Pastor there, (now filling the place of Rev. Dr. Harris, author of *Mammon*, &c. in New College, London,) Afterwards in Glasgow he visited us and dined with us.

When I first arrived in London, to enter Highbury College, the gentleman with whom and under whose charge I was put—as young and perfectly inexperienced, timid and as the world says, innocent, took me with him from the ship to walk through the city. I was, of course, a perfect stranger and altogether ignorant of life. It was in the evening. He stopped at one of the theatres (I forget which) and insisted on going in. I refused. He urged and finally decided to enter. I had no *alternative*, but to go in or remain alone in that wilderness city, with no knowledge of men, or of my way, and as yet without lodgings or a home: I therefore went in. We remained a *short time*, and *came out and returned to the vessel*. I could not tell the particular house or the play, as we saw only one or two scenes *at most*—I immediately after this repaired to the College and got into its close quarters until examined.

The hanging at the Old Bailey. Again after being in the College several months, during the Winter *vacation*, I agreed with the gentleman in question to accompany him to witness an Execution at the old Bailey— This I desired, *I am assured*, from no other than the best and most worthy motives.<sup>7</sup> It was a rule that no student should sleep out without leave. To carry out our plan it was necessary to be near the place all night as the College was several miles off, and the hour of Execution was six o'clock A. M. The Resident Tutor was absent that day and I failed twice in getting leave to be out, tho I sought him for this purpose. As it was *vacation*, we thought we had done all that was necessary or that could be done on the occasion and proceeded to the city.

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<sup>7</sup>I can still remember vividly my intense feelings and the awful impressiveness with which I conceived death, and eternal misery as the wages of sin.

We entered a house to get supper, where (I now believe thro our suspiciousness merely) we became convinced we had reason to think the inmates were not of the most reputable character. There was nothing however positively wrong. I had never before been inside of a Coffee house, nor seen female waiters (so common in London and elsewhere) and was brim full of romantic and wild imaginings about the fearfulness of London iniquity. Doubtless this House in Newgate St. was an ordinary and an ordinarily reputable coffee house. My companion too was a man of years and experience, and of great believed piety, and no doubt, enjoyed my perfect *greenness* and gaping wonderment. We left and slept all night at the Ludgate Hill Coffee House (I think) having wandered for some time about the awful gaol. In the morning we witnessed the Execution of five men and returned to dinner at College. We hired the use of an opposite window in our Hotel. But when the awful moment for pulling their caps over their heads came, I was obliged, as on a similar occasion in Charleston,<sup>8</sup> to look away until the dreadful stillness, followed by indescribable groaning, &c. told us that all was over, and I turned and saw them writhing and twisting, as some of them did, in the air. Of course, there was an immense crowd, and barricades, police, soldiers, &c.

This was the only night I was ever out and the former occasion the only time while in London I was inside of a theatre, and my family would have considered me perfectly safe under my friend's care, for he stood very high, was greatly beloved, and was engaged to a most charming lady—the beauty and belle of the congregation.

Implicated in  
the exposure  
of his friend. This gentleman it appears had, unknown to me, frequently been out at night and had also when out preaching, indulged too freely in drink. This I never saw, altho I knew he liked to live well. An exposure was made *after my departure* for home, and both these facts were brought out during an investigation. He endeavoured most unjustly to implicate me thus and to use my name most wrongfully.

I sent a letter to the Directors of which I have a copy, but such was the state of feeling among them that it was, I believe, decided to be best for the Institution that I should not return. I have never received any *official communication* of this fact, but was informed of it through my friend Unwin, and several others of the Senior students. That my class-mates all

<sup>8</sup>See vol. VI, page 117, Smyth's Works.

thought me greatly aggrieved will be made certain by their letters, *voluntarily* written to me, and which I still have. That my character did not materially suffer will be apparent

His character  
uninjured.

also from a subsequent letter received from the most influential Manager of the Institution and also from the Resident Tutor, Dr. Halley,<sup>o</sup> who executed an order for books for me since my arrival in America, and calls me "My Dear Friend," &c. This will also be rendered indisputable by the Testimonial in reference to the whole affair given me by my then Pastor, Rev. Dr. Wilson, author of a work on the "Priesthood of Christ," and by several clergymen who examined into the whole business. I was sustained also by my church whose leading deacon urged my case upon the Board in London with great ardour.

Thro him I also understood that after a temporary exercise of this discipline, I was to be invited back or at least have the way opened for my return.

This undoubtedly was the case. My intended Father-in-law, an Englishman of family and influence, was doubtless led through his elder daughter and her betrothed, my seniour and a man of prominence, to at least a temporary prejudice, so that in London I was unheard. I acquiesced in this dispensation of providence with a most heavy heart. I had well

His extreme  
depression.

nigh sunk under it. I was wounded sore in the most vital part. My character which had been spotless before the world (tho' all-guilty in the pure eye of omniscient heaven) was stained. I at once refused to exhort as I had done, or to assume any prerogative of my station. I had even preached for the Rev. Dr. Phillip's congregation—the author of the *Marys* &c.—and also in several country places in Ireland and for my own church in Belfast twice. I may say too that the same popularity and success had followed me to London, and wherever I officiated. I think I stood very high in the expectations and opinions of professors. I gave myself to grief. My friend and exemplar had betrayed me,—while my own bosom companion, to whom I had revealed every thing and desired to love beyond all others, and in every situation, had forsaken me—My hopes and prospects were wholly blighted. The world to me was a blank. Darkness covered the face of the whole earth. I thought I should never again feel willing to live or capable of enjoyment.—

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<sup>o</sup>Dr. Smyth with his family dined with Dr. Halley in 1851, see "Incidents."—Ed.

Account given  
by Highbury  
letters.

The story is taken up by a packet of letters from young Thomas Smith's College friends. Most of them are written by those of whom he speaks: William Jordan Unwin, a courteous and gallant gentleman, son of Stephen Unwin of Coggeshall, Essex (a descendant of the Cowper Unwins, we are told elsewhere.) and John Stoughton of London, a good and loyal friend: a young Belfast man Edward K. Watts, well-meaning but a blunderer, William Tarbotton, Slight and Galloway also write. Two come from the young man to whom Dr. Smyth refers as his former "friend and exemplar," James Miller of Belfast, engaged to be married to Eliza the elder sister of Caroline Spear. They are all written in great heat with endless detail and they present a vivid picture of the life of the Theological College of nearly a century ago, so puritanical in many standards of conduct, so precisely like the College life of today in the desperate, pathetic, almost absurd seriousness with which the students deal with the problems brought before them.

At some time after the 15<sup>th</sup> of May, 1830, Thomas Smith departed for Ireland. On Tuesday Morning, the 25<sup>th</sup>, at breakfast, "the Body" (as the letters term the student body) was consulted by the monitor of the 1<sup>st</sup> class as to the propriety of his reporting to Mr. Robert Halley, the resident tutor, the fact that Mr. James Miller had been out two nights without leave and had not made report of it. The students were concerned because it had been a repeated offence: he had slept at a common public-house: Mr. Rees, who had been sent to preach at Reigate where Miller had been accustomed to preach, brought back the dismal story of an old woman who claimed to have bought for the said Miller "one pint of liquor of which he had drunk the whole, so that he was tipsy:" and finally it had been stated by credible witnesses that Miller had shown the effects of liquor more than once at the College. Miller in his own defence said "he only gave the woman a shilling, he did not drink a pint" and that those responsible for the other story had recanted. At this Watts vigorously replied that he and Tom Smith might be sorry that they had mentioned Miller's weakness, but they did not recant.

The committee appointed by mutual consent found Miller guilty. The Body debated long, finally coming to the decision that if he was to remain in the Seminary the matter would not be brought to the authorities; he was to receive an admonition after which they would all do what they could to influence him to lead a better life. If however he wished to leave in June and take a church, the attention of Mr. Halley the resident tutor should be called to it at once.

Miller as a subterfuge, made to Mr. Halley a plausible report of having been detained at tea with the Rev. Rowland Hill. When the student-body discovered this trick and remonstrated, Miller began to do his worst against them all. By means of his supporters, chiefly by one named Sims, he spread about the College and



conveyed through the resident tutor to Mr. Thomas Wilson, one of the Managers, every accusation, real or fancied, that could be trumped up against his opponents until the Seminary buzzed like a nest of angry wasps and, William Unwin writes, "the confusion of the house when Mr. Wilson was investigating the affair you can conceive of better than I can describe."

Unfortunate Thomas Smith fell the first victim: all that he relates himself, was told, disingenuously contorted and magnified to the highest degree. Miller with an air of perfect innocence—did not think Mr. Smith had really made a habit of going to the theatre—Mr. Smith had not been drunk the night of the 'Old Bailey, "he had used no more than one glass of beer." But these denials were made in such a way as more than to confirm the accusation, until Watts' turn came to testify, when he stated that Mr. Smith never drank, being "on that point a remarkable exception to the generality of the People in Belfast."

His friends did every thing they could to defend the absent Thomas Smith: they described his disposition as ardent and excitable, his principles above suspicion but his thoughtlessness and inquisitiveness great. It was no use. The authorities had received the impression that he had more than once gone to the theatre, that he had in some way been ungrateful to Miller, that he had expressed himself injudiciously in saying that he had gone to the coffee house "to see how Miller did." There was never any official action taken in his case, Miller and Sims were expelled but the authorities did not communicate with Thomas Smith. Their opinion seemed to be that for fear of public criticism they could not encourage the return of a student who had been known to be in a theatre. For his comfort Unwin reminds him that "Dr. Styles was expelled for going but once for the purpose of writing upon the subject."

In the meantime Thomas tried to communicate with Caroline, but in vain; yet Mr. Spear had been constantly at Highbury, in fact most of the letters from and to Thomas Smith came in packets by his hand. He now announced that both his daughters had made up their minds and would have no more to do with the two young men. The two young ladies seem to have been so ungovernable as to be scarcely human, but they had some excuse for their torpor, a sister had just died of consumption and they were suspected of being victims of the same disease.

So Thomas as the result of these two events in his life decided to leave for America with his parents. He exchanged parting gifts of books with his friend Unwin, who disposed of his furniture and effects. The friends contemplated but did not send a joint letter for fear of seeming disrespect to the authorities and severally wrote or sent farewell messages. Unwin collected and packed Thomas' beloved books. He had already found "Porteus on the other side of the house," and sent it with the 1st vol. of Stuart, his parting gift, by the accommodating Mr. Spear. Now

he and Stoughton tried to purchase others, a set of Owen and Baxter's books as cheaply as they could, but as the latter "are published by Scotchmen the price will not be lowered."

A few of the letters which follow this were written after Dr. Smyth's establishment in America but are needed here to complete this episode.—Editor.

BENTON STREET,  
BENTON CRESCENT, LONDON.

July 30. 1830.

MY DEAR BROTHER,

I received your letter & have complied as far as I have been able with the requests contained in it—I have purchased the Books you mentioned, except those I was forbidden to purchase by Unwin & the Baxteriana, of which it seems a Copy could not be obtained by Baynes. I was unable to see to the packing up myself which Brother Slight kindly undertook—& the Box containing the Books &c. &c were shipped last Tuesday and will reach you I hope safe. I write this by post that you may be apprized of their being on the way. I could not ascertain from Thomas the name of the vessel on which they are embarked. They had heard nothing last Wednesday of the Books & the note to Mr. Browne which you talked in your letter to me of sending & therefore it was necessary to buy a Box for the things. Before I go any further I will give an a/c of the manner in which your money has been disposed of.

	Baynes A/c )	£8. 3. 6
	for Owen etc. )	
	Deduct for 2 copies of )	
	Baxteriana which were not obt. )	9
		<hr/>
		7. 14. 6
	Add Dawes' Bill for pens )	6
	carriage of Books from W <sup>m</sup> Unwin' )	1. 2
Tho <sup>s</sup> .	for care of the former Box 4/ & for this 1/6 )	5. 6
		<hr/>
		8. 7. 2
	Sum enclosed	12. 10
		<hr/>
		£9 — —

I hope the parcel containing Samon<sup>1</sup> and some vols. of Edwards for Unwin will arrive here safe, but as I s<sup>d</sup> before we

<sup>1</sup>Presumably John Samon—London, 1663.—Ed.

have heard nothing of them yet. So much for business—  
 And now I thank you for the affectionate letter which you  
 sent & for the offer it contains of continuing our correspond-  
 ence after you reach America. I should feel a pleasure in  
 hearing from my friend Smith in any part of the Globe but  
 especially from him while he is in America, a Country to  
 which every man who takes an interest in the progress of  
 Civil & religious liberty must often cast a glance of admira-  
 tion. \* \* \*

Adieu and believe me ever,  
 Your affectionate Friend & Christian Brother,  
 JOHN STOUGHTON.

Mr. Sam<sup>l</sup>. Smith  
 Callender Street  
 Belfast.

For Mr. Tho<sup>s</sup>. Smith  
 - to be forwarded to him immediately.

BELFAST 7 Aug. 1830.

Testimonials  
 brought to  
 America.

Upwards of a twelve month ago, Mr. Thomas  
 Smith was admitted into the fellowship of the  
 Church under my pastoral care.<sup>2</sup> He went shortly  
 after his admission to Highbury College, & did not return to  
 Belfast till about two months ago. I know enough however  
 of his character to place full confidence in the genuineness  
 of his repentance toward God & faith toward our Lord Jesus  
 Christ. For his age, & the length of time since he came to  
 the knowledge of the truth, his spiritual attainments are of a  
 pleasing & superior order.

In the prospect of Mr. Smith's crossing the Atlantic, I  
 warmly recommend him to the Christian fellowship & brother-  
 ly love of any Church of the Redeemer in America with  
 whom he may wish to sojourn. They will, I trust receive him  
 in the Lord with all gladness & find him, young though he is,  
 a helper of their faith & joy.

JOHN WILSON,  
 Pastor of the Indep. Church.

Mr. Thomas Smith has been my most intimate friend for  
 some years. I have always enjoyed his christian society and  
 been benefited by his christian sympathy.

I knew him during his residence at Highbury College and

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<sup>2</sup>He had been for six years a member of another church, and  
 joined this preparatory to his course at Highbury.—Ed.

am in full possession of every circumstance connected with his discontinuance there.

It is my firm conviction that he very unwillingly entered the Theatre (as indeed the young man who compelled him is willing to attest upon oath) & from his deep sorrow and regret, and his subsequent decision of character I have every reason to believe him, what I always did—a sincere follower of the Lamb & anxious to promote the glory of his cause by his ministerial labours.

ROBERT J. BELL.<sup>3</sup>

*Belfast 7 August.*

1830.

I have great pleasure in affording Mr. Thomas Smith an opportunity of receiving any advantage which a certificate of mine can afford him. My only regret is that his native country is so soon to lose such talents and worth. I have known him long and intimately; and have formed the highest estimate of his character. Among his fellow students he held a first place. I have reason to believe him to be a man of talent, of persevering zeal and industry, of extensive literary and scientific qualifications and, what is more than all, a man of God.

JOHN EDGAR

Prof. of Divinity,  
Belfast.

*Aug. 1830.*

I have been intimately acquainted with Mr. Thomas Smith for a period of nearly eight years. During that time he has maintained a character free from any stain. His conduct has been not only blameless, but highly exemplary. Various religious Institutions in Belfast and different parts of the country, shared in his active and efficient labors,—I consider him to be a young man possessed of unfeigned piety.—Mr. Smith occupied my pulpit for some weeks with great acceptance to my congregation; and I trust that through the grace of God given him, and his superior talents and acquirements, he will prove an eminently useful Minister of the gospel.

JAMES HANSON.<sup>4</sup>

Pastor of the Congregational Church

*August 7th. 1830.*

Bangor.

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<sup>3</sup>See Chap. "1846."—Ed.

<sup>4</sup>Mr. Hanson had received "an impartial account of the occurrences which led to his discontinuance at Highbury."—Ed.



Belfast, 4 Aug. 1830.

With the bearer, Mr. Thomas Smith, I have been long intimately acquainted. He was for some time my pupil while he was pursuing Mathematical Studies in the Belfast Institution, and during the whole course of his study at that Seminary I had every opportunity of knowing his general deportment, and his diligence and proficiency in the various branches of Science, Philosophy, and Literature to which his attention was directed. Endeavoring for the time to divest myself of the feelings of personal friendship, I render him simply an act of justice when I say that I have always considered him possessed of natural abilities of a high order, and that his attainments as a scholar are highly respectable. He was a front rank man in almost every class in which he studied.

Mr. S. is in my judgment possessed of qualities of a much higher character than any that are connected with mere scholarship. I esteem him as a Christian friend and have reason to regard him as an humble and devoted follower of the Lord Jesus. While among us, he entered with zeal into plans for extending the Knowledge of the Saviour's name, and steadily and perseveringly pursued his efforts for the spiritual amelioration of them that are ignorant and out of the way. I feel convinced that I speak the sentiments of the managers of various benevolent and Religious societies, when I say that we shall feel his loss, and that we are consoled in his departure to a foreign land, in the assurance that if spared, he will be there, as he has been among us, a right-hearted man, doing whatever his hand found to do, with all his might, in the Vineyard of the Lord.

I feel it unnecessary to say more, lest the partiality of long cherished friendship should in any measure seem to influence my judgment.—I shall only add, that it is my decided conviction that Mr. Smith will be found an invaluable acquisition to those Christian Ministers and people who may cultivate his friendship, and a faithful and devoted Minister of the New Testament in whatever field of labour the Great Head of the Church may assign him his work.

*Signed,* THOMAS HOUSTON,<sup>s</sup>

Minister of the Reformed Congregation  
of Knockbracken.—

*Now D. D. and head of the Theological School of the Covenanters.*

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<sup>s</sup>Dr. Houston received his D. D. from Princeton on the same day as Dr. Smyth and lived to write a touching memorial at Dr. Smyth's death.—Ed.

BELFAST, 6 August 1830.

The bearer Mr. Thomas Smith has passed through the Collegiate Course of Languages, Logic, Moral and Natural Philosophy, Mathematics &c. with distinguished success, in the College of Belfast, Ireland. He has subsequently been a student of Theology in the Academy of Highbury, England. Mr. Smith being now about to emigrate to America has requested me to express my opinion of him—a request with which I do most cheerfully comply.

I believe Mr. Smith to be a decided Christian, of high mental attainments and to be likely to form a valuable Minister of the Christian Church, if it should please divine Providence to call him to that work. I do accordingly most earnestly recommend him to the Members of the Holy Ministry in America, and pray that the pleasure of the Lord may prosper in his hands.

H. COOKE, D. D.

Presbyterian Church, May Street, Belfast.—

*Henry Cooke D. D. & L. L. D. the great leader of the Irish Presbyterian Church.*

Feb. 28, 1831.

HIGHBURY COLLEGE.

MY VERY DEAR FRIEND,

Later High-  
bury letters.

\* \* \* I was rather surprised at your going to Princeton College and at your statement that the doctrine maintained there is the same as we believe— If it be as you stated to Unwin—the Creed you profess must be much higher than ours. We believe Christ died for *all* men—that his death has a relation to all. That all may believe if they will—nothing but their unwillingness hinders them. We think therefore on these grounds we are bound to invite all sinners to come to Christ as being able, if they will, to believe; and to tell them that if they believe not they shall die. We indeed firmly believe in Election—that those only who are ordained to live will believe.—We believe that such is the depravity of the heart that none *will* believe or receive the gospel until they be born again, until God has opened their eyes. But still the gospel is perfectly free, who-soever will let him come and take of the waters of life freely—certainly Christ died for the elect—differently from what he died for all men— He was offered we believe as a sacrifice for all— The benefits of that sacrifice are applied only to particular individuals—the elect. This opinion is now the prev-

alent one among Calvinists in England. With this agrees doctor Wardlaw in his two Essays lately published. Have you seen Hinton on the Spirit? He is a great advocate for man's free agency.—Unwin is a great admirer of Hinton—I cannot say I can go all the length with Unwin in his admiration.—It is in great part a dispute about words—He objects to the word moral inability—and says man has ability to believe, but will not unless illuminated by the Spirit.

I have on the whole enjoyed myself so far this session. Halley has been very kind. I think he is much improved—He is much liked by the students—We do not rise always at six as you may suppose. The house is again rather lax in this respect. We have had a peaceable session—A good deal of brotherly feeling exists among us. As a class we are very comfortable and united. \* \* \*

Stoughton and Tarbotton desire to be affectionately remembered to you. They are both well and will write soon. We are going to send a packet when Unwin comes back. \* \*

E. K. WATTS.

15 April, 1831.

HIGHBURY.

MY DEAR SMITH,

It afforded me unspeakable pleasure to receive your kind & affectionate communication, dated 24th Oct. last, & I should have answered it long ere this, had I not been waiting for Brother Unwin's sending a parcel in which I might enclose you a few lines.

On taking up my pen to address you the most affecting reflections dart across my mind. \* \* \*

Our Senate, I suppose Unwin has told you, goes on very well—We have had several meetings this year. I have been Orator once & respondent once—the former on the question of Apparitions, the latter on the Immortality of Brutes—In the former I took the Affirmative, the latter the Negative. I carried them both with a good majority—We are to have an interesting subject for discussion next time—Whether the Heathen Oracles were under the influences of Satanic Agency. Button is Orator on the Affirmative—Watts resp<sup>t</sup>. Negative—I shall prepare a speech on Button's side—\* \* \*

Now my dear friend I must bid you adieu for the present. May the God & father of our Lord Jesus X<sup>t</sup> comfort your Soul & establish your faith & guide you in the way everlasting. Pray write to me at your earliest opportunity—or I shall think that the warmth of my friendship meets no response in your

bosom—that I would not believe— Pardon the incoherency of this Epistle, 'tis the rough unpolished production of strong love & attachm<sup>t</sup>—& 'tis accompanied by the prayers of

Your affectionate friend,  
JOHN STOUGHTON.

HIGHBURY COLLEGE.

April 16<sup>th</sup>, 1831.

MY DEAR SMITH,

I believe I am your debtor; I am very anxious to make you mine. My only fear is, that the present scrawl will not be accepted by you in *full* payment, but that after all you will put our account, in some such posture as this—"By Ballance due from W<sup>m</sup>. Tarbotton—a *longer* letter." I can only regret that it is not in my power, at the present time, to do what would afford me great gratification;—and make you the solemn promise, that the next time I write, (which I hope will not be long hence) you shall see, that I will use my best endeavours to make amends.

It afforded me no mean pleasure to hear from brother Unwin (who was so kind as to read your last letter to me) that you were so well in body—so comfortable in circumstances and prospects—and, I trust so favored and happy in your spiritual and best concerns. You are far from us, but my dear, dear friend, I have not forgotten you. I can remember the fellowship we were once permitted to enjoy and I can still sympathize in your welfare, in your hopes, in your prayers. \* \* \*

You remember who said,—"*All things work together for good—to them that love God,—that are the called according to his purpose:*" and the truth of this glorious assertion, which so many have felt, has I trust—I doubt not,—been also proved by you. God's ways are not *our* ways—nor His thoughts our thoughts. \* \* \*

Things go on much as usual here—of which I presume Brother Unwin will give you all particulars. There is nothing particular to relate concerning myself, which would be worth your while hearing—indeed I dislike above every thing, to talk about myself. All I need say is, that, I bless God, I have been, on the whole, pretty well, since I saw you—that I have always plenty to do—that I have been preaching nearly every Sunday for the last 6 months—and that my dear Salome was quite well the other day when I heard.—

Stoughton, Unwin, & I, meet every day for prayer—when we often think of, and pray for you. But I must close.



Unwin says the letter must go now—and I have a friend from Yorkshire whom I am obliged to go and see in the City—so that I am obliged to content myself with this short and unconnected scrawl. \* \* \*

Write me a very long letter when you have convenience and the will so to do, which I hope will not be long first. Meanwhile believe me my dear Brother—

Yours affectionately, in the best of bonds—

WILLIAM TARBOTTON.

Highbury College,

Saturday, 16 April, 1831.

My dear Christian Brother,

Since I received your kind letter I have read it again & again with emotions too big for utterance except by y<sup>e</sup> tearful eye. Even at this moment the sight of it—& the knowledge of its contents fill me with joyful grief.—\* \* \*

Painful as is the past, I must solemnly declare that the information w<sup>ch</sup> warranted the phrase in yours “in the hour of my shipwrecked hopes, you assisted in directing the storm upon my foundering bark” is UTTERLY FALSE. That I befriended Miller is true.— But this is not by any fair persons, or means, to be considered synonymous with hating Smith. \* \* \* What, in such circumstances, did it become a friend of Tom Smith to do? To hurry on the matter to Mr. Halley when you were absent & unable to meet the foul asperations intended to be made? or, if possible, by defending M. against the severity of the proceedings, to save a wanton impeachment of you? The latter course I preferred & it is because I was *silent* about you & stood up singly for M. (all his 4 *friends* not consenting to be present) under the full impression that, if his case could be kept from Halley he would retire at the end of the Session, as incompetent to classical pursuits (which Halley had previously stated,) & thus save you from disgrace; It is because I acted thus & would give *no reasons* for my conduct, that I was branded with inconsistency & want of friendship.— Now Smith, I ask you plainly to tell me whether my friendship was not exercising itself in the best way rather than yielding to treachery or base hypocrisy? \* \* \*

As to y<sup>e</sup> charge of ingratitude—when Mr. H. had heard Sims statement & judging from it spoke of your ingratitude to Miller, no one replied to his observations save myself.— My reply was *If* Smith has done so & so *then* it is ingratitude in him.— Thus as far as my situation permitted me, I expressed my doubts of the truth of what Sims had said, whilst others

were silent on the subject.— This course I preferred to silence, inasmuch as in my estimation *silence is assent*.—

To close this gloomy subject I only add, that I blame no one for having acted intentionally for your expulsion besides *Sims*, & all agree (in my class at least) that if my advice had been followed you would have been saved.—\* \* \*

"*My endeared companion*" shared in my feelings of sorrow on your account, & still takes a lively interest in anything I say concerning you—She is well.—

My dear Smith, I shall be most happy to hear from you & as a friend I commend you to God & to the word of his grace, assuring you that it is with every sentiment of esteem I subscribe myself

Your affectionate friend

J. A. SAVAGE.

PINNERS HALL.

OLD BROAD ST.

8 April, 1831.

DEAR SIR,

Your letter dated 7 Jan came safe to hand and as you wish to receive a reply I take this opportunity to assure you that I am pleased with the spirit & temper you have manifested— We read there is forgiveness with God, that he may be feared & there should be forgiveness with man, when genuine contrition appears.— Perhaps nothing short of the discipline you have experienced would have been effectual to disentangle you from worldly compliances—, & to produce that spirituality of mind, which is always connected with life & peace.—

You will allow me to say, that I do not agree with you when you say "that your going to the Theatre was attended with circumstances unavoidable"—for we are commanded to resist unto blood striving against Sin—& also if Sinners entice us, we are not to consent.—

The only security, surrounded as we are by Temptations, for a pure motive & consistent conduct, is the possessing a *new Heart* & a *right Spirit*, which is the Gift of God. I trust & hope you have some evidence that this is your experience.

If divine providence should open a way for you into the Ministry—I pray that you may indeed be an Ambassador for Christ—while you exclaim with the great Apostle—I am less than the least of all Saints. Yea the chief of Sinners. You will be glad to know that our College prospers.—We sent out Twelve last year & this year the number will be the same.—

We have only 24 Students beside 6 for Missionaries. Great care is needful in the admissions—we expect to be full after the next vacation.—

We are glad to learn that there has been a revival of religion in New York—May the Holy Spirit be universally shed forth—then will the wilderness become as the Garden of the Lord.—

I trust you will be clothed with Humility—& may you be stedfast, immoveable, always abounding in the work of the Lord.—

With best wishes I remain Dear Sir,

Yours faithfully,

THOMAS WILSON.

I am glad that *Temperance Societies* prevail in America.

HIGHBURY.

20 November—1832.

MY DEAR FRIEND,

I was happy to hear of your welfare & prospects in America & I trust the blessing of God will still accompany you. I have received two sets of your bills of exchange with your letters & have seen Baynes upon the subject— I will take care to see the books in good condition & at as low prices as possible— It will afford me much pleasure to execute such a commission at any time for you & your friends & to hear from you especially as I am very anxious to obtain information from your side the Atlantic. The postage of your letters consisting of so many pieces of paper is enormous & then I have by post to remit the bills to Liverpool & receive them again. It would have been 7 shillings difference if there had been one bill instead of three in the first instance only, & 3 more in the recent set— I would write more at length but I am engaged in a laborious correspondence on the Slavery question,\* previous to the approaching general election. I will write more at length in your box of books. Baynes has one copy of the Polyglott & expects to find another in a few days. One will be about 19£

\*We must recollect that England abolished slavery in her dominions immediately after this in 1833. In one of William Unwin's letters in 1830 he speaks of going to the Anti-Slavery Meeting "but was unable to get in: the Meeting was so large that hundreds who had tickets could not gain admission. So numerous a meeting has never been known before—I hope it may lead to some favourable result—Mr. Brougham, Dr. Rushington, Mr. Macauley, Wilberforce &c. were there."—Ed.

the other about 23£. You have not ordered Castells' [?] Lexicon which usually accompanies it—so I have not ordered it. That will be about seven guineas more

Yours very affectionately,

ROBT. HALLEY.

I shall be happy to receive a letter more immediately respecting yourself—prospects—Carolina—&c—& especially information about the state of American Colleges.

I have just received an order for seven pounds more in addition to the bill for about 400£ & will order another copy of Owen.



REMOVAL <sup>TO</sup> AMERICA

PRINCETON — CHARLESTON



## REMOVAL TO AMERICA.

PRINCETON—CHARLESTON.

Departure  
for America,  
August, 1830.

I soon made up my mind to leave a home now desolate, and scenes which only awakened sadness. Having spent some weeks at a quiet country village on the sea shore with a clergyman of the place, where I weekly officiated in some religious exercises, I sailed in August 1830 with Anna, the eldest of my two sisters, for New York.<sup>1</sup> My parents were not quite ready to leave and it was thought important I should be out in time to arrange my plans before the Winter Season.

RIDGE TOP, Nov. 16, 1911.

MY DEAR COUSIN

You have been in my thoughts greatly for many days, I have been intending sending you a little gown or dress worn by Uncle Thomas, his Mother brought it with her to this new Country, My Aunt kept it for years then sent it to my Mother and I found it in an old chest where she kept her treasures when she died; so now I send it to you after so long a time, thinking better late than never. Uncle Joseph Smyth and his wife Jane Carleton were the first of the family to come to this country, he it was that *insisted* on your Father being sent to Princeton. So Uncle Thomas and his little fifteen year old Sister, my Mother, came out from Ireland alone to Paterson, N. J.— Uncle Thomas would not come unless his Sister Anna came with him; it was the time of the equinoxial storms and the two youngsters had to be lashed to their beds for two days; dont you know they were frightened? Dont you think the pictures are aristocratic looking? Grandma looks every inch a lady, and as a servant of mine said on looking at Grand Pa's picture, "La Miss Belle! he looks like a history man, he shore do, was he a *gineral*?" I am glad you like the pictures. These Portraits were painted long before they left Ireland; they have bogwood frames on them; our forebears were not common emigrants, they brought handsome mahogany furniture, Piano, solid silver, that was burned in the great Chicago fire, a magnificent grandfather's clock, their *own servants*, these portraits and others of the different sons!

Please look at the sewing on the gown and observe the size of the neck, and size of cuffs. After all the children came to this country the old folks could not stand it very long, so they came; Grandma died soon after with Pneumonia, Grand Pa lived to be a very old man. \* \* \*

Sincerely

BELLE PLUNKET CLARK.

We arrived late in September 1830. The same day on which we reached N. York, I went out to Paterson where my eldest brother, Joseph, resides.<sup>2</sup> There I was examined and joined the Presbyterian Church,<sup>3</sup> of which my brother was a member. In a week or two Dr. Fisher, its pastor, introduced me to the *Newark Presbytery*, under whose care I was received. I soon proceeded to Princeton Seminary where I was admitted into the Senior class. Here I remained until Summer when at the urgency of Dr. Phillips,<sup>4</sup> of New York—I supplied his pulpit in the Wall St. Church, for six weeks during the months of August and September. I then returned to Princeton and delivered the address at the close of the Session, and also an address before the Education Society at the College.

Princeton  
Seminary.

Ordination,  
1831.

I united with one or two of the Students in a plan to spend the Winter in Florida and Missionary there. For this purpose I took a Commission from the Assembly's Board of Missions to go to Tallahassee. In view of this opening of Providence and the probability that I should have opportunities for exercising the gifts of the ministry and administering the ordinances of religion, I was ordained by the Newark Presbytery at their fall Session in Orange in 1831. As this Presbytery has since become notorious for the stand it has taken in favour of New School principles, I may mention that my theological examination occupied most of a day and became in fact a discussion between myself and some of the members on some of the points which have since divided the Presbyterian Church in this country. There was but one old school man present in the Presbytery, who more than once encouraged me to reply, saying to me that I was now engaged not in an Examination, but in a discussion.<sup>5</sup>

In reference to the examination mentioned above, I would say that the topic of chief discussion was depraved nature prior to sinful acts or exercises. On returning with Rev. Dr.

<sup>2</sup>Dr. Smyth states that Joseph Smith was in a manufacturing business, having two mills running.—Ed.

<sup>3</sup>We must remember that Dr. Smyth had been a member of the Congregational Church while studying at Highbury.—Ed.

<sup>4</sup>William Wirt Phillips, D. D., pastor of that church for almost forty years: President of the Board of Foreign Missions.—Ed.

<sup>5</sup>For copies of certificates of Dr. Smyth's ordination see pp. 69-70. A vivid description of student life of this period at Princeton Seminary may be found in "My Life and Times," Dr. J. B. Adger, pp. 73, etc.—Ed.

Fisher to Paterson in his vehicle, we continued the discussion, he regretting that I had such obsolete and unpopular views. I charged home on him the Sufferings and death of infants as *penal* inflictions under a curse for Sin and asked how he could justify such punishment where there was no sin and guilt personally and voluntarily incurred. He replied that he believed infants to be capable of moral exercises and therefore of sin and guilt in the womb, and *hence*, &c. I replied that if he went into the womb I could not follow him there nor could I remember any of my exercises in that pre-existent state and doubted if he or any body else did. At my ordination examination I adopted the Confession of Faith with the explicit exception of its teaching regarding the marriage of a wife's sister. I read it all very carefully and was very thoroughly examined.

Before leaving for Florida, however, an invitation came on to Princeton for a young man to supply on trial the Second Presbyterian Church in Charleston, S. C., and  
 Charleston, November 12th, 1831. Drs. Alexander and Miller agreed upon myself and proposed to me to go on. To this I finally acceded, and having in the meantime taken a tour with my brother and his lady, as far as Montreal, I sailed for Charleston and arrived there on Nov. 12, 1831.

Here I came a perfect stranger and with no other introduction than a letter from the professors to the President of the Congregation, certifying that I was the individual recommended by them. Mr. Robinson who was at that time President of the Second Presbyterian Congregation in the city of Charleston, and with whom it was expected I would either stay, or be by him provided with lodgings, had yielded his hospitable desire to entertain me to Mr. James  
 James Adger. Adger, who as an Irishman, a Scotch-Irish Presbyterian, desired to receive into his family a young Irishman of the same stock, and a stranger.\* On the afternoon of the

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\*James Adger was, like Thomas Smyth, an Ulster man, where "need makes neighbourly." He was born in the linen weaving district north of Belfast, in the little town of Moneynick, near Duneean where his father owned a flax-mill and bleaching-green. Of the family his children were told by him that their ancestors had fought in the siege of Derry. Owing to an injudicious second marriage, the mother of James Adger became impoverished and emigrated to America, her elder Adger sons having already gone to South Carolina. Young James was befriended in New York by Mr. John Bailey, a hardware merchant and when grown found his way to Charleston in charge of a cargo of hardware: On a



day of my arrival, I therefore found myself an inmate of that endeared family, of which I am now an adopted member.

I had met the Rev. Dr. Palmer<sup>r</sup> at Princeton, and was introduced to him by the Professors, and had been kindly invited by him to come on my arrival—to his house. This I did, and while there, during an hour or two—for I dined at Mr. Adger's—received a pleasant visit from Messrs. Robinson and Adger in company, and was by them informed of their intentions and arrangements.

Margaret  
Adger.

I arrived, say on Monday, and on Thursday evening, or Sabbath Evening I lectured for them in Blackbird Alley Lecture Room. My subject was Paul as a Stranger at Athens, my preparation small, my notes nothing, and my daring never afterwards equalled in rash and hazardous imprudence, yet it was well received. I came with a white vest (if I recollect rightly, white pantaloons also,) and a gold chain with Key and large Seal with coat of arms.\* The vest, at the family's suggestion, I laid aside.<sup>9</sup> But on this occasion I hung my chain and seals in-  
visit to his brother William in Winnsboro, South Carolina, he met and married Sarah Ellison also of Scotch-Irish descent, but whose people had been in South Carolina since before the revolution. They became the parents of a large family of which Margaret was the eldest. James Adger had made for himself a most enviable position as a merchant with important business connections in every large port and his own line of steamers to New York; he was ranked at one time fourth among the rich men of the United States. He was a genial and generous man, always most hospitable to his fellow-countrymen. If possible he met them himself on arrival and saw that they were properly lodged. His own house was constantly an abiding place for young Irishmen in his employment in the city or country. See "Life and Times," by John B. Adger.—Ed.

<sup>r</sup>The elder Dr. Benjamin Morgan Palmer, pastor of the Circular Church for many years.—Ed.

<sup>9</sup>This seal is in the possession of his grandson and is engraved with the crest shown in the plate with the family arms.—Ed.

<sup>9</sup>Owing to his colour-blindness, Dr. Smyth's taste in dress and decoration could not be counted on. It is told that when visiting without his wife at the house of Mr. Fleming in Philadelphia on his way home from Europe, Dr. Smyth appeared dressed for church, where he was to preach, in a crimson velvet waistcoat, one of two made to his order in Ireland; and that it required much argument to convince him that the waistcoat was not black. Mrs. Smyth confiscated and hid them when he reached home.

He was most generous in his presents to his wife but at times the beautiful materials he brought her were of such obtrusive



Smyth

nocently over the cushion in the pulpit, to sustain my watch as a guide while preaching, (a fact yet remembered by some). Miss Adger on our way home gave me not her first *curtain*, but her first private lecture. And a very satisfactory and seasonable one it was and sufficient to lead me never again to allow my good to be evil spoken of.

A week or two previous to my arrival, the Congregation had been supplied by the Rev. Richard Varick Dey of New York, who had visited the city accompanied with very strong recommendations as a man of great eloquence and talent. His preaching had made a deep impression upon the great majority of the people who were anxious, at once, to secure him as their Pastor. He and I alternated in preaching at the Scotch and the 2nd Presbyterian Churches. Thro the caution of Mr. Adger's family, I was, for some time, kept in entire ignorance of the real nature of Mr. Dey's visit and of the real state of the Congregation. As soon as I did learn the facts in the case I sent in a letter declining any further services. By this time, suspicions had been excited in the minds of some of the leading members of the Congregation as to Mr. Dey's character and a division in consequence took place. Means were taken to bring evidence of the true character of this unfortunate person before the people, and altho this proved ultimately sufficient to prevent his settlement, the breaches occasioned by this division were in some cases never healed. Several at once left the Church, and among them Gilmore Simms, then Editor of a paper<sup>10</sup> (in which he published a witty, poetic *jeu d'esprit* of four lines on Mr. Dey and my comparative insignificance). James Legare also left.

Mr. Dey was actually elected, as was thought at the time and at a meeting made constitutionally full by great and not very proper efforts. But the election was by a fraction—as Mr. Adger saw—invalid, as he *afterwards* convinced them. Mr. Dey announced it in the afternoon, and having dined with Col. Bryan<sup>1</sup> had very freely, I was told, enjoyed his hospitality; and preached with a great deal of spirit.

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colours and designs that they could be used only for dressing-gowns. Mrs. Smyth was also provided by him, when she was in deep mourning, with visiting cards on which the finely engraved name was surrounded by a wreath of leaves of equally beautiful engraving—but green.—Ed.

<sup>10</sup>Of the Charleston City Gazette. The verse referred to is lost.—Ed.

<sup>1</sup>Col. John Bryan, a prominent member of the congregation, who had married the sister of the statesman Hugh S. Legaré.—Ed.

In the meantime when just about to leave the city, I received an invitation to supply for three months, the pulpit of the First Presbyterian or Scotch church, whose congregation had written for a minister to Scotland. This invitation I was induced to accept by the request of some leading members of the Sec. Pr. church who were desirous to have me called to that church, and who seemed to think that when the temporary excitement had subsided I should be very unanimously desired to take charge of that Congregation—because also the winter was now well advanced—and because still further, I was not without hope that a kind providence would here answer my *long* continued and earnest prayers, by providing for me a good and suitable wife. Having filled this engagement in great part I was allowed to accept an invitation to preach to the vacant church in Columbia, S. C.—Here after preaching a few Sabbaths, I received a call for one year, according to their then usual custom of a yearly appointment.

This call, as intentionally a permanent one, I was much urged by Judge DeSaussure, Dr. Leland and Mr. Adger's friends then to accept. While in Columbia I also received a call from the Second Presbyterian Church in Charleston to become a stated supply for one year, with the unanimous voice of the people. With the call was given the hope that soon it might be made permanent. It was however thought best, in the then condition of the church, to take this preparatory course. I accepted on the provision that should any desirable permanent situation offer itself, I should be at liberty to accept it. I entered on my labours therefore in the Second Presbyterian Church in Charleston, in April 1832, where I preached the Anniversary Sermon,<sup>2</sup> which was published by request of the Congregation.

About the same time I presented my call to Miss Margaret M. Adger, in the shape of an earnest, affectionate, and very pressing overture of my heart and hand—with the promise that as her husband I should do every thing in my power to promote her happiness, should she feel willing to become my wife.<sup>3</sup> By her consent, which after

<sup>2</sup>"The Design and Duty of a Church," vol. V, p. 29, Smyth's Works.—Ed.

<sup>3</sup>Dr. John B. Adger states in his volume, "My Life and Times," p. 84, "My sister Margaret \* \* had become very much interested in the subject of foreign missions, so much so that she fully intended entering on that work with me. When addressed subsequently by her future husband, she had objected that her

full consideration and some delay, she kindly gave, my brightest hopes of joy and happiness were fulfilled; my dreams of connubial felicity realized; and my prospect of usefulness vastly enlarged.

From the exalted estimation in which I had ever held the female sex, as preeminent above men in all the gentler qualities that adorn human nature, and not less in fortitude, self denial, endurance, and disinterestedness, I was led to hope and expect all and every thing from the holy influence of a christian wife. I had read the hallowed tribute of gratitude and praise poured forth by a Johnson, a MacKintosh, and others, to the memory of their wives, and while I believed I had found one not less deserving of admiration and regard, I knew that I was not *less disposed* to *submit* myself, in all *proper* ways, to her moulding power. Nor can I refuse even now and here to testify that to the wisdom, prudence, and faithfulness of my wife, I am indebted for much of what I now am, and have been able to accomplish.

At my *extreme* urgency, we were married, in Marriage,  
July 9, 1832. the church, by the Rev. Wm. A. McDowell,<sup>4</sup> at

Sunset on Tuesday evening, July 9, 1832. By leave of the Congregation, I spent the ensuing Summer at the North, returning to my charge in the fall.

(Note 1859) I had a great dislike for very short and hurried marriage services, and therefore requested Dr. McDowell to be long enough and solemn enough to make me

intention was to go on the foreign work with her brother John, he instantly replied "There will be no difficulty on that point." He added he would gladly go along with us, that before crossing the Atlantic he had offered his services to the London Missionary Society, but it was considered that his constitution was inadequate to such a life. He became and continued for forty years pastor of the Second Presbyterian Church. If the South Carolina Synod has been ever since 1833 peculiarly alive in some degree (but, oh! how small that degree,) to the claims of the foreign mission work, I here record what will be generally acknowledged by those who know best, that this has been due, through Almighty grace, in very large measure to the missionary zeal of Dr. Thomas Smyth. My sister Susan also became very early interested in the idea of going on a mission, but her constitution forbade the carrying out of such an idea."

Margaret Adger was one of the first teachers in the Sunday School of the Charleston Orphan House, which was established in 1830.—Ed.

<sup>4</sup>Pastor of the Third Presbyterian Church for ten years; afterwards Secretary of the Board of Home Missions.—Ed.



feel that I was really married. "Oh," said he, "do not be afraid on that score. I will tie a knot with my tongue that you will never be enabled to loose with your teeth." And so it has turned out. Year by year it has tightened and every new hour seemed to tie another knot and to pull it tighter.

In my marriage ceremony, for which I have printed a form,<sup>5</sup> (frequently much admired both in form and performance), I have carried on the questions as far as possible, *pari passus*, so that if left in the lurch, neither party could have an advantage. Saying "Do you who now &c. take each other, &c., *you* this woman, and *you*, &c.," V. V., and then making them take hands &c.; and I was led to do this by a fact told me by Dr. Fisher of Paterson, who on one occasion had married the man to the woman, when the woman took the bit between her teeth and would not be married to him; and was not.

To prevent unpleasant feeling, though no real marriage of course took place, he adopted the course which I followed.

And this brings to mind a curious analogous case. I was called out of my study one wet, dark and very dismal winter night by two men, whose breath was odoriferous of strong drink, and much to my wife's annoyance and dread, went with them to marry a couple. I placed myself between them and told them they must lead me as it was as dark as pitch. Arriving at a decent house, I found a number of mechanics—decent persons—round a comfortable fire. After conversing and playing the agreeable some time, a lady came in—a quite genteel, middle aged matron, the widow who kept the Boarding house as a support. Instead however of being dressed or appearing as a bride she approached me and expressed her deep regret that I should have been brought out and on such a night, as she had no intention of marrying the man, who had been trying to over-persuade her, and had taken this bold method of co-ercing her. I told her of course not to do it, but that if she should change her mind, I should be happy to wait upon her at another time. I then returned as I came, under the escort of my two unknown guides.

On one of the earliest occasions of my marrying, I married two couples at the same time with the same ceremony—two widows to two bachelors.

Not very long after my taking charge of the church, a mother of a respectable lady called upon me to request a divorce for her daughter. Dr. Flinn had married her and she thought the church ought now to unmarry her.

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<sup>5</sup>See vol. IX, p. 531, Smyth's Works.—Ed.

I consented to marry privately a young man of warm, enthusiastic temperament, but an active, energetic professor, to a young lady of Scotch parentage, and education. The marriage, for business reasons was not to be known for three months. Her sisters and one or two very respectable parties were present. Next morning he left on a business tour. But lo and behold, before three days, the marriage was published in the papers and his return made necessary. She had no idea of being married to be left next day, worse than a grass widow.

One of my first marriages was the first marriage in the family of Mrs. Cunningham, who had been brought up Episcopalian, had moved in the highest circles, and married a very wealthy son of one of our first Elders. She told me afterwards it was with great difficulty that she and her daughter could venture on a Presbyterian marriage ceremony, but that the large Assembly present & she herself had been much delighted.<sup>5a</sup>

Permanent  
call to Sec-  
ond Church.

In August of this Summer, I received from the Congregation a permanent call to become their Pastor, instead of the temporary call lately presented. This mark of confidence, giving equal evidence of generosity and of kindness, was received with great thankfulness. Many reasons however, concurred in inducing me to hesitate and to consider well before I should accept this overture and bind myself to such a sacred obligation.

1. My youth and inexperience, for I knew well that it was a rare thing for a man, entering while young, into the charge of a city Congregation to maintain his station in continued usefulness and honour.

2. My Wife was already a member of the Congregation in which she had been brought up, and experience testified that it was doubtful whether on this account I might not find it advisable to change my situation.

3. The climate was yet untried and I knew not how it might affect me.

4. The immense size of the church which made it very difficult to fill excited the most reasonable fears that by it my health might be broken down.

5. The very high expectations of pastoral activity, both as to extra services and ministerial visitation, which the people had been led to form by the deserved celebrity of my predecessor, the Rev. Dr. Henry, in these respects, I well knew it

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<sup>5a</sup>Note of 1859 ends here.—Ed.

was impossible for me to realize, and of the *relative* importance of these requirements, when viewed in connection with diligence in preparation for the pulpit, I entertained very decided opinions. (See Sermons on the Work & Duty of the Minister<sup>6</sup>).

While, therefore, I thanked my people for this expression of their great and undeserved kindness, I retained their call in my hands for at least two years after my return, not being installed before December 29, 1834.<sup>7</sup>

To all to whom these Presents shall come.

GRACE MERCY & PEACE BE MULTIPLIED.

KNOW YE, that Mr. Thomas Smith has been a regular Student for three Years in the THEOLOGICAL SEMINARY of the Presbyterian Church in the United States of America, at PRINCETON, New Jersey; that he has completed the course of study prescribed in the Plan of the Seminary; and that he has been examined in the presence of a Committee of the Board of Directors on the studies included in the said course, in all which he has been approved.

Given under our hands, at Princeton, this twelfth day of Nov. A. D. 1831.

ARCHD ALEXANDER	} Professors. <sup>8</sup>
SAML MILLER.	
C. HODGE.	

At Bloomfield, the 28th day of April 1831, the Presbytery of Newark having received testimonials in favour of Mr. Thomas Smith, of having gone through a regular course of literature; of his good moral character;

<sup>6</sup>See vol. V, pp. 161, etc., vol. VI, pp. 217, etc., and Ecclesiastical Republicanism, vol. III, Smyth's Works.—Ed.

<sup>7</sup>Dr. Smyth was installed on the evening of Dec. 17, 1834. See Howe's History of the Presbyterian Church in South Carolina, vol. II, p. 762. For the sermon he preached on the occasion, "The Mutual Obligation of a Minister and his People," see vol. X, pp. 731, etc.—Ed.

<sup>8</sup>The three great professors who, in the words of the Rev. Joseph H. Dulles, determined the character of Princeton Seminary. When leaving Ireland, Thomas Smith had been told by Dr. Houston and the other professors to go where Dr. Alexander and Dr. Miller were. Dr. Hodge was also a remarkable man. These three influenced Dr. Smyth's career greatly, as is shown by his many references.—Ed.

and of his being in the communion of the Church: proceeded to take the usual parts of trial for his licensure: and he having given satisfaction as to his accomplishments in literature; as to his experimental acquaintance with religion; and as to his proficiency in divinity and other studies; the Presbytery did, and hereby do, express their approbation of all these parts of trial: and he having adopted the Confession of faith of this church, and satisfactorily answered the questions appointed to be put to candidates to be licensed; the Presbytery did, and hereby do license him, the said Thomas Smith to preach the Gospel of Christ, as a probationer for the holy ministry, within the bounds of this presbytery, or wherever else he shall be orderly called—

A true extract from the minutes.

GIDEON N. JUDD, Stated Clerk.

Ordination. This certifies that Mr. Thomas Smith, having passed the usual parts of trial, required by the Book of Discipline of candidates for ordination in which he was approved, the Presbytery of Newark did on the 6th day of Oct. 1831 at their Sessions in Parsipany, solemnly set him, the said Thomas Smith, apart to the work of the Ministry as an Evangelist, by prayer and the laying on of the hands of the Presbytery.

Attest.

GIDEON N. JUDD, Stated Clerk.

*Letter from Mr. Robinson as President of 2d. Church to me before I came, and after he had heard from Drs. Alexander and Miller, directed to me at Paterson.*

CHARLESTON, 13 September, 1831.

REV. SIR:

Mr. John Robinson. Altho' I have not the pleasure of a personal acquaintance with you, I am persuaded you will excuse the liberty, when you are acquainted with the object, of this communication.

You may not be aware (but such is the fact) that tho' we have many, we are still in want of zealous and faithful labourers in the Lord's vineyard in the south; and in this City particularly, there are two vacant Churches. vz. The First, and Second Presbyterian Churches, of the latter of which I am a member.

You have been favourably spoken of as a man who is not ashamed of Christ, and ready and willing to declare the great

truths contained in his Gospel "whether men will hear or forbear." It is from this character given of you that I am induced to ask, if it would be by you, considered inconsistent with your views, to visit this City as early in the fall as might suit your convenience, and spend a few weeks with us. Altho' I write on my own responsibility, yet I can assure you of one thing, and that is, you will receive every attention that it is in our power to bestow to render your sojourn among us agreeable and pleasant, while you will have an opportunity of becoming acquainted with Southern habits and manners, and I think I may add, Southern hospitality, without incurring any expense by the visit.

You are, I understand, a native of the North of Ireland:—a great many residents of our City and several of our Congregation are from that warm hearted, generous, tho' oppressed Country, and they, in common with others of the congregation, will delight to make you feel that you are at home, tho' in a strange land.—

I am, Rev. Sir

Yours very respectfully,

JOHN ROBINSON.

CHARLESTON, *Tuesday Dec 12, 1831.*

MR. KING ESQ<sup>o</sup>

DEAR SIR,

Answer to  
First Presby-  
terian Church.

I have taken into mature consideration your kind invitation, as organ for the First Presbyterian Church, to supply their pulpit for the ensuing three months. It has appeared to me, after such consideration, that it is my duty to accept your offer, which I therefore do, and I do pray God to grant his blessing upon my labours that you may be profited withal.

Should a call be given to me, in the course of that time by a church to which it would be advisable for me to go, or an invitation in view of a *permanent* settlement, I hope, as the present engagement is only temporary, that it shall be permitted me to accept of it.

I remain

With the greatest respect

Your Servant in the Lord

THOMAS SMITH.

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<sup>o</sup>Judge Mitchell King, Elder in the Scotch Church, and from this time on Dr. Smyth's intimate friend. He was one of the great men of South Carolina, a leader at the Bar, in literary and in social circles.—Ed.



CHARLESTON S. C. *Dec 12, 1831*

REV. JOSHUA T. RUSSELL,

VERY DEAR SIR,

To the Board  
of Domestic  
Missions.

I have not sooner written to you because I had nothing definite to communicate. Since my arrival here I have had opportunities of hearing particularly of Tallahassee, its condition and its wants. I have seen one clergyman from St. Augustine, acquainted with it, who voluntarily advised me, did the opportunity offer, to labour for the winter *here*, as a field more promising and suitable. That opportunity has now presented itself, as I am invited to preach for three months in the First Presbyterian Church in this city, not the one to whom I was more immediately invited, but in which I officiated only alternately with this. That Church is at present in a very distracted state, being divided in opinion about a Mr. Dey whom I found here on my arrival. This division is and has been altogether unconnected with me, and I have most positively withheld even from visitation that I might in no way foster or engender disaffection.

I have been induced to accept of this invitation by the advice of impartial friends, some of whom have connexions in Tallahassee, and yet in the view of that fact thought it more advisable for me to remain here; from my present rawness and necessity for that study, to lead to which stimulus is necessary, as well as a sphere of labour which will not make continual demand upon active out-door exertion and that laborious pioneering, from which as it is nobly honorable, if called to by a sense of duty, I would in the strength of my God, by no means shrink, but to effect which I do not feel altogether qualified. In embracing the offer I act too in consistency with the advice of my best friends at the North as you in part know and as you in part anticipated, and the expectation of which you, in your letter expressed. I started, you know, with these views and your Committee will not therefore, I trust, regard my course as vacillating or covenant-breaking. I could go on, tho' for a little, and had determined to do so but for the extreme difficulty of the route and its heavy expensiveness, and from a conviction that your funds might not be considered judiciously expended in such a brief visit. Add to this the fact of Mr. Ball's<sup>1</sup> occupancy of the field.

<sup>1</sup>Presumably the Rev. Dyer Ball who went from the Charleston Union Presbytery in 1834 as a missionary to Singapore.—Ed.

I do wish to shield myself from any imputation of unengagedness or indifference in your Society which is and will be dear to me. If the field is vacant in three months and I am free, I should be anxious to take it into consideration, or some other under your supervision. Will you kindly inform the people of my determination and free it from any thing like disregard for them? I think highly of them and have had very considerable difficulty in coming to my decision. Nothing short of very peculiar circumstances of an exceedingly important nature, additional to those mentioned, would have altered my course. I had a letter from a Mr. Perkins, in answer to one I wrote, which gave me a high idea of the extent of the field. They however rate their demanded qualifications VERY HIGH, and it would require a considerable share of self confidence and crucifixion of modest humility to enable a candidate to enter in among them. I enclose you the amount received, \$98.50, for which and the kindness of yourself and your Committee in the whole business, I tender my most grateful acknowledgment and remain, Dear Sir

Very Sincerely  
Yours in the best of bonds

THOMAS SMITH.

Be so kind as to direct to me in the care of James Adger Esq, Charleston.

CHARLESTON, *Feb.* 1832.

REV JOSHUA T. RUSSELL,

VERY DEAR SIR,

Further reasons for remaining in Charleston. I have not been able to conclude how to answer your very kind communication as Secretary to the Board of Missions. I wish in no degree to trifle with your offer, or to make your society and its claims subsidiary to every and any other opening. When however my term of engagement shall be closed here, it will be bordering upon Summer. Now those who have gone from *Charleston* to Tallahassee are afraid to venture the Summer there, and I could not commence summering *there* when I am enjoined by the Professors and others not to attempt it here. I would be able to do literally nothing, supposing I had health, as travelling about during the day would be impossible, and at night it would be the atmosphere (to strangers) of deadly fever. Besides there is just now gone on and is arrived, an Episcopalian minister, and a Methodist minister is appointed by the late Conference. It is a pity the field had not been oc-

cupied while empty and ripe for the first *gatherer*— It is my conclusion therefore that it would not be wise in me to go there in the Summer months and my friends would positively object.

I hope I have been instrumental in doing some good here. There are some resulting circumstances which would seem to characterize my stay here as providentially arranged. A present permanent opening here is not likely. An unhappy state of things still exists. My desire is to live and die for Christ. The field where I can be most useful and for which I am best qualified is the object of my present inquiry. I trust the Lord will guide me.

Will you write me a letter to say whether the \$400 you mentioned was for a year or half a year, and whether there would still be a likelihood of raising a Church? I would not be boarded if I went out married I suppose and there is no such thing as getting a place to live in—there being more inhabitants than can be accomodated especially in the Winter season. It is a most expensive place to live in in every way which must be considered in estimating the possibility of being supported.

Are there any good openings in the West and where, or in the South?

It is very possible I may be on at the North in two or three months or less.

I was glad to see the favourable feeling in the West in regard to your society. The American Home Missionary Society is not so luxuriant as it was.

In writing to Tallahassee I hope you will free me from all disrespectful feelings. Tell Mr. Perkins, if you write to him, I received his kind communication.

Should I receive a call here which is not under present circumstances probable, I suppose I should be inclined to accept of it for there is here a field truly white to the harvest.

I remain my Dear Sir

With the assurance of my respect  
and regard for you and your Society,  
THOMAS SMITH.

Extracts from letters of Mrs. Smyth to her brother Dr. John B. Adger, then a student at Princeton Seminary.—Ed.

CHARLESTON, *January* 18, 1831.

James Adger's  
influence.

Sometimes when I think on the subject of what an impulse would be given to the cause of Christ here, if Father would rank himself among its

lovers, of the influence he would exert in the family and in society, if his zeal, his perseverance and industry, his weight of character, were given to the best cause—oh I feel that the time must soon come.<sup>1</sup>

In the family they all look to me for example and direction<sup>2</sup> and sometimes I feel the weight of responsibility so great, as almost to wish to be released from it.

M. M. ADGER.

CHARLESTON, *Oct. 15, 1831.*

MY DEAR BROTHER,

\* \* I am weaned much from what I may  
Missions. call my vanities, my idols, and find myself more willing and able to live with fewer luxuries. If I am called to leave home & its comforts, it will enable me to bear the change the better & if I am not called, it will enable me to live and be more useful at home. \* \* When Susan returns I want to try and get up a Foreign Miss. Society in our Church<sup>3</sup>—I have been sending lately some “selections” (upon F. M.,

<sup>1</sup>Mr. James Adger was the first person to become connected with the church under Dr. Smyth's pastorate and said to the session that he hoped he would not bring dishonour upon the church! Dr. Smyth's first communion service was on July 8, the day after Margaret Adger's birthday, and before their wedding-day. William Adger was admitted with his father.—Ed.

<sup>2</sup>A pleasant little note on Margaret Adger's early life we have from her own lips. She and her sister Susan were sent to the boarding school of their connexion Mr. Grimshaw, in Philadelphia. Not long after arrived Sophia and Louisa Cheves daughters of James Adger's friend Langdon Cheves, at that time the President of the U. S. Bank. These new arrivals were dressed in such odd fashion with high-necked woolen dresses and high leather shoes, that the rest of the pupils, the Adgers included, looked askance and were inclined to patronize them, until Mrs. Cheves appeared one eventful day to invite the Adger girls to dinner. A beautiful, golden-haired, blue-eyed woman dressed in the extreme of the fashion, a chinchilla cap, a pelisse over a muslin frock, sandal slippers and looking like a girl, the Cheves girls' mother became the idol of the school; while the Adgers felt themselves insignificant, until on a happy day their father carried them off in a sailing ship to Europe bringing back with them such wonderful clothes that the Cheves girls remembered them all their lives.—Editor.

<sup>3</sup>A period of intense interest in missions had just begun, as is shown by the number of missionaries who went out from the Charleston Union Presbytery alone. A great revival of religion was taking place in South Carolina.—Ed.

duties of Ministers) to the Observer. \* \* \* You would smile to see us at our evening meal; "Tea" by Temperance. general consent has been banished from the table; we have milk and pure water save when we have company. I have not tasted tea but twice since you left. So much for our Temperance. \* \* \* You will see that the 'Union Union Party. party has been again defeated, but you can form no idea of the excitement, the abuses, guilt and wickedness carried on. \* \* Our Father, our dear Father! oh pray for him, for I fear he does not pray for himself—heart & soul, *time* & influence & *money*, all, all given to Politics<sup>4</sup>—every day becoming more engaged, every defeat but increases his earnestness and devotion. Oh if he was but a Christian, how intelligent, how devoted, how interested he would be \* \*

With sincerest affection I am yours,

M. M. A.

This is the first letter in the collection written after Margaret Adger had met Thomas Smith.—Ed.

February 23, 1832—

MY BELOVED BROTHER,

Juvenile \* \* \* The Juv. Miss. Society was estab-  
Missionary lished last evening—it was Washington's birth  
Society. day & race week—and above all, the Convention met, so that there was not a full meeting—it was however organized— M<sup>r</sup>. Smith—D<sup>r</sup>. Leland—and M<sup>r</sup>. Mitchell spoke<sup>5</sup>—they meet again this eve<sup>6</sup>—in the Observer you will find a list of officers.—Its prospects of success are very fair— A number of Collectors have taken Cards & some have them already filled— M<sup>r</sup>. Smith desired me to ask you to send or *bring with you*, as many of those Reports or other Miss<sup>y</sup> papers as you could get, & let them be distributed by the Collectors, thus spreading Miss<sup>y</sup> information through the community. I thought you knew we took the Miss<sup>y</sup> Herald—I subscribed for it when you were at home last I think.—

Monday Morning—

Thus far, when I stopped, hoping that by waiting a little I might have to acknowledge the reception of a letter from you

<sup>4</sup>James Adger had been recently a member of the State Legislature.—Ed.

<sup>5</sup>The Rev. John A. Mitchell, City Missionary, sent to China by the Charleston Union Presbytery in 1837. A fuller account of the Juvenile Miss. Soc. may be found on p. 139.—Ed.



—but I am disappointed, but I expect it is but for a few days, as I think there must be one now on the way for me.— On Saturday y<sup>r</sup>. joint letter to Father & Mother was received, but we had a *large* party to dinner, & M<sup>r</sup>. Clark & Bones staying with us—so that I have heard no comments upon it—

Race Week.

The Races are over,<sup>e</sup> large sums of money have changed owners—& more has left the State now, than went to the valley of the Mississippi—the town was crowded with strangers, the hotels overflowing.—Theatre—Balls—Concerts & all kinds of dissipation in abundance. I have not heard Father speak lately of your engaging in Foreign Missions but he has frequently spoken on the general subject—canvassing the merits of this new Society keeps the subject ever in view, & he begins to feel an interest in it.— He has been but once on the Race ground, & then he cl<sup>d</sup> not well avoid it but the carriage & horses were out every day—but his time of temptation is drawing nigh I fear these public dinners—Hibernian Society—&c—&c—O pray for him, dear John!—he goes constantly to hear M<sup>r</sup>. Smith & continues pleased with him.— I do not think there is any probability of his getting our Church—it is now in too distracted a state for his friends to make any movement in his behalf & I do not know upon the whole that it would be well—he could not preach 3 times on the Sabbath & our people have been accustomed to this & w<sup>a</sup> not like less; & there are some other points in w<sup>b</sup>. perhaps he w<sup>d</sup>. not suit *our people*—though I think he was admirably suited to the *Scotch* & I sincerely wish they had taken him—as it is I think it highly probable

<sup>e</sup>[Before Margaret was weaned from her vanities she wrote thus to her brother.—Ed.]

February 27, 1828

The Jockey Club are now holding their annual races, & the town is now very full of strangers, all the planters too are in with their families, and quite gay— I never knew more public amusements at one time in the place: besides the different balls, theatre & Circus, which we have not attended this winter, there is David's splendid Painting of the Coronation of Bonaparte \* \* then there is for the lovers of music, a treat in the Panharmonicon, which we visited last evening, it is a combination of 206 wind Instruments of 13 different kinds forming a complete Band.\* \* Then the paper cutting gallery of Master Hanks, or more learnedly speaking the Papyrotomia is quite a fashionable resort, \* \* the visitor may have a likeness of his own Phiz \* \* we have been there. \* \* Mr. Black has a sister-in-law \* \* with him, \* \* they are to have a party there this evening to which we are all going.

they may yet call him, if they do not like the Scotchman. His time is nearly expired with them, whether they *will invite* him to remain longer, & he will accept it or go immediately to the North I do not know—you must not pay much attention to what I said of him in my last—I am almost sorry I mentioned the subject to you—you will think me a sad, capricious, fickle-minded girl—but it is not so. 'Tis true my attention has been too much turned from the great subject of F. M.—I have not *loved* to think of it as I used to do, that is of personally engaging in it—but upon the whole I think I entertain perhaps better, & less romantic views of such an enterprise than I formerly did—and if the way is opened for me to accompany you—I hope I will be enabled to leave all & go.—  
\* \* \*

Liberia. Will you tell me if you have decided upon any particular field of labour, & if you have not will you take Africa into consideration—the settlement at Liberia—There will be a vessel to leave this in the spring with 50 to 100 emigrants to Liberia!! You have seen the debate in the Virginia Legislature, the formation of a Colonization Society at Augusta, another at New Orleans—what do all these things betoken, surely that the day of their redemption from a cruel bondage draweth nigh.—We at the South have been longest in retaining them in this state, & we should be foremost now to step forward to carry the gospel to injured Africa.—The climate would suit better our constitutions than it would those of Northerners—we know & understand better their dispositions & feelings than Northerners would do—and oh! I would love to heal thus the wounds I have so unwittingly made—it would seem some reparation for the injury I had done that race,<sup>†</sup> if I could spend my life in endeavouring to teach them “about Jesus.”—Will you think of this—and tell me how it strikes you—what would the reflex influence be? would it not induce *many, many* free negroes to go, who now will not think of it—will it not induce perhaps many persons to liberate & send their slaves—and colonization is the only plan—in our country the *free negro* never can take that place he is entitled to, in Society—in Africa he will be on a level with all around him.—But I must conclude. \* \* \*

M. M. ADGER.

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<sup>†</sup>The editor imagines here the influence of Dr. Smyth, fresh from England and her Emancipation movement.

Saturday—Mon. March, 1832.

MY BELOVED BROTHER,

\* \* \* Rather unexpectedly yesterday I rec<sup>d</sup>  
 Missions. a letter from Wilson,<sup>a</sup> he says he sent me a communication through you several weeks ago, but expecting we w<sup>d</sup> be up at this wedding<sup>b</sup>—he wished to hear from me, before I reached Columbia. The object of his letter is I suppose the substance of his communication to you—viz: assigning reasons for his coldness & reserve when in town, & urging me to reconsider the subject—his reasons are so similar to the excuses you made for him, that I am almost tempted to think you furnished him with them. He wishes me to write him soon not to say I will decide in the affirmative but simply that I will reconsider it.—He leaves C. in 3 weeks to visit his friends, if he does not hear from me before that, he will conclude that I have decided against him. He talks much of Africa as a field of labour—it is a singular coincidence that I have been thinking lately so much about that country, but he says if the way is not opened there, he will go wherever it is—if I will consent to go with him—he w<sup>d</sup> *of course* expect to be wherever you w<sup>d</sup>.—Is this decided & certain? I could not think of being separated from you, & the Am. Board—Mr. Boggs tells me, *will* send out *single* females—do inquire again about this—I wonder if there is not a letter from you on the way to me—I almost fancy there is—you w<sup>d</sup> like, I think, to forward me his communication, not expecting he w<sup>d</sup> write to me. I think I will wait a few days & see, I must write to him, it w<sup>d</sup> be unkind, if I did not—but what shall I say—I have no more reason to decide in the affirmative *now* than *before*. There is, to tell the truth, something *wanting* to engage affection—it is true as you say when I know him better I may find him an object to love, but again I may not—affection in such a case is not to be forced, & it is a fearful risk to run, the *usefulness*, as well as the *happiness* of *his* future life & *my own*, may depend, indeed I may say *does* depend upon it. You must not be weary of me on this subject. I have no one else to counsel with. Ought I to consent to marry a man, whom I do not love?—w<sup>d</sup> it not be doing *him* injustice?—w<sup>d</sup> you not consider it a poor compliment from any woman?—but enough of this. I wish I could meet him in Columbia on common

<sup>a</sup>Dr. John Leighton Wilson who spent most of his life in Africa. Mrs. Smyth had many offers of marriage, tradition says 35.—Ed.

<sup>b</sup>The marriage of their widowed cousin, Isabella Adger, daughter of William Ellison of Fairfield to the Rev. George W. Boggs who was just ordained a Missionary to India.—Ed.

ground.— Mr. Smith is yet here & will probably remain till you come home—the Scotch people have invited him to remain with them all summer or as long as w<sup>d</sup> suit him—he has not yet answered them.— They pay him great attention, constant invitations to dinner & tea—yesterday he dined with Geo. Buist—today with M<sup>r</sup>. Lamb &c. It is quite currently reported that we are engaged, & I have rec<sup>d</sup> several messages from ladies in the Scotch Church saying how much pleased they w<sup>d</sup> be to have me as their Pastor's wife! do not laugh at me or think how great is the vanity of y<sup>r</sup> sister. I assure you it makes no impression on me, passing for just what it is worth—i. e. nothing. \* \* \* believe me truly yours,<sup>1</sup>

M.

CHARLESTON, *March 20, 1832.*

\* \* \* \*

And now, dear John, I have somewhat to say to you, that I know not how to commence with.—  
Dr. Smyth's courtship.

I mentioned to you something of Mr. S., a week since he made proposals to me—I told him candidly that I felt it my duty to engage in Foreign Missions & had determined to go with you—this did not satisfy him—he has examined the subject in all its bearings & concludes my influence with him & through him exerted at home for the heathen would be more than I could exercise abroad *alone*. I have not time now as I expect a call every moment to dinner—to tell you all.— I have been walking with him this morning & discussed the subject fully—he has been invited to Columbia by the Session of the Church there—a movement is making in his favour in our Church—and the Scotch have asked him to remain disengaged until after their Scotchman comes—if he gets either of these places—he proposes to settle himself for the two years & then if our views of Foreign Missions are as now—he too will go with us—and the circumstances of his having a Church will do much: he has given himself to the cause of the Heathen but thinks at home he can effect more for them—do write & tell me what I ought to do—what is *my duty*?—& I will pray to be enabled to suppress every feeling that would rise in opposition to it.— Speak to me plainly & openly—I *wish* it, & expect it from you. I look to you for direction.—

Yours most truly—

M.

*Mr. J. B. Adger, Fayetteville, N. C.*

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<sup>1</sup>This letter was forwarded to Fayetteville as Dr. Adger had started home.—Ed.

April 7, 1832.

MY DEAR BROTHER

My letter to Fayetteville, would surprise & perhaps disappoint you, yet it must not be so, the matter is yet open & I wait your council— Mr. S. reluctantly left town without some assurance of favour but I repeatedly told him until I had seen & conversed with you I would give him no answer but a negative. He has had some *slight* conversation with Father & I believe would have no difficulty in obtaining his cordial approbation—he has shown him the greatest kindness and attention, going regularly with him to the Scotch Church, morning & evening every Sabbath; coming to *ours* only when he preached there. I told you of his proposal to settle for 2 years, & then if it appears his duty, to go where you did to the Heathen.— He has done much for the cause here, not only in the establishment of the Juv. Soc. but in inducing the ministers to a monthly course of Miss. Sermons—the first of which he preached last Sabbath evening in the Scotch Church to a crowded audience—also in the better conducting the Monthly Concert & in the disposal of the collection—on Monday evening in the Scotch Church was collected \$47, more than double of what was ever collected before in any of our churches.— He has given himself to the Heathen, & if should appear that he could aid them more by spending his life among them, than by pleading their cause at home—he is willing to spend his life among them.—& now what think you? I believe Mr. S. is ardently attached to me, & a refusal I have no doubt he would feel severely—in such a case he would not remain at the South—which I would regret, for here I think him qualified to be extensively useful.—Our dispositions would assimilate—and I have had a good opportunity of becoming acquainted with him—yet I am not blind to his defects, I know he has many—and some *great* ones, even those you mentioned, & some others, which I know *I* ought to avoid.—You see I can speak coolly—come then & be candid & tell me all you think about him—and it shall be even *as you say*. It is now very currently reported that I am going to the Sandwich Islands with Mr. Buist & that it is to attend the wedding you are hastening home. \* \* \*

M.

*Mr. J. B. Adger, Georgetown, S. C.*

A little note, on one sheet, folded and twisted into a knot, is all that remains of any possible correspondence during the engagement of Dr. and Mrs. Smyth. As he continued to reside in her father's house, there were not many reasons for writing.—Ed.



DEAREST,

Engagement.

It is impossible for me with all my anxiety to meet you now as I cannot yet venture up without sickness. I shall hope to meet you in the afternoon, which on this day has been spent by us so often in happiness. I endeavour to improve my time in meditation. Our present situation is not forgotten by me. It *ought* not for it is solemnly important. Oh, let us make it *much* a matter of prayer! We have both deep and strong emotions. Were these altered in their channel, with what a flood of misery could they roll over us. Of this it is wise to be most constantly aware. We have now an altar of Love where we both can worship in deep devotion of soul. Let us determine then to immolate in ready sacrifice every feeling that would disturb our happiness.

It is sweet to think that our Father who is now thundering in the heavens can exert the same power in our behalf.

I am Yours and therefore happy,

THOMAS SMITH.

CHARLESTON, 11<sup>th</sup> April, 1832.

REVD. THOMAS SMITH,

REV. & D. SIR,

Call to Sec-  
ond Church  
for a year.

Annexed we hand you a resolution of the Congregation of the 2<sup>d</sup> Presbyterian Church inviting you to officiate as a Stated supply for one year, also a resolution of the "Association of the Church" authorizing a salary of fifteen hundred dollars per annum.

In communicating these resolutions, it is gratifying to us to be able to say, that the greatest unanimity prevailed at the meeting, and the only dissenting vote was *one*, put in blank.

We trust you will give this invitation your early and prayerful attention, you are aware of our destitute situation, and how desirable it is, we should have the gospel dispensed to us regularly.

We are Rev<sup>d</sup> & Dr. Sir

Yours with Christian affection,

STEPHEN THOMAS, Sen<sup>r</sup> Elder

<sup>2</sup>JOHN ROBINSON, Presd<sup>t</sup>.

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<sup>2</sup>Mr. Robinson became a firm friend of Dr. Smyth. Mr. Thomas was of Huguenot descent and had come to the Presbyterian Church on the closing of the Huguenot Church for some years.—Ed.

Extract from the minutes of the congregation of the 2<sup>d</sup>. Presbyterian Church held on Sabbath afternoon 8<sup>th</sup> April 1832 and adjourned to Tuesday Ev<sup>g</sup>. 10<sup>th</sup> April.

“Resolved that an invitation be extended to the Rev<sup>d</sup>. Thomas Smith to officiate as a Stated Supply for this church for one year, and should he accept the invitation that he be requested to take charge of the pulpit at as early a day as his convenience will permit.”

Extract from the minutes of the Association of the 2<sup>d</sup> Presbyterian Church 10<sup>th</sup> April 1832.

“Resolved, That the Rev<sup>d</sup>. Thomas Smith be allowed a salary of Fifteen hundred dollars per annum payable quarterly, from the time he may take charge of the Pulpit.”

John Robinson,  
Presid<sup>t</sup>.

W. O. Dukes,  
Secretary.

*Letter from Mr. Robinson urging me to accept the preceding call.*

*(Directed to Columbia)*

Charleston, April 11<sup>th</sup>, 1832.

Rev<sup>d</sup>. and very Dear Sir,

With this communication, you will receive an official one from the Second Presbyterian Church, inviting you to take charge of their Pulpit, as a stated supply for one year.

It is most gratifying to me, and to your friends generally of the Church, that great harmony, unanimity, and Christian feeling prevailed throughout.—When the vote was taken there was but one Blank, all the rest were yeas.—

A meeting of the Congregation was held on last Sabbath afternoon, and adjourned till tuesday evening to give an opportunity to every pewholder time for reflection, as well as those who were absent an opportunity to participate.— A number of the former friends of Mr. Dey were present, who appeared to feel as great anxiety to invite you as any among us.

Under these circumstances, may I not urge you to accept our invitation?— A refusal at this time would be, in all probability, attended with the most serious, if not disastrous consequences to our Congregation, in creating a scism, which could not be healed.—

Under your ministry, with God's blessing, we do hope that the Church will be built up, and the Congregation once more united in peace, harmony and brotherly love, which in times

that are past, was the happy state in which we, as a Church, were peculiarly blessed.—

I do not believe, if you take charge of the Congregation, we shall lose a single Pewholder, and at most, no more than *one or two!*— I will not say nothing will save the Church but your accepting the invitation—but I do say, that to all human view it is necessary for to keep us together.

You are aware that your being invited for one year is in view of a permanent *call*:—But in the distracted state the Church has been for some time past, we feared that it would not have done to urge any other measure for the present.— We wished to bring back our brethren who had in a measure withdrawn from us—and we have happily succeeded, for which we have great cause for gratitude to God.

Should you accept the invitation, which I cannot permit myself to doubt—(for I feel assured you will see your duty so plain that you cannot mistake it)—it is very desirable that you should be with us at an early day, if possible on Sabbath 22<sup>nd</sup>. in<sup>st</sup>—and I shall be happy to hear from you on this subject, for it is one, I assure you, that lies near my heart.—

I cannot close without again bringing to your view the State of our Church, and the urgent call on you to accept the invitation.—And I am sure it will, it must be gratifying to your feelings, both as a man and minister of the Gospel, to be the instrument under divine Providence of Cementing and building up a Congregation that has been so long in a widowed and distracted state.

I am Rev<sup>d</sup>. & Dear Sir .

With Christian friendship and affection

Yours &c.

JOHN ROBINSON.

Letter from Mr. Robinson in reply to one in which I stated my objections and fears as to encouraging a call or accepting one, for the reasons given in preceding both as to general inexpediency and personal incapacity and youth and feebleness. It is in Mr. Dukes' hand-writing—written to me at Mr. Law's at Columbia.

CHARLESTON, *April*, 1832.

REV. THOMAS SMITH,

REV. & DEAR SIR,

Your much esteemed letter under date 16 inst. is before me, and I hasten to reply, and shall do so in the same spirit of candour in which it is dictated.

I feel a confidence that the expectations of the Congregation

will not be disappointed.— They are aware of the probability of your unpreparedness to give them *finished* discourses on every occasion, and full allowance will be made— I can say with safety, there is no Congregation that will make, or who will desire to make their pastor more allowances than that of the Second Presbyterian Church.— You need not apprehend that opportunity for suitable preparation will not be afforded you; nor that the Church or the Cause will be injured—every opportunity you may require will be afforded for study.—I write on my own responsibility, but I know the disposition of the members of the Congregation too well to think it possible I can be deceived.

You will, I trust find the duties not so arduous as you anticipate—at least it will not be required of you to be so much engaged in Parochial visitation as you may feel it your duty and desire to be at some future period.—

There cannot, nor will there be any objections to your receiving assistance, occasionally, or even frequently, by interchanges with your Clerical Brethren of other Churches in the City.— It was frequently done by our former Pastors; and indeed I think it desirable that it should be so, as it manifests, and evidently tends to create a friendly and Christian Spirit in the Churches toward each other.—

I cannot see any reason why objection should be made if you were “less frequent than you could wish, in attendance on Meetings additional to the usual services of the Church.”—

We delight always to see our Pastor—but we would not desire to impose on him because we find that he is willing to work—it is all important for the good of both Pastor and people that he should have every opportunity for improvement and study—and arduous duties in summer, we have always felt anxious our Pastors should refrain from—even Dr. Henry, whose character for zeal is so well known, relaxed, and frequently withdrew from all meetings except in the Church, for several months in the summer—and for the same reasons we should be willing to make equal allowance to all who come after him.—

The Scriptural Lectures of Dr. Henry given in the afternoon were very much approved of, even tho’ “unwritten and unpolished” and I am of opinion they were the means of doing good equally with his more finished discourses.

You wish to know how far your acceptance would be measured by an expected increase of the Congregation—I will observe in reply; that when we went into the Election, and indeed for months previous, the friends of the Church were

using all their efforts to unite the Congregation, and to prevent a separation, which, I hope under a kind Providence has been effected.

We, consequently did not look forward to your acceptance of our invitation as the means immediately to increase our Congregation—if we were able to retain what we had was all that we expected or hoped for, at present—but we find since the invitation has been extended to you, that several families have expressed a desire to become hearers should you come among us.

In Dr. Henry's time, during the heat of the Summer the evening service was dispensed with at the request of the Congregation, and an afternoon service adopted once during the week in its place.—

I have shown your letter to a few of the Congregation who fully concur with me in the views I have taken of it.—

And now, in conclusion, I must, with great earnestness and sincerity, solicit your acceptance of the invitation.—

When you consider on the great good that will result to the Congregation through your instrumentality, with God's blessing on your labours, in uniting and cementing us once more together—and that should you refuse, it will have the effect, in all probability of dividing and scattering us, without a hope of our ever again being united—I say when you seriously consider these things, will you—can you refuse? Do you not see that it is your duty to accept?—I can only add, as I have already stated, that every kindness and indulgence will be extended to you—The time you mention of returning will be perfectly satisfactory.

I am Rev. & Dear Sir,

With sincere friendship and regards,

Yours JOHN ROBINSON.

Letter from Rev. Dr. Palmer to whom I referred the same difficulties before accepting a call. The letter was directed to me in Columbia where I had been invited to preach—the church being vacant.<sup>3</sup>

CHARLESTON, *April 17. 1832*

MY DEAR SIR,

Dr. Palmer's  
advice.

Yours I received yesterday, and hasten to reply.— You throw upon me a responsibility, which I feel unwilling to sustain. In general cases, and as a general rule, I have thought it seldom desirable, that a

<sup>3</sup>Dr. B. M. Palmer, Sr., whom Dr. Smyth had met at Princeton and to whose house he had been taken just after his arrival in Charleston.—Ed.



beginner in the ministry, with almost no amount of mature years, with not much of either observation or experience on his side, and with a small stock of sermons on hand, should be placed in a large city, or become the Pastor of a large congregation. \* \* \* If he succeeds to or beyond the expectations of his people, and his popularity increases, unless he has a considerable ballast of natural steadiness or spiritual grace, the large well filled sail is likely to overset the vessel. If his stock of health or strength, of natural talent or acquired improvement is not of such an amount, as to leave him at liberty to meet the innumerable interruptions and invasions which will be made on his time in a city, he will either have to neglect many things, many out-door attentions which his people may think they have a right to claim, or meeting these, may be discouraged by the consequent bareness of his public preparations; especially, if, besides his own consciousness of this fact, he is under the impression, that his hearers feel it too. And he may sustain under these circumstances an injury for life, and throw to some extent an obstacle in the way of his future useful settlement in some other field, to which he may wish afterward, to remove. \* \* \*

If Providence seems to carry him into his contemplated situation, as it were, on a flood-tide, met by scarcely any counteracting current, his path of duty seems to be much more plain, than if he should have to say "wo is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth." If he is elected to a place by a small majority, if those opposed to him are respectable in the amount of their numbers, especially, if respectable standing and character, I think he ought seriously to hesitate.

But in these particulars how different is your case. Your call I have understood to be a unanimous one. A divided and distracted congregation have united in you—and that, without, so far as I can understand, any of that manœuvring or managing, which has too often occurred on such occasions. That unhappy congregation, which has been so long destitute,<sup>4</sup> and so often divided, have directed their concentrated attention to yourself. \* \* \* At all events as a year is mentioned as a first period, if you should feel doubtful as to the desirableness of a permanent location, there, you might, if you prefer it, specify a year as the period of experiment on your part as well as on theirs. Besides you have already something of a

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<sup>4</sup>The Second Presbyterian Church had been for three years without a Pastor. The Rev. Benjamin Gildersleeve had served as a supply.—Ed.

stock of discourses on hand as the preparation you have made for the Scotch Church, will be a new dish to the people of the Second Church. I have not had much opportunity of consulting the brethren—indeed Dr. McDowell, you know is absent, and he, as one of the Pastors of the city, would be more concerned in the result of your decision than any other, myself excepted. \* \* \*

You perceive, my dear Sir, I have not given a very decided opinion, but left it with yourself to determine what you ought to do, and have only suggested certain considerations, to which you may give as much weight as they seem to be entitled. As far as I have light to go by, I can only say were I placed in your circumstances, I feel strongly confident I should feel compliance a duty. very sincerely and respectfully

Yrs. in our bonds, B. M. PALMER.

P. S. Mr. Dey, I understand will soon embark for N. Y.

CHARLESTON, 19 April, 1832.

REV: THOMAS SMITH,  
MY DEAR BROTHER,

Your interesting letter has been received two  
Dr. Leland's or three days. My delay in answering it has not  
opinion. arisen from neglect or indifference, but from  
 anxious hesitation what sort of answer to send.

On the one hand an apprehension of misconstruction and an impression that in the circumstances of the case, you had probably made up your mind, months ago, as to the course you would adopt—seemed to urge me to give no opinion in the case. On the other hand, where counsel is asked, by a young Brother, so high in my estimation and affection, and whose uncommon talents appear destined to accomplish great things in the church, I feel it ungenerous and unchristian to decline expressing my sentiments. In fine I have concluded to state, with perfect openness and candor, my views and impressions in relation to your acceptance or rejection of the invitation you have received.

I believe the congregation are generally united in an anxious desire that you should accept and that your coming among them will do much to restore harmony, and that the result will be your permanent settlement. I know that you possess high qualifications for the ministry and that no man so early in life seems more likely to discharge usefully and efficaciously the duties of a large city congregation. I can assure you that you will be cordially and affectionately welcomed by your

Brethren in the ministry, and that you cannot reasonably desire to stand higher in our estimation and affection than you really do. Nevertheless I have a few things to suggest which may or may not be worthy of your consideration, if they have not already been maturely considered.

I know of only three objections to your acceptance, and you are the best judge whether they have any weight in your case. One of these is suggested by the inquiry whether your constitution and state of health warrant the expectation that you can sustain constant preaching in that large Church. It seems to me a very serious experiment. I have often heard Dr. Flinn say that *that* church would destroy four out of five of those who should attempt to fill it. Now whether your form and lungs are likely to pass such an ordeal unharmed, is a serious question and one which I advise you to lay before some skillful Physician.

Another of these objections is presented by the melancholy fact that a large proportion of European and even Northern Ministers who have settled in Charleston for 30 years past, have fallen victims to the yellow-fever. Now whether that disease will continue to prevail as heretofore, or whether you are constitutionally subject to its attack, I pretend not to determine.

The third objection arises from the general fact that most of those ministers who have accomplished great things in the church have passed the early part of their ministry in comparatively obscure and retired situations.

Now Brother Smith don't misapprehend me. I do not mean to attempt to dissuade you from going to the upper Church. I shall rejoice to see you there, if it prove advantageous to yourself. I know you have extraordinary qualifications for any situation. I only yield to the necessity which is laid upon me to give you frankly and undisguisedly my impressions as to the possible disadvantages which you may encounter in such a location.

I trust I shall see you soon when we will converse more at large upon the subject.

With affectionate regards I am yours  
in the bond of the Gospel,

A. W. LELAND.<sup>5</sup>

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<sup>5</sup>The Rev. A. W. Leland, D. D., a professor in the Theological Seminary at Columbia and very prominent in the Presbyterian Church. His anxiety about yellow fever or "strangers fever" as some called it was caused by a return of that disease which had not been known in Charleston since 1728. The records show a serious outbreak in 1828.—Ed.

The result of my visit to Columbia in April 1832 was the following call for a year, to be made, as Judge DeSaussure then living there says, a permanent call—their custom making this course necessary.

COLUMBIA-30 *April* 1832.

Call from                    At a meeting of the Pew holders and members  
Columbia                  of the First Presbyterian Church, held this day  
Church.                  pursuant to notice given two Sabbaths preceding  
from the Pulpit,

The following persons were present.

H. W. DeSaussure, Robert Henry, C. Beck, Jas. McFie, Andrew Crawford, E. J. Martin, W. F. DeSaussure, Jos. Ellison, Anderson, John J. Chappel, J. A. Crawford, James Ewart, Wm. Law, G. T. Snowden, Wm. Barclay, James Young, Mathew Crawford, Robt. Waddell, Sam'l. Ewart, James Gregg, Rich. Glading \* \* \*

As this meeting was desired informal a motion was offered by Wm. F. DeSaussure to adjourn and that the meeting should resolve itself into a committee of conference for the purpose of advising with the session as to the propriety of supplying the pulpit.

It was moved to take the voice of the meeting as to the Rev. Mr. Smith as a supply until the first of January next,

When it appeared Mr. S. had 15 votes for and but 5 against, the opposition agreed, that should a large majority be in favour of the Rev. Mr. S. they, the minority, would unite in sending him a call as a supply and accordingly did so.

Copy from the minutes

JO. A. CRAWFORD,<sup>6</sup>

Sec. & Treas.

COLUMBIA, S. C., *April* 30, 1832.

REVEREND THOMAS SMITH.

REVEREND AND DEAR SIR

We the undersigned Elders of the Presbyterian church in Columbia, have the pleasure to forward you the enclosed Extracts from the Minutes of our Congregation; by which you will learn that you are *unanimously* elected<sup>7</sup> as our Stated preacher until the first of January next. We cannot but remark that *such an election* is a proof of *uncommon* acceptance by our congregation at this time. We hope you will view it

<sup>6</sup>The Crawfords, Joseph Ellison and William Law were all relatives of Mrs. Smyth.—Ed.

<sup>7</sup>See Howe's Hist. of Pres., vol. II, p. 98.—Ed.

as such, accept it, and signify your acceptance to us as early as convenient. We regret our present inability to offer you more than a thousand dollars a year for your services, and at that rate for the time you may be with us, until the end of the year. We have every reason to hope, that should you continue with us after this year, we shall be able to give you a salary more proportioned to your deserts. Hoping to receive an early answer we are yours.

THOS. TAYLOR,  
JAMES EWART,  
G. T. SNOWDEN,  
WM. LAW.

CHARLESTON, *May 3, 1832.*

STEPHEN THOMAS ESQ, }  
SENIOR ELDER, }  
JOHN ROBINSON ESQ, }

President of the Second Presbyterian Church,

Dear Sirs,

Answer to  
call of Sec-  
ond Church. I take the earliest opportunity which the circumstances in which I have been placed would allow, to communicate to you, and thro' you to the Second Congregation of this city my views and feelings in reference to their invitation to become their stated supply for one year

I have experienced deep humility and gratitude in a review of all the circumstances of the case. A sense of my own insufficiency to meet the requirements of your church, to satisfy its wants and to enter with satisfaction upon the discharge of its duties—has rested heavily upon me—I have sought the advise and counsel of my ministerial brethren as well as of those who were most able and willing to guide me aright. I was not insensible to the importance of your church as a church nor to the difficulties upon which in accepting your invitation I would enter, and which are so much increased by that anxiety and that unsettled state of mind necessarily connected with such a temporary engagement.

I do sincerely hope that as I have come to the determination to accept your invitation, in the view of other claims urged upon my attention, in acquiescence with your own expressed desires, and in accordance with the advice of others, I shall be received by you in that spirit of kindness, and with that just allowance for my youth and inexperience and with that sympathy by which you are so much characterized, to expect



which your past and present conduct have given me encouragement.

I devote myself to the interests of your church. I am not strong in body. My desire is to act upon this to my ability and duty. The explanations received thro' your President of your willingness to meet my circumstances which you so kindly expressed are very satisfactory and cheering to my mind.

I have only two requests now to make to you, and hope you will have no objection, as there would have been none in other circumstances in which I might have been placed. One is that should my state of health or the wishes of my friends require it I may have liberty to spend part of the Summer at the North; the other, that should a permanent and satisfactory call be given me at any time during the year, I may be at liberty to accept it and to act upon it.

If these views are agreeable to the congregation, I shall be willing and happy to enter upon the attempted discharge of the duties to which it binds me and in every case remain,

With greatest respect,

Their Servant in the Lord,

THOMAS SMITH.

CHARLESTON, May 3, 1832.

*To the Session and Pewholders of the Presbyterian Church  
in Columbia,*

GENTLEMEN,

Answer to call of Columbia Church. I received duly the communicated extracts from the minutes of your congregation, with the accompanying affectionate letter of your Session. The purport of both is—you wish that I should supply your pulpit until the first of January next \* \* \* It is not for me to say that there is any failure in my expectations since I had no given hope upon which to rest an expectation. It will however be evident to you that your invitation terminates very soon after Summer, and would of course leave me disengaged just at that season of the year when a removal to the North would be most disadvantageous. Now you may have known that I have already felt it my duty to refuse one engagement *most probably* for the whole of the Summer in an agreeable and eligible congregation. \* \* \* My invitation in the Second Presbyterian Charleston Church is for a year, including next Winter and Spring. \* \* \*

\* \* \* I cannot but feel sensible of the kindness and attention with which I was received by the people of Columbia. \* \* \*

I remain Gentlemen, with greatest respect,  
Your Servant in the Lord,

THOMAS SMITH.

*Letter to Rev. Dr. Goulding<sup>s</sup> in relation to the Columbia Church.*

CHARLESTON, May 8, 1832.

RESPECTED AND DEAR SIR,

I received your kind letter of the 5th inst. in relation to my answer to the invitation of the Presbyterian Church in Columbia.

In reply to your inquiry I will candidly state my present circumstances.— I wrote to the Second Presbyterian Congregation in this city last week and signified my willingness to accept of this call for one year, provided they gave me liberty, if I thought it right, to leave during the Summer; and also to attend and act upon any permanent call should such be given me. To both of these conditions they have agreed. I am now therefore their supply, and of course could not accept any other call for the same time. The difficulties and the evils which flow from transient and temporary engagements, as well to the congregation as to the minister, would have deterred me from an entrance upon this church had they not so kindly met those wishes I have mentioned, as well as others which pressed heavily upon my mind.

You will enter, my dear Sir, into my feelings and appreciate my motive for acting as I have done. My best wishes are with your church and its kindness to me I ought not to forget.

With best regards to Mrs. Goulding, the family and the Students,

I remain, With every respect,  
THOMAS SMITH.

*Rev. Dr. Goulding.*

*Letter from Chancellor DeSaussure.*

COLUMBIA. 5 May, 1832.

DEAR SIR,

I understand that you have been apprized that our Church in this place is desirous to obtain you as their pastor. I say

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<sup>s</sup>The Rev. Thomas Goulding, D. D., professor in the Theological Seminary of the Synod of South Carolina & Georgia in Columbia, and then supplying the First Pres. Church.—Ed.

as *their pastor*, because I am sure that will be the result of your acceptance of our call for a short time, which we were obliged in the first instance to agree to. This station my dear Sir, is one of great importance. Hence, light and life, and the Gospel, are diffused all over the State; and an eminent, eloquent faithful preacher is more heard, and has more opportunity to do good than at almost any other position. It is a healthy place, clear of the sea coast diseases, yellow fevers and epidemics.— Let me then persuade you to consider maturely on the subject: for a great majority of the Congregation can not consent to give you up easily, having formed a strong attachment to you, and a deep conviction that you would be eminently useful here.

Our Church has suffered so much from various causes, that I am really afraid we shall be broken up, if you do not come to our aid—For tho' the will and the purpose of God will be worked out at all events, yet he chooses to work by means, and by none more efficaciously than by raising up eminent and pious preachers, to lead and to guide in his worship. I pray you then to consider.—

I am with much esteem,

Yours truly,

HENRY W. DE SAUSSURE.\*

I write you after having seen your letter. The Session and most of us desire a *twelve month* which w<sup>d</sup>. lead to a permanent call.

*Second Letter from Chancellor DeSaussure, part is wanting.*

COLUMBIA, S. C. 15 May, 1832.

DEAR SIR,

Your letter of the 10th instant reached me in safety, and I regret that the Church in Charleston was so urgent with you as to induce you to decide so speedily, to accept their invitation for a year. I regret it the more as I have good reason to believe that you would be most acceptable to this people, and unite our Congregation. \* \* \*

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\*One of the interesting men of South Carolina; a revolutionary soldier, he had afterwards become Director of the Mint under Washington and carried to the President the first handful of gold eagles ever coined. He was at this date Chancellor, and a trustee of the South Carolina College of which he was one of the founders. See Howe's History of Pres. in So. Ca., vol. II, p. 501.—Ed.

*Leave of absence in 1832 in view of marriage, which took place on July 9.*

WRAGGBOROUGH, 25 June, 1832.

REV<sup>d</sup>. MR. SMITH,

REV<sup>d</sup>. & DEAR SIR,

Wedding  
holiday.

Your letter under date 20<sup>th</sup> inst. was laid before the Pew holders of the Church on yesterday; the result of the meeting you have annexed.

I am Rev<sup>d</sup>. & Dr. Sir,

Y<sup>rs</sup>. resp<sup>v</sup>.

*John Robinson*

Pres<sup>dt</sup>. 2<sup>d</sup>. P. C.

At a meeting of the Pewholders of the Second Presbyterian Church of Charleston S. C. held on Sabbath 24 June 1832, The President laid before the meeting a communication from the Rev. Mr. Smith, requesting leave of absence during the Summer—

On motion, and seconded, it was “Resolved, that the Rev<sup>d</sup>. Mr. Smith have leave of absence granted agreeable to his request, on furnishing a supply for the pulpit”—

“Resolved, that if the Rev. Mr. Edw<sup>d</sup>. Buist, can be obtained as a supply, during the absence of the Rev. Mr. Smith, it will meet the views, and wishes of this meeting.”

Extract from the minutes

W. C. DUKES,

Sec<sup>ry</sup>.

*Permanent call from Sec. Ch. directed to Philadelphia.*

CHARLESTON, October 9, 1832.

Rev. Thomas Smith,

REV. AND DEAR SIR,

Permanent  
call.

The Congregation of the Second Presbyterian Church of this City, being on sufficient grounds well satisfied of your ministerial qualifications, and having good hopes from our past experience of your labours, that your ministrations in the Gospel will be profitable to our Spiritual interests, do earnestly call and desire you to undertake the Pastoral office in said Congregation; promising you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord. And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay you the sum of Fifteen Hundred Dol-

lars per annum, in regular quarterly instalments, during the time of your being and continuing the regular pastor of this Church.

In testimony whereof, we have respectively subscribed our names, this Ninth day of October Anno Domini 1832.

STEPHEN THOMAS,  
Senior Elder Second Presbyterian Church  
Charleston, So. Carolina.

*Attest.*

*W. C. Dukes*

*Secretary 2d. P. C.*

JOHN ROBINSON,

Presdt. Congregation 2d. P. Church.

REV. THOMAS SMITH,

REV. AND DEAR SIR,

By the Rules of the Second Presbyterian Church of this City, it devolves on me, to be the official organ through which the above call is extended to you; and it is a source of no ordinary gratification to myself, that I am able to say that you had the unanimous vote of the Congregation.

I trust Rev. Sir, that you will recognize in the harmony and unanimity with which the Congregation have united in extending this invitation to you, to become their Pastor, the hand of Him who has promised ever to be watchful over the interests of his Zion, and who overrules all things for the good of his people.

May the Lord direct you in this matter, so that you may find it your duty to take the oversight of this branch of his Church.

I am, Rev: & Dear Sir,

Your friend and Brother in Christ,

STEPHEN THOMAS.

CHARLESTON S. C. 9 Oct. 1832

CHARLESTON, 9 October, 1832.

REV. AND DEAR SIR,

Your much esteemed favour under date of the 22nd August, addressed to me as President of the Congregation, has remained unanswered to this late period, altho I have promised myself from time to time that I would write you.

Your letter was read to the Congregation from the Pulpit by the Rev. Mr. Buist, and has given much satisfaction. There appears, and no doubt is, greater unanimity and Christian fellowship at this time in the Church, than has been for a long time past.

The Congregation are well pleased, and think themselves very fortunate in the supply which we have had for the Pulpit



during your absence; still there is an anxiety for your return; and I make no doubt, but you will endeavour to be with us at as early a day as you can conveniently do so, as the season is so far advanced that there can be no risk in your return.—Indeed our city has been remarkably healthy during the past Summer.

Mr. Buist,<sup>1</sup> I expect, would wish your return, as it is probable that he will take charge of the Church on James Island, and he has a wish to preach to that Congregation before he makes up his mind on the subject.

Accompanying this, you have a Call extended to you by our Congregation, as their permanent Pastor, and it is with much satisfaction that I have to state to you, that it was with a *unanimous* voice, and I do not think there is a single member of the Congregation who was absent, but would have voted for you had they been present. Considering the distracted and divided state of the Congregation some months past, it is a matter of wonder, how such unanimity could have prevailed—But the hand of the Lord has been with us in all our troubles, for which we should be thankful.—

Salary. In the call, you will see that the Salary is fixed at Fifteen Hundred Dollars pr annum.—

Since the death of Dr. Henry, the income of our Church has considerably decreased, owing to the unsettled state in which we were, and which is generally the case in vacant Churches; and it would be imprudent in any Church to promise a higher

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<sup>1</sup>Mr. Buist (now Dr.) who had relinquished a Foreign Mission, occupied my pulpit this Summer, and became engaged to Miss Margaret Robinson. How love improves the sight! She was the oldest and least handsome, (Mary was very beautiful.) of Mr. Robinson's daughters, but every way commendable. Before leaving I twitted Br. B. (a fellow student at Princeton and intimate and loved friend) about her. "Why Br. S." he said, "when I marry I want something to please my eyes as well as my mind." The Rev. Mr. (now Dr.) Forrest made a precisely similar remark respecting his present (I think, fine looking and lovely in every way,) wife, at the same time and yet he too was engaged to her before long.

On the very afternoon of the day in which I received a favourable answer from Miss Adger, (now my wife,) Br. Buist (who with another clergyman had then also addressed my wife,) walking in Mr. Lamb's piazza after dinner, confidentially consulted me as to her fitness for his and a Missionary's wife, when I very innocently praised her but recommended very highly her sister. I enjoyed the long converse exceedingly, as I had hope but not certainty and could not therefore relieve him.

Salary than the income would warrant—but we anticipate better prospects and I am directed to say, should the income of the Church warrant it, an addition to your Salary may be calculated on.— It is much more pleasing both to the Minister and the Congregation, to have the Pastor's salary advanced from time to time, than that they should be compelled to reduce it.—

I am very sincerely,

Your friend &c. &c

*Rev. Thomas Smith.*

JOHN ROBINSON.

From Mrs. Smyth to her sister.

<sup>2</sup>PATERSON, *July 19—1832.*

*Thursday afternoon.*

MY DEAR SUSAN,

The wedding  
journey.

Our joint letter to Father & Mother written on Monday & Tuesday would have informed you of our safe arrival in New York & of our pleasant passage—but it could convey to you no idea of our dismay & consternation on making the land on Monday, to be told by a schooner passing by that there had been 70 deaths by the Cholera on the day previous—it was truly a great shock. The passengers were quite cast down—& uncertain what to do; we deliberated often & long, but at length determined to go on to the City, where we landed about 10 o'clock.— John immediately determined to go with Samuel Boyce on to Princeton, & advised Mr. S., James & myself to go up without delay to Kinderhook,<sup>3</sup> but I could not consent to this.— I knew how anxious Mr. Smith was to see his friends, & I placed myself in his situation, & soon acknowledged that in times of danger no place seems more secure than the home of one's friends. I knew that the sacrifice of feeling he would make would be great & I thought uncalled for, as the Cholera is not in Paterson, though if it should break out, it would make dreadful ravages as it is a thickly settled manufacturing town.— Mr. S. consented to go to K—& had written to his brother Joseph to inform him we would not then visit Paterson &c. but after

<sup>2</sup>Dr. and Mrs. Smyth went to the North on their wedding trip—John, James and Sarah were Mrs. Smyth's brothers and sister, the latter eleven years old. E. K. S. was Miss Elizabeth Keith Shrewsbury, engaged to be married to John who, with James, was studying for the ministry at Princeton.—Ed.

<sup>3</sup>To Mrs. Smyth's Aunt, Margaret Whiting, called in her youth Peggy Rogers.—Ed.



THOMAS SMYTH.

From a Miniature painted on his Wedding Journey.

Jas. relinquished the idea of going to K. & went with John at 12 o'clock to Princeton, I told Mr. S. I would be willing to go to P. he heard me gladly & thus changed our route.— We spent Tuesday afternoon in shopping a little & in riding through N. Y. in the evening Mr. Jas. Brown called in & sat an hour with us; he was very kind indeed, & gave us great encouragement about the Cholera, told us we would be in no danger to remain in N. Y. if we were careful in our diet, & in keeping out of the night air &c. that it was spread through *all* the country, no place was safe from it, & that the most retired villages had not best medical advice—& that it had not in N. Y. attacked any but the poor & intemperate &c—&c. I felt very strangely on Tuesday, particularly at dinner time,—I then first realized my situation & that I was indeed a married woman who had left her Father's house—but as yet I have no cause to regret.— On Wednesday at 10 we left N. Y. crossed in the Ferry boat to Hoboken, then took the stage to within 5 miles of Paterson; then the rail road brought us into town, where we found Mr. Joseph Smith & Mr. McKee with the boys waiting for us, & on reaching the house Mrs. Smith, Anna, now Mrs. Plunket & her husband gave us a cordial welcome—truly they are a pleasant affectionate, warm hearted family, my Mr. Smith is their idol, all he does or says is right & good with them. Mr. Joseph Smith I like very much, he resembles much his brother, but is older, & *rather graver*. Mrs. S. is somewhat reserved at first, but is kind; she is a most devoted mother, too indulgent, she has taken a great fancy to Sarah & has assumed altogether the charge of her, telling her to consider her as her mother.—Anna & her husband have just gone to house-keeping—they dined & spent the evening with us the first day—I like her much. This evening we are to take tea there & meet I expect a large party. This family live in neat handsome manner, of course we see every thing to the greatest advantage—their house is small, but handsomely furnished—our room is gaily hung with fringed bed & window curtains, frilled pillow cases (don't laugh!) & every thing quite neat. They live well, keep a good table, ice-cream every day—(don't laugh!) yesterday after dinner we took a long walk through the town, & saw the Falls of the river—one of the annuals at home has one or two views—it is a most romantic spot—the river is low now, & they tell us the fall of water is quite inconsiderable, but I think it very fine—this morning after breakfast we rode out to the lower falls of the same river about 5 miles & returned through a wild & beautiful country. On our way home we were overtaken by a thunder shower at



MARGARET MILLIGAN ADGER SMYTH.  
 From a Miniature painted on her Wedding Journey.

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the foot of the mountain, & were obliged to remain for half an hour at a country tavern, but it was a rich treat:— I am a poor hand at description & cannot picture to you the effect of the rain upon the mountain, the sublimity of the thunder as it rolled over our heads &c. but the clouds soon passed over & we enjoyed a most delightful ride home, arriving just in time for dinner:—this afternoon I am engaged in writing to my dear Sister—& now have I not been very candid & told you all about my new relations? I might refer you to Sarah, she is quite delighted & begs we will not go away soon—poor child she is unused to any little attention, & her head is almost turned. She was wearied at sea & in N. Y. at sea she had not one attack of spasm—but as soon as we arrived, whilst going to the Hotel she was attacked—yesterday whilst going to the Ferry boat, again after dinner whilst in the garden with Mrs. S. & again this morning whilst riding to the Falls—so that every day on shore she has been sick & yesterday *twice*. We will not leave this now I suppose until after the Sabbath—Mr. S. will preach then twice:— next week I suppose if nothing occurs we will proceed to Kinderhook—then I will write again:—now I must stop as Mr. S. has just come in to dress himself—if you would not laugh at me, I would tell you how very kind & attentive he is to me, how he consults my feelings & what he supposes would please me, on every occasion—& how happy I am with him—as happy as I could be, away from you all; adieu now, when I return I will say more.

P. S. The mail I understand goes out at eight tomorrow & though it is late at night I must close my letter now or miss this opportunity of sending it.— I hope you will not fail to write to me very often during the Summer, direct for the present to Kinderhook— I shall write to Aunt Margaret tomorrow, & tell her of our expected visit; perhaps it would not be convenient to them to accommodate us for so long a time as we shall likely stay, if we find the place agreeable & no Cholera there. We had a pleasant party this evening, though not what *we* would call large, Anna's house is small but neatly furnished & every thing was very neat.— I have not yet met with any pious person & religion is I fear at a low ebb here—it is unfashionable.— Dr. Fisher, their clergyman, called in to see us yesterday evening, but he talked of politics & every thing else, but his Master's business: I think often of you all at times of religious privileges now I am deprived of them.— I hope you do not forget us at a throne of grace,—I hope Brother Buist will please the people, & that he does not forget us:—do write & tell me all.—And now

Good night my dear Sister,—Sarah will write from Kinderhook—Mr. Smith unites with me in love to every member of the family.— This you will see is intended only for *your* perusal & dear Mothers & not by any means for the public eye. My love to E. K. S. I shall not forget my promise of writing to her—but as she knows how slow I am with my pen I wish she would not be formal, but would write to me, tell her this will you.— Kind regards to Henderson, I owe him for a bottle of salts, will you pay it, & also Harriett McKinny \$1—for my black frock?— Love to the servants & to every body—in great haste,

Your truly attached Sister,  
MARGARET.

*Dr. Smyth to Miss Susan Adger.*

PRINCETON, Aug. 29, 1832.

MY DEAR SISTER,

I have for some time promised myself the pleasure of writing a letter to commence a correspondence with my new & much loved sister. It has given me pleasure to find that you have me affectionately in remembrance, and that you are willing to recognize my *claim* to an endearing intimacy. It required not any connexion with you, to originate attachment. To know you was to love you. And I can amply attest to your kindness of heart. You have smiled upon me in hours of darkness & comforted me in moments of sadness. Be assured, now that I can sincerely express it, that I love you. I trust we shall yet enjoy as sweet if not sweeter seasons than those whose *memory* is so dear. I have however long thought that it is piety—it is the hope of a blessed immortality & of reunion when separated here—that gives to friendship its sweetest, dearest & purest enjoyment. And are we not travellers together in the road that leads to Zion, & shall we not together dwell in that city which hath foundations & whose builder & maker is God? Thro' rich grace in Christ Jesus we shall & shall together triumphantly celebrate the praises of Redeeming Grace.

But I will interrupt to give you the report of  
Princeton. the Board of Health now assembled in Princeton. We have all met & have the pleasure of reporting to our friends in Charleston that we are all well as usual. Sarah was sick to day, & yesterday in the Streets of N. York on her way to the boat, when she was severely attacked, perhaps more so from not having been so for some days. My Dear Margaret I must say still has the pain in her side & often as painfully

as any time in Charleston—I wish her VERY MUCH to consult the Physician in Philadelphia, but she laughs me out of the idea. This is the truth & the whole truth. John & James are in excellent health & look well. I heard John preach in the class last night, when I was much pleased, as was also Dr. Miller. We have delayed here two days, in great part to have opportunity of advising with the Professors. I have been two hours & more with Dr. Alexander this morning, & have obtained a *great deal* of information & advice relative to Pastoral duties, arrangements &c. I took a long list of topics suggested by my experience in Charleston on which we had full conversation. I saw him, Dr. Miller, & Prof. Hodge also, yesterday. I hope I have much profited. I have been reading also such works as would better qualify me for labouring in Charleston.

You heard from dear Margaret our reasons for leaving Paterson & turning towards Philad.<sup>4</sup> I do not regret the movement. Philad. is comparatively free from Cholera & Sarah will be no longer without medical advice tho' Prof. Hodge says it will not avail to her present recovery. She is still very serious. I have frequently prayed with her & she comes to me to talk with her when she can find me alone. Let her not know this, by your letters. It would injure her. If it is the work of the Spirit the less excitement of any possibly injurious feelings the better. Talk to her but as if in ignorance of this. She wished to attend an anxious meeting.<sup>5</sup> She looks uncommonly well & is reading some additions she has made to her Library with great avidity. My dear Margaret also looks better. We have read together a good deal. I trust we shall go hand in hand, not only in grace, but in knowledge.— She is getting quite interested in my plans of Study. You must expect to find us mutual students, or as in Princeton they are called, *Chums*. She is very, very dear to me.

We leave for Philad. to morrow morning. Our stay there is uncertain. If you direct to my brother he will forward to us. Sarah wishes Elizabeth<sup>6</sup> not to be so very *dilatory* in her correspondence. They are about to send to London for books & James & John are anxious to send. We have had great

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<sup>4</sup>The tradition is that the dreaded Cholera spread to Paterson.—Ed.

<sup>5</sup>A meeting for those who were anxious as to the state of their souls.—Ed.

<sup>6</sup>Elizabeth Ellison, Sarah's first cousin who lived for a time with the Adgers in Charleston.—Ed.

deliberations & I think they would do well to embrace the opportunity. I have written thro' Mr. Robinson to the Congregation. I was obliged to you for reminding me of its necessity. I had not forgotten, but was perplexed how & what to write. I have had no communication from them. Dr. Alexander thinks in my whole conduct I have acted right & says, if now they go not forward it will evidence that I had better not be with them. I cannot concentrate my feelings upon them in my present relation to them. Nor can I speak of the Congregation as mine. Write me about your Bible Class, & Sabbath School. I have written also to Mr. Buist. The Session promised to write.— The Cholera rages in Baltimore or perhaps I should go on. They have engaged Mr. Breckenridge's<sup>7</sup> Brother for their Pastor.

Thus far the Lord hath helped us, & we can praise & celebrate his goodness. You are all constantly with us at the throne of Grace. Let it be reciprocally with you. Let us live near to God & be prepared to meet him.— I was very much astonished to hear of Mrs. Pringle's death.— Her call was at last sudden. Remember me to him. Give my love to Mrs. Bennoit, the Misses Robinson, Robertson, Burney, &c. to your Society in fact.

James & the rest are waiting for my *finish* to walk— This is the only letter I have crossed for some time— I could have wished to write you at more length but rather than delay I embraced this leisure hour.

My Dear Margaret, Sarah, John & James unite with me in warmest love to dear Father, Mother, yourself, Robert, W<sup>m</sup>. Eliz. Jane Ann & Ellison & believe me your very affectionate brother,

THOMAS SMITH.

Sept. 12, 1833.

To Dr. J. B. Adger.

Ill health,  
1833.      You have heard of Mr. Smith's absence & the cause of it— I had a letter from him this morning from Asheville—he intended leaving on Monday of this week for the Warm Springs where he expected to remain 3 or 4 days & return through Lincoln, Morgan &c. to Greenville. He complains much of the pain in his side— although he thinks upon the whole he is stronger & better.

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<sup>7</sup>Robert J. Breckinridge of Kentucky was ordained at this time to the Second Church of Baltimore. He was one of Dr. Smyth's best-beloved enemies, for they disagreed vigorously on many subjects.—Ed.



I fear not much tho'—& his pain will return & increase as soon as he recommences his labours in our large Church; he is very desponding about his health in connection with that large building & thinks it his *duty* in every respect to resign it; before he left there was some hope held out of its being reduced in size, but I hear nothing of it, now he is gone, so true it is "out of sight, out of mind"—but the fact is the congregation are not able to do it; the burthen of the expense would fall heavily upon one or two, principally upon Father, & I am not willing for it—he has generously offered more than once if the congregation would alter the Church to suit he would bear one half the expense, but neither Mr. S. nor myself would wish this—we ought not to be confined to one building; 'tis true it would be tearing my heart strings asunder to leave home now, I would feel it far more severely trying than if I had gone at first—but I can not expect to be with Mother always—& if duty calls I must go—if my husband's health, & usefulness, perhaps his life is to be the sacrifice I would not wish to stay.— I think it highly probable he will resign the church after his return,—& where our lot will then be cast God only knows. Father proposes he should spend the winter in St. Augustine, Mother that he should travel about with you—but all is yet unsettled.— He would like the Third Church—as that would retain him in the South & in a City—but I do not think it would answer, more harm would result, than all the good he would accomplish would atone for, by a change of congregations. I am sometimes much cast down & depressed in view of the future. And now let me be less egotistical—what are you doing & what are your present views—the question of Africa I suppose is settled?—by the by have you heard lately of Br. Pinney—of his adventures in Columbia?—really they are too bad there—yet I fear he has been injudicious.— Columbia is the hotbed of nullification, infidelity, & every other evil—& old Dr. Cooper<sup>1</sup> sits like a spider in his web watching & ready to dart, although *secretly*, upon every one who opposes these. It is supposed he is at the bottom of all this. I send either by this or tomorrow's mail—two newspapers giving accounts of the matter:—this will render any further attempts upon that subject difficult & unpleasant—I fear you will not find Father so propitious to your agency<sup>2</sup> business as heretofore; speaking of you the other day he asked Mother what you intended to do

<sup>1</sup>The President of the South Carolina College, who had recently been on trial for irreligion and misconduct in office.—Ed.

<sup>2</sup>For the Board of Foreign Missions.—Ed.



this Winter—& when she spoke of the Agency he said, if *you* did not take care, you would get your hair curled.— A No. of the Repertory<sup>3</sup> which came yesterday for Mr. S. contains for the 1st Article “Hints on Colonization & Abolition;”—he was quite displeased about it, & said there would be trouble yet among us—if we were not more prudent. However this is all in relation to Africa; drop this & *perhaps* he will be more yielding—tho’ Mother fears not. \* \* \*

M. M. A. Smyth

CHARLESTON, Sep. 12, 1835.

MY DEAR SUSAN,

I have thought that altho’ exceedingly pressed  
Sorrow. with engagements, by reason of the many who are sick &c. that yet I would like to write you a few lines, that—as a letter when one is absent is sweet.— this may have the effect of strengthening our affectionate regards. I am glad Dear Mother found my letter comforting. I hope that now, rather than complain of what God has done, she will learn what God would teach her by this affliction.<sup>4</sup> And this certainly is not that she should have been at home, since He providentially led her away. Too much grief on this subject may therefore be displeasing to Him to whom we ought not even fretfully to say “What doest thou” or “why hast tried me thus?” If she could willingly have resigned Sarah had she been with her, the trial of her faith would have been but small. It would be when called to give her up, tho’ she had not the presentation, that if resigned it might be said “O Woman great is thy faith.” I have long thought that as a family we required some admonition. Prosperity & health & unembittered happiness have been long our portion. And when the Cup is thus full & continues overflowing it is hard not to forget or at least neglect God. If without the merciful affliction of a kind father, we are left to fear that we may be bastards & not sons, surely humility becomes us. And has not the admonition been most tenderly given? He first ripened the flower by the dews of affliction & the sweet sunshine of his grace & then transplanted it into his own heavenly garden— She who called forth our grief for her present, & our gloomy fears, for her future trials, who began to realize her situation, & to feel keenly its attendant miseries—is at once removed from her pain—her sorrows—and her fearful apprehensions. Her night was turned into day. Has not God blessed while he has

<sup>3</sup>The Princeton Review or Biblical Repertory.—Ed.

<sup>4</sup>Sarah Adger died in August 1835.—Ed.

cursed—has he not in the midst of wrath remembered mercy—and while he has called us to repentance—spoken in the still small voice of mercy? These thoughts will I trust abide continually in her mind—that while she mourns she may not provoke—but may be led to rejoice in tribulation.

This affliction will do us good. It will draw us more closely to each other & enable us to feel the value of our continued intercourse & our unnumbered mercies. We will feel more that *oneness* which should characterize us as a family & endeavour to increase that domestic happiness of which we have hitherto so sweetly participated. We feel this effect at home, & are like a little brood into which the vulture has made his way & from which he has seized his victim. We have run to our Parent's bosom & there enjoy more of His & of each other's love. But we feel lonely & it is only by an effort of imagination—and by conversing of the absent—that we can fill up the vacancy. Yes, we have a better refuge, for as we nightly kneel around the altar of our God—we then enjoy your presence in His.

We do not however wish to hurry you home especially as it is somewhat sickly & unpleasant. We are all better I think than usual as we were remarking last night—and Father particularly so. He & Sarah Ann<sup>e</sup> sleep together & are very gracious, & she still talks of those who are "gone over the water." When the fruit came she thought you might possibly return again.

The Bible Class is very interesting indeed & well attended & our Sabbath Services quite as much so as they were—I have had three or four new inquirers.—

Miss Coburn is gone—Mary R. is still living.<sup>e</sup> As Ellison has given you all the news I will close by remaining in much love to Mother & Robert

Your affectionate Brother

THOMAS SMITH.

Ellison writes at this time to Jane Ann—he gives the family news. The white's are all well, *quite* well, I only hope they may continue so—Some of the negroes are unwell but I hope nothing serious—poor Butler, & Richard<sup>f</sup>—oh that horrid, horrid liquor! We thank you for the fruit which we safely

<sup>e</sup>Dr. Smyth's eldest child, named for her two grandmothers.—Ed.

<sup>f</sup>Members of the congregation.—Ed.

<sup>g</sup>Two of the family servants.—Ed.

received, but why do you not write oftener?—*you* have written but *twice*—what are you about?—in much love & great haste—

Yours M.

Ill health,  
Journey to  
North  
Carolina.

In 1833 my labours and the climate brought on a tendency of blood to the head. I had preached three times on Sabbath and once in the week besides funeral addresses &c. I therefore left home alone and visited Flat Rock &c. and learned for the first time the value—to me priceless—of bathing the head frequently in cold—and if possible—ice water.

WRAGGBORO: *Sabbath Evg.* 28 July, 1833.

*Rev. & Dr. Sir:—*

Annexed you have Resolutions adopted by the Congregation this afternoon. Should you conclude to go, which I think advisable, it is desirable that a supply should be got for the Pulpit during your absence, and I know of no one that would give more general satisfaction than Mr. Gildersleeve and indeed he is the only one that I know of. I expect Mr. Buist will apply to him to supply his Pulpit during *his* absence, and I expect will see him on the subject tomorrow.

I am Rev. & Dr. Sir,

Yrs. truly,

JOHN ROBINSON, Pr. 2d. P. C.

At a meeting of the Pewholders of the Second Presbyterian Church held on Sabbath afternoon 28 July 1833, the following Resolutions were unanimously adopted:—

Resolved, that in the opinion of this Congregation, their Pastor requires a suspension from his labours for a short period, to recruit his health and give him more bodily strength—and they are of opinion that a journey of five or six weeks to the mountains, or elsewhere would have the desired effect—and should he deem it advisable to do so, permission is hereby granted by this Congregation.

Resolved, that it is recommended by us to the Rev. Mr. Smith, that he should not preach during his absence—for should he continue his labours the object of his journey will in a great degree be prevented, as it cannot be expected that he will be benefitted by the journey—

Extract from the minutes

W. C. DUKES

Sec.



THE BEGINNING OF  
THE SMYTH LIBRARY





## THE BEGINNING OF THE SMYTH LIBRARY.

"My library  
Was dukedom large enough. \* \*  
Knowing I loved my books, he furnish'd me  
From mine own library with volumes that  
I prize above my dukedom."

Tempest, Act 1, Scene 2.<sup>1</sup>

Rules of  
Conduct.

In entering upon my ministry I laid down for myself some rules, from which I was resolved that nothing should induce me to swerve—save and except calls of evident necessity and therefore of duty.

1. I concluded that as it was the first great business of a minister to be a good and faithful preacher of the gospel, it was my first and most necessary duty in order to fit myself for this work, to be a regular, systematic and persevering student. I therefore resolved that I would fix certain hours for study—that I would diligently employ them whenever I was able—and that I would allow them to be interrupted only in case of real necessity.

2. For the better ordering of my own mind and the increase of my theological and general knowledge, I determined to pursue, as far as possible, a regular progressive course of reading, that the imaginative powers might be cultivated while the intellectual were thus advanced. I also resolved, in the full conviction of its importance, when properly directed and restrained, to read every day, or as often as convenient, some portions of poetry, and to cultivate a taste for Literature generally. I included classical poetry and therefore re-perused many ancient writers and all the classics.<sup>2</sup>

3. I further determined that to prevent my mind from being torn by anxious solicitude, and to secure myself against any possible disappointment, I would endeavour always to have on hand a number of prepared Sermons and skeletons. By so doing time also is secured on any emergency—for giving greater attention to any required effort, while a most valu-

<sup>1</sup>Entered in 1838 or 1839 in Dr. Smyth's Common-place Book under the head of "Library."

<sup>2</sup>"His genius was for books. His devotion to these was well known, and his conversation, before he lost the power of easy speech, was highly seasoned, invariably with 'Attic salt.'"—From the Christian at Work.—Ed.

able habit of foresight and self command is acquired, and a most grateful feeling of independence is cherished.

4. I resolved further, that I should endeavour to indoctrinate my people in the principles of divine truth by mingling with occasional and miscellaneous discourses, courses of Sermons on some specific subject, and further—that I would, if possible, bring them and myself to relish the true ancient, Scriptural, and most profitable method of Expository preaching. (1859—I adopted Doddridges<sup>3</sup> Prescribed Course for a young preacher, and gave courses of sermons, on our Saviour's parables<sup>4</sup>—miracles—discourses—life<sup>5</sup>—person<sup>6</sup> and work. I also expounded all the Psalms<sup>7</sup>—the Epistle to the Romans, &c.<sup>8</sup>)

5. I resolved with the help of God, in connexion with this regular habit of study and preparation, to discharge as far as health and opportunity would permit, the duty of pastoral visitation,<sup>9</sup> without fear of or favour towards any particular individual or family.

These rules I have thus far endeavoured to maintain inviolable thro' good report and bad report, and not withstanding many difficulties, the dissuasion of many friends, and the discontent of many unreasonable complainants. The first as far as I have had health, I have with some fidelity and perseverance carried into execution, both when abroad and when at home, when better and when worse, and often when under the pressure of very unfavourable circumstances and physical conditions. To encourage myself in this work, and to breed within me a hearty love and true desire for laborious pursuits of studious retirement and learned investigation, and to counterbalance, by the pleasures of solitude, the displeasures experienced in the murmurings of an uncandid and selfish world, I was early solicitous to surround myself with a comfortable studio and a good library. Knowing that the *reluctations* of the natural heart, (to speak as the old divines were wont to

<sup>3</sup>Mr. Thomas Wilson's letter, p. 27.—Ed.

<sup>4</sup>See vol. VI, p. 339, Smyth's Works.—Ed.

<sup>5</sup>See vol. IX, pp. 590 etc., Smyth's Works.—Ed.

<sup>6</sup>See vol. IX, p. 267; vol. IX, pp. 551-650, and vol. X, p. 255, Smyth's Works.—Ed.

<sup>7</sup>See vol. VI, p. 280, and vol. IX, pp. 515 and 627, Smyth's Works.—Ed.

<sup>8</sup>Many sermons on the above-mentioned topics have been either lost, or of necessity omitted from his published works for lack of space.—Ed.

<sup>9</sup>See vol. VIII, p. 395, Smyth's Works.—Ed.

declare themselves) are from solitude, labour, and self denial, and that its *delectations* are found in society, in ease, in gratification—knowing *how much easier* it is to visit, to talk, and thus to hunt for popularity, than to dig deep in the mine of thorough and careful research, and thus to bring *beaten oil* into the sanctuary by which our profiting might ultimately, tho' not immediately appear to all—and knowing too that “in the multitude of Counsellors there is wisdom” and that there is sweetest society in the delightful stillness of a well ordered Library, where none intrudes—I determined at every sacrifice to make my Library the centre of as many attractions as possible. And knowing further how soon the power, the habit, and the relish for study are weakened, and the ability to *use* books, even when possessed, is lost, I was all the more desirous to anticipate the more urgent claims of a family, *by at once* storing up the collected treasures of wisdom.

His delight in  
his Library. In this design I was most happily assisted by that kind providence which had placed me in a family where it was both convenient and desirable (as it was desired) that I should continue domesticated as a boarder, and had given me in my father-in-law a *kind* and *liberal* patron. I therefore made it my study to search out the wisest and best authors on every branch of necessary knowledge, whose works I ordered from time to time from London, until now, with the foundation<sup>1</sup> brought with me from the old country, I have around me (in those commodious rooms provided by the above named friend) about 7000 volumes at a cost of some \$13,000.<sup>2</sup>

<sup>1</sup>I had much the largest student's library at London and at Princeton, including Owen's complete works in 28 vols. Howe in 8 v. Calmet's Dictionary 4to—a continuation of which was my first projected literary labour for which I had accumulated considerable materials.—and many others such as Wardlaw, Russell, Dr. Williams.—T. S.

For some account of his early purchases see letters from Highbury College, 1830-1832. One most valuable book he probably secured during his sojourn abroad. It is a bound manuscript History of the Scottish Assemblies of 1638 and 1639, with a book-plate bearing the arms of Gordon of Earlstoun whose name occurs in the list of members as Alexander Gordon of Earlstoun, Elder of the Presbytery of Kirkcudbright.—Ed. •

<sup>2</sup>This must have been written about 1838 or 1839. Mr. Adger paid for a *considerable* number of vols. purchased in N. York in 1832 and for a number imported for me and his two Sons—James and John. I also invested the great portion of my income—one year nearly \$2,000—on imported books. Indeed I imported con-

The enjoyment that I have had in ordering, collecting and arranging these works—the delight I so constantly find in being with them, in admiring their neatness and order, in familiarizing myself with their contents, and in skimming from author to author, as does the little busy bee (fond image of happiness and of industry,) from sweet to sweeter flower—I cannot well express. How congenial to every initiated graduate in the divine art, are Milton's oft repeated words "the quiet and still air of delightful studies." Who that has felt "the inspiring aid of books," and revelled in their "ever welcome company" but will admire the truth and beauty of that most ancient character of a Library inscribed over the Egyptian Library of Osymandyas<sup>3</sup> "The treasury of remedies for the Soul."—*optimi consilarii mortui*.

"Books," as Wordsworth beautifully says,

"Are ready comrades whom we cannot tire,  
Of whose Society the blameless man  
Is never satiate. Their familiar voices  
Even to old age, with unabated charm  
Beguile his leisure hours; refresh his thoughts;  
Beyond his natural elevation, raise  
His introverted spirit; and bestow  
Upon his life an outward dignity  
Which all acknowledge. The dark winter night,

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siderably while at Princeton—perhaps 10 sets of Owen. When in Europe all my aunt gave me went for this purpose—in short every thing as they say "I could rake or scrape," until my library numbered 12,000 vols. at a cost of some \$30,000, filling three large rooms—one 30 feet long.—T. S.

The rooms to which Dr. Smyth refers were on the third storey of the house in Spring Street. There were four rooms, two looking out upon the street on the north, while running back from the easternmost room were an entry and two additional apartments. That on the northeast was used as a chamber for visiting ministers, the northwest was the study, in which all active work was carried on and many books kept; while in the two back rooms the rest of the library was stored. South of the study windows was the roof of a wide piazza which turned at a right angle and was continued to the west of the two rooms used for the library, the one at the southern end being that to which reference is made as added by Mr. Adger, as well as the large northwest study. Reference to Mrs. Smyth's letter for the Summer of 1846 will give some details. The children were allowed to play in these rooms unless they quarrelled.—Ed.

<sup>3</sup>See Shelley's poem and vol. X, p. 529, Smyth's Works.—Ed.



The stormy day, has each its own resource  
 Song of the Muses, sage historic tale,  
 Science severe, or word of holy writ  
 Announcing immortality and joy  
 To the assembled spirits of the just—  
 From imperfection and decay secure—  
 Within these silent chambers treasures lie  
 Reserved from age to age; more precious far  
 Than that accumulated store of gold  
 And Orient gems, which, for a day of need  
 The Sultan hides within ancestral tombs."

I may here present the beautiful lines of Southey.

#### MY LIBRARY.

"My days among the dead are passed;  
 Around me I behold,  
 Where'er these casual eyes are cast,  
 The mighty minds of old:  
 My never-failing friends are they,  
 With whom I converse night and day.

"With them I take delight in weal,  
 And seek relief in wo:  
 And, while I understand and feel  
 How much to them I owe,  
 My cheeks have often been bedewed  
 With tears of thoughtful gratitude.

"My thoughts are with the dead, with them  
 I live in long-past years,  
 Their virtues love, their faults condemn,  
 Partake their hopes and fears,  
 And from their lessons seek and find  
 Instruction with an humble mind.

"My hopes are with the dead, anon  
 My place with them will be;  
 And I with them will travel on  
 Through all futurity;  
 Yet leaving here a name, I trust,  
 Which will not perish in the dust."

On this subject I feel as if I could "discourse eloquently."  
 The almost uninterrupted experience however of infirm and  
 delicate health, with the growing conviction that it will be  
 necessary for me to sacrifice the ambition, which I have so  
 fondly nursed, to become learned, leads me feelingly to realize  
 the truth of what Lamb in his own quaint way expresses,

"books are good, and pictures are good, and money to buy them good, but to buy time, in other words life, and to secure health, or in other words the ability to use life, this is a purchase which alas! we cannot make and without which all other purchases are vain."<sup>4</sup>

By the help of so good a library I have been strengthened in my determination to abide faithfully by these rules, notwithstanding many opposing obstacles. I have always considered preaching, and what was necessary to a right preparation for preaching, as prior in its claims upon my time and attention, to visiting or any other duty. Not that I think I have undervalued the importance of the latter and overvalued the necessity and preeminent dignity of the former, but I have endeavoured according to my ability and as far as I could attend to both, to do so in just accordance to their relative importance. And I can record it as the result of nearly eight years experience<sup>5</sup> that while I have occasionally (by refusing to allow the hours sacred to study to be broken in upon by visitors,) given offence and often heard both in my family and out of it, some murmuring desires for a more frequent visitation, I have by persevering in this<sup>\*</sup> course maintained my standing with ever increasing satisfaction to my people. I do now possess more of their esteem, confidence, and regard than is perhaps common to ministers—and can rejoice in the hope of having been instrumental in leading many to the Knowledge of Salvation, in confirming many in their attachment to the faith and order of our church; while I can point to the list of church members and see more than half their names included in the additions made to the church during *those eight* years.—In addition to this I can look forward to a continuance of my ministry among this same people—should my life be spared and my duty to do so be made plain—without any anxiety as to any diminished interest in my pulpit exercises. To this testimony I can set my Seal in all good conscience and serenity.

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<sup>4</sup>When I was in the hey day of my passionate love of and desire for more books a friend called. I was in my Library room squatted on the floor, unveiling by uncovering the carefully wrapped volumes of some splendid sets, (Milton, Cowper, etc., now in Library) and in a rapture of enjoyment, when he exclaimed "Oh! I am perfectly sick and tired of books and except now and then when the fit comes on me, I never care to open one unless for light reading." I felt as if an iceberg had risen up between us.

<sup>5</sup>1859—This was therefore written in 1839.—T. S.

Rule 2: to read  
systematically.

In reference to the 2nd rule I can also say that while without any boasting I can claim to have given as much attention to the duties of visiting &c. as is at least usual among ministers who are accounted faithful, though by no means as much as I could myself wish—that with a daily plan of study—regular hours—and systematic arrangement of the order of each particular study—by having always something at hand with which to fill up the interstices of time and redeem from waste the vacant moments of the day,— I have been enabled to go thro' a course of Periodical, Literary, and classical reading in addition to my Theological and Critical Studies, at which I have been often myself surprised.\* As it has been usual with me to record at the end of my Books the time at which the perusal of them was finished, I could still to a great extent make out a journal of my progressive reading. I was led from my own experience of its advantages, to lay down for myself a plan of action which I have since found to harmonize very remarkably with that laid down by Locke, Bacon, Mason, Grimke, and many other writers. As parts of this plan I may mention (especially for the benefit of my son, should he live to man's estate and become a student,) :

Common  
Place Book.

1. The necessity of always reading with a pencil in hand, so as to mark those passages that deserve either to be often read or to be transferred to a Common Place Book.

2. This therefore is the Second constituent part of a good plan of Study, to have a Book after the plan of Locke (which I think best and easiest,) in which you can copy out passages which cannot be procured *with ease* whenever required, or in which you can make references to such passages, if contained in books within your own Library.

Index of  
subjects.

3. In addition to such a work I have found it very advantageous to have some one volume, or Port-folio, on *each* important topic, which I use as the Index volume to that given subject, providing it with a certain number of blank sheets stitched in it or bound up with it. In these volumes I make reference to other works in which the same subject will be found treated and in which I insert any valuable remarks bearing upon that subject that may occur to me.— In the Port-folio I put also any extracts from Newspapers, &c. on the subjects to which they are appropriated, or any lengthened remarks I may feel disposed to

\*See "Lessons from My Life," for one Summer's reading.—Ed.

draw up. This plan I find to have been very extensively pursued by Voltaire, *et fas est ab hoste doceri*.

4. Works of great importance or utility such for instance as the Confession of Faith, I have inter-leaved for the more thorough prosecution of the same design.

5. I also insert in such volumes a reference to any account I may meet with in any of my other works, of their author, their contents, their character and their value. This plan if perfected would make any Library an Index to itself and each volume a complete guide to the history of itself.

Index of  
Bible refer-  
ences.

6. As an index is to a Student the most necessary, though it should not be the most important part, of the book, so I have a large Bible with a large margin in which, opposite to each verse, I refer to the work or works where that verse is illustrated or explained, referring to each additional note, (until the margin shall be completely filled) by a numeral figure placed at the beginning or end of each verse.—When a criticism or explanation is very short I copy or insert it on the margin. Such a Book would constitute a Complete Index to all the Biblical Illustrations, criticisms and Sermons in the Library and place them at your immediate and constant command.<sup>7</sup> This work has been done with the assistance of my helpmeet, my wife who writes a beautiful hand.

Textual  
Index.

7. To a Theological Student another desideratum is to know when any particular verse comes under his consideration where and in what author he may find Sermons or lengthened discussions upon it. To supply this want<sup>8</sup> I have from time to time, also with my wife's help, made a Textual Index in the order of the Books of the Bible of each volume of Sermons or of Biblical Dissertations I possess, which I have all together and which I can run over in a few minutes when examining any particular text— I ultimately design to incorporate these into one Common Index Volume (after the plan, as I have since found) of Cooke's Preacher's Assistant.<sup>9</sup> This plan not only gives the student ready access to every Sermon upon every text as desired, but what I have found to be a source of the greatest profit and delight, it leads him to a perusal and to a comparison of vari-

<sup>7</sup>(Note, 1859) This vol. which cost originally \$45 and years of work and considerable of well-paid labour, is in the Smyth Library.

<sup>8</sup>(Note 1859) Still a great one notwithstanding Mr. .... recent work in 2 vol., imp., 8vo. London.

<sup>9</sup>(Note 1859) This was perfected in two quarto vols. now in Smyth Library.

ous authors with whom he may not otherwise find time to become acquainted, under the enthusiasm and interest excited by his investigation of the *very subject* therein discussed and when therefore he will be likely better to remember what is said, better to judge upon its merits, and better to arrive at a mature and *independent* judgment; for these various authors will be bound like so many rays of light to irradiate the subject from so many different quarters, to concentrate their effulgence upon it, and to cover it with new and unperceived beauty and brilliancy.

Index and Catalogue of Library. 8. If a Library is not so large as to make the work Herculean or impossible, a complete Index in one large volume on the same plan, to all the *subjects* (or important subjects, I mean, to the individual making it) contained in all or in any given number of the books comprised in the entire Library, would be extremely useful in saving time, and encouraging to examination.

9. In addition to this there is necessary a Complete Catalogue of the Library. For this purpose I have a Book in which I insert the number of volumes—title—date—place of purchase—cost and size—and under a column of “Remarks” any important Bibliographical notice of it—of each work I possess.

Besides this I should desire to complete as a substitute for the work mentioned (under figure 8 preceding), a Classified Catalogue of my Library according to its various departments.

Suitable Texts and Skeleton Sermons. 10. I have also made it a practice to have a Book in which I insert Texts suitable for preaching on, so that when at a loss I might find a text readily suggested.

11. I have also been in the habit, when any subject or text came to my mind with impressive or great vividness, *at once*, and *wherever* I might be, to draw out a Skeleton of it which I carefully laid by for more or less immediate use.— This I have done at night—or even when riding or walking.<sup>1</sup>

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<sup>1</sup>(Note 1859) This self-originated plan I commenced at College and have often acted upon while walking—on the roadside or in the fields, and have even got out of bed to write down thoughts or plans. For this purpose I always carried Note Book and pencil or ink. I have destroyed hundreds of such sketches without any other use than the cultivation of the habit of turning every event and scene and association to ministerial purposes and sermonizing. Locke urges the *immediate* record of thoughts as the only security against their irrecoverable loss. (See “Conduct of the Under-



12. I always keep a number of unwritten folded and stitched Sermon papers, with Skeletons of some subject within them, at hand, so that as soon as one Sermon is finished and launched, another may as it were be put upon the Stocks.— In this way much distress, anxiety, labour, and time are saved.

Arrangement  
of time for  
reading.

13. As to the arrangement of time I allow myself freedom and latitude which I keep as near as possible to a prescribed plan.— As a rule I daily converse with some fifteen or twenty different authors. Some of them Critical Commentators, some devotional Guides, some Theological professors in their didactic expositions of the faith, some Religious Writers, some Poets, Orators, and Periodical authors.— I appoint certain periods of the day in which to wait upon these several classes of venerable men, and find my mind relieved and freshened and strengthened, and my interest preserved, by turning from the monotonous (and when it becomes so, the dull,) society of the one, to the fresh and inspiring intercourse of the other—each in its turn being thought more lively and entertaining and profitable than the other.— By this plan the mind is kept in activity—its interest is never permitted to flag—its various powers and tastes are gratified, nourished, and improved—its knowledge and acquaintance with the great lights of the world become enlarged—and when at night it would take account of its intellectual progress and journalize in its mental Day-Book the business of the day, so as to lose nothing & preserve what it may have gained—it has only to bring before it the various authors with whom it has thus held Spiritual intercourse, and they immediately suggest to it the whole subject of *their* specific converse. Each author is a pillar of memorial, marking the various stages of the day's journey, and the objects then engaging the attention. Besides, the power of fixing the attention upon any given Subject is in this way acquired—a ready application of the energy of the Soul in any emergency is facilitated—and the all-necessary habit of self-denial is strengthened in yielding to the claim of *order* and *duty*, the *present* wishes of the heart. Memory too is each day nerved

standing.”) I have still hundreds of unused sketches and have acquired wonderful facility in making them. So that often when it has rained, or for other reasons, I have changed my Subject on Sabbath morning or between services and prepared sketches which have often been most acceptable and useful. This was the case one morning when Rev. Dr. Wm. Adams of N. Y. was to have preached, but being too unwell to do so was yet present with Rev. Mr. Price and another clergyman.

by being obliged to take up the thread of the previous day's discourse—while *all* the powers receive harmonious development.

Arrangement  
of library.

14. In the arrangement of the Library there may also be found much that may be symbolized by those inventions of modern times which save ages of labour and give innumerable increase to the power of human industry and skill. I gather round, and as near to me as possible, my body guard, or my chosen and most intimate companions or my most revered instructors and Guides—viz: all works that are required for immediate consultation and reference.

Then I arrange the others as nearly as possible according to the order of their several Subjects so as to be as accessible as possible.— I thus draw up my army in so many separate regiments or companies, each well accoutred and in the best uniform I can afford to give them. I act in the capacity of a General (tho' unworthy to occupy the place of *multitudes* of my privates,) and endeavour to preserve them in a state of good discipline and order and to bring their powers and their prowess to bear upon every call of necessity and danger.

Rule 3: to  
keep supply  
of sermons.

As it regards the 3rd Rule, I can also bear testimony to its value and importance. I have never failed in its observance having always had on hand (as now I have,) from thirty to sixty prepared discourses, never preached.<sup>2</sup>

The advantages of this plan are,

1. The opportunity it affords for adapting a discourse to

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<sup>2</sup>(Note) This was written in 1839 and has been true at every period since, and is now true in August 1859 when I have a number of what I thought would be my best Sermons, still undelivered and a great many not fully written, but ready for my so-called extemporaneous preaching. Four such I have prepared here at this time and have several ready to be put in shape for winter use, D. V.

When I was ready to begin the composition or publication of any work I gave myself to Sermonizing and accumulated a large number of discourses so as to give myself—*totus in illis*—to the projected book. This I have done at times for months; and in the case of the "Unity of Races" and its necessary studies for *six months*; when my mind was so entirely abstracted, (and partially so at other times) as to be frequently unable to recall the most familiar household words at table. On this occasion I became alarmed and was no doubt injured, being already feeble.

Aug. 1859, Warm Springs, Va.

the peculiar circumstances of each Sabbath, which circumstances may be *essentially* changed in the course of the week, or even of the preceding day, as by death, and when therefore no special preparation nor change in preparation could with any convenience be made.

2. It keeps the mind in an equable temperament—free from corroding anxiety.

3. It makes the Sabbath and its services more of a delight and pleasure in anticipation, as well as in actual fruition.

4. In case of any occurrence calling for any discourse, or active duty requiring *more* time for its *proper* discharge than could be ordinarily given, this plan allows the minister, whenever he feels it to be either necessary or desirable, to spend a week or more either in recreation, reading, out-door business, or upon some special preparations.<sup>3</sup>

Rule 4: course  
of sermons  
on special  
subjects.

In carrying out Rule 4. I have prepared several Series of Discourses on various topics some of which have not yet been delivered, while some are yet only in conception and unfinished.<sup>4</sup> I have also at my Thursday evening Lecture expounded the Book of Psalms as far as the 60th, (since complete,) and on Sabbath afternoon I have gone through a similar exposition of the parables of our Saviour and am now engaged upon an Exposit-

<sup>3</sup>(Note 1859) Dr. Miller wisely told us occasionally, say once a month, to preach an elaborate and argumentative Sermon in order that the most educated and intellectual might be pleased and assured of the ability to preach in that way, and thus convince them that the faithful, pungent preaching of the Gospel was from a deep sense of solemn duty and self renunciation. "For I determined not to know any thing, &c"—"not with the wisdom of men, &c," "For it pleased God, &c."

<sup>4</sup>(Note) Nor yet, Aug. 1859. I have several such as on Adam's Sin—Satanic Agency—Complete in Christ—Lord's Prayer—Ten Commandments—The Creed—Various Sins, &c., and prepared for on Recognition in the World to Come—Mingled Condition of Human Life—The Aspect of Redemption towards other worlds—Christian Freedom—Domestic Relations and Duties (partly treated of in pulpit)—Marriage—Celibacy—Growth in Grace—Who is the Lord (infidelity &c.).—T. S.

[Of the sermons mentioned above very few can now be traced although the subjects are frequently touched on. "Adam's Sin" is apparently published as "The Origin of Evil," vol. X, pp. 671, etc: "Marriage" and "Domestic Relations" are partially treated in vol. IX, pp. 533, etc., and vol. X, pp. 538, etc.: "Celibacy" is referred to in vol. III, p. 125 and a sermon on "Forbidding to Marry," vol. X, pp. 708, etc.: Smyth's Works.—Ed.]

tion of our Lord's Discourses. Should I be spared, it is my present purpose to follow this with a Course of Expository Lectures on the Miracles of Christ and then to take up some Book of Scripture and go through it regularly.— While this is my regular plan, I allow myself perfect liberty to adapt my discourse at any particular time to what appears to me to be the peculiar necessities of my people. Indeed to prevent weariness or monotony, especially in my morning Service, I throw in numerous miscellaneous discourses from time to time.

I can truly affirm that in the prosecution of this Course, I have found the greatest benefit to my own mind and the greatest enlargement of my own Knowledge— and that from unvarying testimony of my people I have in this way given greater satisfaction than would be possible by any other plan. From all that I have been able to learn it would be the most general testimony of my people that there has been more of interest, profit and satisfaction in my Expository discourses which I deliver extemporaneously from the use only of a Skeleton,<sup>5</sup> than in my written discourses, upon which I have expended all my energies. I have no doubt that were ministers generally to adopt this plan, their experience would be a ratification of my own and tend inconceivably to the reparation of the injured walls of Zion, and to the edification of the Church of Christ, which can never be firmly established but when resting on the pillar and foundation of the truth.

Indeed to me, looking out upon that troublous sea upon which the Ship of the church has of late been so severely buffeted, and her safety endangered, the character of the preaching common in these days of superficial degeneracy, when excitement is substituted in the place of instruction, momentary impression in the place of permanent and abiding influence, and the awakening of the feelings instead of the indoctrination of the understanding and the cultivation of the heart—this, I would say, has appeared to be among the chief sources of that violent tempest which has so endangered the safety of the vessel. The pulpit has been transformed—but in my opinion from a giant into a dwarf.— In regard to topics, it is characterized by exclusiveness, the doctrine of repentance and conversion being urged to the neglect of almost every other truth in the Bible.— In regard to its aim it is partial, having in view apparently no other objects than the unconverted: to the almost entire forgetfulness of the truth that even when sinners are converted,

*Decline of  
the Pulpit.*

<sup>5</sup>See Letter Mr. Thomas Wilson, p. 28.—Ed.



they are still unsanctified—but babes in Christ and requiring to be fed—to be nurtured—admonished—reproved—instructed and built up.— In its *end* it is earthly, having in view the excitement of present emotion—the accomplishment of present designs—the display of great present effects.— There is in it in short, more of sense than faith—more of the human than divine—more of the carnal than the Spiritual—more of the Sinner than the Saint—and more of philosophy than divinity. The pulpit might now be considered as dedicated to man, not to God, inasmuch as it displays more man than God and seeks the honor that cometh from man, more than the honour that cometh from God.— The Pulpit is now the theatre for man's performance, the stage for man's wisdom and eloquence and display—the concentration of human ingenuity and device, instead of the simplicity that is in Christ Jesus. It is the people's desk and not God's throne. A minister must now be popular *first*, and *then* Godly. He must please man and gratify itching ears, and then keep a good conscience and preach sound doctrine *as he can*. The entire Code of Christian duty—the sublime moralities of the Gospel—the universal aspect and perfection of Christianity as it embraces, not only faith towards God, but honesty, righteousness and holiness towards man—are now discarded as unevangelical and foreign to the transcendental spiritualism of this elevated age. The consequence of all this has been that there is as little of this high-toned morality to be found out of the pulpit as we hear from it—that the untrustworthiness and untruthfulness of professing Christians have become proverbial—that the people are the leaders, governors, and instructors, and no longer led forward or instructed—that action alone having any moral worth is regarded as evidence and the sum of piety. Doctrine is trampled in the dust and a baseless profession lifts its self-righteous head to heaven. Hence have come wars and fightings, controversies and strifes, alienations and divisions, heresies and irregularities among us.—Hence has the will of man taken precedence of the word of God, human agency of divine power—man's devices of God's ordinances—and the traditions and babblings of the Elders (who are most of them juniors)<sup>6</sup> of the pure, simple and unadulterated revelation of heaven: until the temple of God, as in the days of Christ, has become possessed by money changers, buyers, sellers, agitators and self inspired doctors. I speak not this of *all*—but to

<sup>6</sup>The term Seniores Plebis is here referred to. See "Eldership" vol. IV, pages 67 and 69. "Theories of Eldership" vol. IV, page 249, Smyth's Works.—Ed.



me, thus considering that eventful crisis, in which, though young, I have been called to take some little part,<sup>7</sup> it seems as though in a glass may be seen by those who have eyes to see, the remote beginnings of that leaven of evil which has of late become apparent in its bitter fermentation.

I am firmly convinced that for the future benefit of the church and her preservation against a recurrence of past misfortunes, it should be adopted as a Canon binding sacredly upon every one of her ministers, that a portion of each Lord's day should be occupied in a regular and systematic Exposition of God's truth and of the Confession of the church's faith.

2nd. That the Scriptures, which are our only rule of faith and practice, should be regularly read every Sabbath morning and afternoon in some appointed order;<sup>8</sup>— 3rd. that the children, in addition to all Sabbath School instruction, should be regularly catechized or preached to by their Pastor and thus indoctrinated in the Church's Creed;<sup>9</sup> 4thly, that of these things, and of the manner of their discharge, every minister should regularly be made to give account to his particular presbytery; and 5thly, to break the prevailing temper of in-

Young  
Ministers.

subordination among ministers, to free the church from the scandal of juvenile agitators, leaders and revolutionists—and to save her people from the misdirection and the rash, head-strong and erroneous teachings of novices in the faith—no young minister be allowed to take charge of any important church, until he shall have for some time laboured as an assistant under some Senior and approved minister,<sup>1</sup> or acceptably as an Evangelist in some destitute neighborhood.

This last suggestion is not less important, when considered in reference to ministerial health and usefulness. I am sure that every one who has entered the ministry very young and at once assumed the oversight of some large or flourishing or laborious charge, will concur with me in this opinion. Such a demand upon the physical—the intellectual—the moral, and not less upon the spiritual strength is, I am confident, altogether disproportioned to the ability of any young and inexperienced man, in which ever of these particulars we consider him. His piety, his moral principles, his intellectual progress

<sup>7</sup>The conflict between the Old School and the New School Presbyterians.—Ed.

<sup>8</sup>See vol. VI, page 215, Smyth's Works.—Ed.

<sup>9</sup>See vol. V, page 627, Smyth's Works.—Ed.

<sup>1</sup>See "Eldership," vol. IV, p. 41, Smyth's Works.—Ed.

and his bodily vigor are all thrown upon a fearful hazard in such an encounter. Such an abrupt transition into the full exercise of all the weighty functions of the ministry is as though the fabled hero were to attempt to carry the full grown Bull before he has accustomed himself to the burden of the growing Calf. It is unnatural. It is contrary to all analogy and it is unexampled in any other profession.

I may here quote the strikingly corroborative language of a writer too little known in this country, the Rev. Samuel Hinds, the friend and favourite of Archbishop Whateley (and now Bishop of Hertford<sup>2</sup>). "The young clergyman is generally called on to commence a full course of ministerial duty without that gradual practical training by which men of all other professions are initiated into business. Clients are slow in trusting the inexperienced barrister and the young physician's practice is limited for many years to a small number of patients; but the young minister of the Gospel is for the most part summoned from the abstract speculations of a college life to enter at once on the new and untried routine of parochial business and of religious instruction." See "The Catechist's Manual" p. V & VI. If this disadvantage can be so deeply felt when the young minister is required to enter upon the limited and subordinate sphere of an assistant or a Curate, how much more must it be experienced in a church where there are no such incipient or preparatory stages, but where the *youngest* minister is called upon to sustain an equal amount of responsibility and of labour with the oldest and most experienced.<sup>3</sup>

For if a young man is destined to the Law, or to the practice of Medicine, or to any other profession or business, he is first obliged to pass thro' all the novitiatory processes before he is inducted into office and entrusted with the *toga virilis* of his calling. Be it also remembered that even when he is thus clothed with the insignia of full orb'd professional character and has been thrown upon his own personal and independent efforts, he is again required by the very necessities of the case to go thro' another seasoning in the *gradual* increase of his business, before he is called upon to strain every nerve in the discharge of his duty. During all this time he is gradually conforming himself in all the respects mentioned, to the habitudes made necessary by a large and respectable business—so that when that pressure rests upon him, he is well

<sup>2</sup>See "1846:" also "Eldership," vol. IV, pp. 17, 95 and 279, together with "Duties of Deacons," vol. IV, p. 366.—Ed.

<sup>3</sup>The preceding paragraph was written in 1859.—Ed.

able (if indeed he ever could be,) to sustain it uninjured. But how different it is with him who is while a young and inexperienced man (at least in all the *practical* details of his profession,) inducted into the office of the ministry, let every one who has felt the onerous weight of the burden bear testimony. At once—without any possible preparation or breaking in, if I may use the term—without any opportunity for becoming familiar with each separate branch of duty—he is at once called upon to exercise the greatest practical wisdom and foresight;—to maintain the most arduous and laborious study;—to perform the most difficult and fatiguing services;—to watch over the interests of the church generally and the church individually;—to meet all the claims of all its component members and of all the varied interests of benevolence;—to hold intercourse with men of every character, opinion and habit, and in a way affecting his own standing and the interests of piety;—and to do all this hourly, daily—from week to week and without any interruption or relaxation. No one who has not been placed in such a situation can have a conception of its dangerous hazard.<sup>4</sup> It is a voyage past Scylla and Charybdis, made too by a young, unpractised and then far unskilled mariner.—Is it any wonder that so many break down in health;—that so many cannot sustain their intellectual promise;—that so many become the *victims* of flattery and pride;—that so many are led to forget their own souls in the all absorbing claims made upon their time and attention! Rather should we not wonder that so many are preserved from shipwreck and ruin and that so few—comparatively—stand out as beacon warnings of the fatality of such a course!

His struggle  
for life.

With myself—encompassed by such a body of death and harassed by so many infirmities—the struggle for life has been a hard one. (1859—My eldest brother just gave me ten years to be used up.) I have often been beaten down, tho' thro' the goodness of God, not destroyed. In all the particulars mentioned I have endured much and that I have not been utterly destroyed is altogether of grace.—To God be all the praise and the glory.<sup>5</sup>—

<sup>4</sup>See vol. IV, p. 41, Smyth's Works.—Ed.

<sup>5</sup>(Note 1859) How many able, healthy and popular preachers have *commenced* their ministry in city churches since I did, who are now—*where?*—and *why?* And how many are there in the U. S. who commenced their ministry in city churches and have permanently remained or closed a long service, in them? I know of very, very few.

Need of lay  
workers.

In the present state of our churches such a measure is very necessary. The lay members of the church are generally so engrossed with business and either so unfit or unwilling to cooperate in all the active labours of a Christian's calling, that a minister can find few or none willing to assume the office of a Ruling Elder and fewer still who are willing to attempt a proper discharge of the duties of that office when assumed. The minister is therefore almost alone, unaided and unrelieved; and is required to attempt the discharge of all the duties which, in the reforming period of our church, were distributed among the Doctor—the Teacher—and the Elders. This last office has come to be perfectly nominal and a mere sinecure, its duties being comprised in attendance upon the Session meeting and in serving of tables, a duty not properly attached to that office at all, but belonging rather to deacons.<sup>a</sup>

Now under these circumstances, great assistance could be rendered by the supplementary services of a Junior minister or licentiate, who should in all cases be subject to the direction of the Pastor and Elders.—Such an individual would in this way learn experience the most valuable to him—he would become gradually initiated into the mysteries, the duties, and the trials of his office—and have time to provide himself with

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<sup>a</sup>(Note 1859) See Purdovan's "Collections" and early "Standards of Reformed Churches." Vostius Pol. Ed. &c. Justin Martyr, the earliest and best authority for Apostolic and primitive customs, speaks (Apol. II, p. 27) of the distribution of the bread and wine as belonging to the Deacon's office and in "The Apostolical Constitutions" the direction is that the bread be given by the minister and the wine by the Deacon. (Lib. VIII. c 13.) It is a very curious illustration of the power of custom to transform our associations, that now in our church Elders, whose office and dignity it is to represent the people in the Rule and Government of the church, and concerning whom it is not meet that they should serve tables, should "serve tables" and *exclude* and refuse to allow (as mine have several times done,) Deacons who were appointed for the specific purpose of "serving tables," of which "The Lord's Table" is one, to serve at all—to consider that an honour and a prerogative which is really the duty of an inferior office; and to appropriate to themselves exclusively what really in the beginning and for ages probably, did not constitute their business at all. [See "Ruling Elders," vol. IV, page 13; also Acts 6:2. "Duties of Deacons," vol. IV, p. 373, Smyth's Works.—Ed.]



a store of maturely prepared discourses.<sup>7</sup>— I may mention here that for my general improvement and for the gratification of a long cherished taste for the Sciences I attended lectures at the Medical College in Charleston for two seasons and pursued the study privately. I read also Blackstone and some other law books. I continued a course of classical reading and general science. In the Literary Club of which I early by invitation became a member, I had the delightful opportunity of widening the circle of study and the resources of knowledge. I also commenced a translation and reading of the earliest Fathers in which I made some progress.

(August 1859.)

I have for the first time read over this record. I have been very careless in preserving letters, but as I have some bearing on the preceding notes, and *some curious*, (to my family alone, however,) I will here append some of them.

A cursory examination of a common-place book begun by Dr. Smyth in March 1830, while at High-bury College and continued to about 1840 shows quotations from many distinctly religious writers and publications but in addition quotations, chiefly of course under heads for use in his sermons, from the following authors:

<i>English.</i>	<i>Greek &amp; Latin.</i>	<i>Continental.</i>	<i>American.</i>
Southey.	Sophocles.	Dante.	Irving.
Wordsworth.	Julian.	Chateaubriant.	Hawthorne.
Byron.	Euripides.	Rousseau.	Garrison.
Lamb.	Homer.	de Stael.	
Herbert.	Longinus.	Bossuet.	
Bacon.	Solon.	St. Pierre.	
Hazlett.	Democritus.	Bourdaloue.	
Sheridan.	Plutarch.	Montesquieu.	
Scott.	Pindar.	Pascal.	
Cowper.		Ouderdonk.	
Coleridge. <sup>†</sup>		Claude of Turin.	
Milton.			
Thomson.			
Raleigh.			
Dryden.			
Crabbe.			
Brougham, Pope, Addison, Goldsmith, Shakespeare,			
Newton, Locke, Boyle, Rollins.			

<sup>†</sup>Here the manuscript of 1839 ends, and the text to follow dates almost entirely from 1859. Portions were added in the Summer of 1860 and a few anecdotes as late as 1862. Dr. Smyth's statement of August 1859 accounts for the scarcity of early letters and of family letters of any period.—Ed.





LIFE AND PROBLEMS

IN THE

SECOND

PRESBYTERIAN

CHURCH



LIFE AND PROBLEMS  
IN THE SECOND PRESBYTERIAN CHURCH.

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Chartered in December 1809—By Laws adopted at a meeting  
on July 1, 1811.<sup>1</sup>

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The  
BY-LAWS  
of the  
SECOND PRESBYTERIAN CHURCH  
in the  
City and Suburbs of Charleston.

---

CHARLESTON S. C.

From the press of J. Hoff, No. 6, Broad-Street.

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1811

The Charter begins as follows:

“AN ACT

To incorporate the Presbyterian Church in the Parish of St.  
Philip's and State of South Carolina.

Whereas, Benjamin Boyd, President, John Cunningham,  
John Brownlee, Alexander Henry, William Porter, and Sam-  
uel Robertson \* \* \* have petitioned the Legislature. \* \* \*”

And is signed:

“SAMUEL WARREN

President of the Senate.

JOSEPH ALSTON

Speaker of the House of Representatives.”

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<sup>1</sup>Title page and extract from an old copy of the by-laws of  
the Church. The pamphlet in full may be found in the original  
MS.—Ed.

*Some early papers connected with the Second Presbyterian Church received from Mr. John Robinson's papers thro' James Robinson, Esq.*

Lottery. *Scheme of a Lottery<sup>2</sup> designed to aid in its erection, but never completed.*

Scheme 4,000 Tickets at 9 is \$36,000  
disc<sup>t</sup> 15 P Cent 5,400

---

\$30,600—

1 prize of \$10,000 is \$10,000	} Manner of drawing. 4,000 no <sup>s</sup> . to be placed in One Wheel, & all the prizes (300) of \$10 and upwards in another Wheel a prize & a number to be drawn until the 300 prizes are drawn & the remaining 3,700 nos. to be entitl <sup>d</sup> to \$5 each.
2 do " 1,000 " 2,000	
2 do " 500 " 1,000	
10 do " 100 " 1,000	
10 do " 50 " 500	
25 do 20 500	
250 do 10 2,500	
3,700 do 5 18,500	
<hr/> 4,000 Tickets .. \$36,000	

No Blanks.

---

To be drawn in one day.

---

Gent.

Above you have a Scheme & plan of drawing one Class of a Lottery Am<sup>t</sup> \$36,000 which I have made out for y<sup>r</sup> inspection at the request of one of y<sup>r</sup> Body—for three Classes. of this Am<sup>t</sup>. I offer to pay you \$4,000 as follows for the 1<sup>st</sup> \$1,000 for the 2<sup>nd</sup> \$1,500 for the 3<sup>rd</sup> \$1,500, to be secur<sup>d</sup> and managed as follows. Managers to be appointed by you, to sign the Tickets and deposit them in the hands of.....  
.....to be deliver<sup>d</sup> to me in such quantities as I apply for, or the Scheme price being deposited in his hands in Cash, satisfactorily endors<sup>d</sup> Notes, or Stocks of the Bank, in this City at their Current Value untill such deposit shall be sufficient to meet all the demands arising out of said Lottery and the several Bonus<sup>s</sup>. All Am<sup>t</sup> in the hands of the Managers to pay Tickets debarr<sup>d</sup> by limitation, to be given to me at the time express<sup>d</sup> on the face of the Ticket.

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<sup>2</sup>Advertized in the Charleston "Courier" in the Spring of 1814. and 1815.—Ed.



I wish it to be understood that the Managers shall be put to no expense whatever by the Lottery but that the said sums shall be clear of every charge.

The first class I think may be drawn in Jan<sup>r</sup> the 2<sup>nd</sup> in Ap<sup>r</sup> and the 3<sup>rd</sup> about 1<sup>st</sup> July next.

Very Respectfully

Y<sup>r</sup>. ob<sup>t</sup>. S<sup>t</sup>.

Charleston 5<sup>th</sup> Nov 1825.

Jn<sup>o</sup>. Fox.

### SOUTH—CAROLINA.

No. 5135 Second Presbyterian Church Lottery.

No. 5135

THE Holder of this Ticket, is entitled to such PRIZE, as may be drawn against its Number, in a LOTTERY authorised by an Act of the Legislature, passed the 19th day of December, 1809. Subject to a deduction of 15 per cent.

} COMMISSIONER.

*Scheme for extinguishing the heavy debt of some \$26,000 in 1823, which was effected.*

The Special Committee appointed by the Corporation of the Second Presbyterian Church to whom was referred the report of the joint Committee for devising some method to extricate the Church from her difficulties, beg leave to submit the following report.

That they have taken the same into their serious consideration, and have viewed the subject in every aspect in which it presented itself and find difficulties in every plan that can be devised, but the one with amendments recommended by the joint Committee, which, they conceive will be the best adapted to the interests of the Church, they therefore beg leave to submit the following Resolutions, and fondly anticipate the most happy results.

Resolved. That an association be formed for the purpose of raising a fund for paying or extricating the Corporation from the debt now due by the Church—

Resolved. That the Corporation shall transfer all the right title and interest to the said Company or Association, when they have made the necessary arrangements for extricating

the Corporation from the debt: Still reserving the right to all Pew holders, who have paid the original assessment, and who shall pay to this Association an amount equal to the assessment of 1817. [Note by Dr. Smyth: "and become stockholders to that amount."] And the Pewholders paying that sum shall not be liable to any future assessment by the present Corporation or the Association to be formed, *for the payment of the debt now due* by the Church.

Resolved. That the temporal affairs of the Church, viz: such as fixing salaries pew rents &c, shall be under the exclusive controul and management of the Association who shall make such bye laws as they may deem suitable for the interest of the Church and in all the Elections of the Proprietors they shall be entitled to vote on the following plan viz:

Each member who has paid

100 Dollars to	200, One	vote
200 D° "	400, Two	"
400 D° "	800, Three	"
800 D° "	1400, Four	"
1400 D° "	2000, Five	"
2000 D° "	3000, Six	"
3000 D° "	5000, Seven	"
5000 D° and Upwards,	Eight	"

Provided Nevertheless, that in the Elections of Pastor & Clerk, and in all the spiritual affairs of the Church that the holder of a pew shall have One vote, and in such Elections the proprietors shall have *only* one vote each. But no person who has not been a Pew holder for one year previous to the Election or is [Note by Dr. Smyth: "not exceeding"] Six Months in arrears for rent, can debate, or vote, 'till his arrears are paid up, except within the first year when Six Months rent will be required in advance, before any such Pewholder will be entitled to vote.

Resolved. That the said Association shall guarantee, that the Doctrines of the Presbyterian Church according to the Confession of Faith, as established by the General Assembly of the Presbyterian Church *in the United States* shall be the rule of Government for the Church.

All of which is respectfully submitted by

John Robinson,

Charleston, 31 July, 1823.

Chairman.

MISSIONARY PAPER<sup>1</sup>

No II

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CHARLESTON  
JUVENILE MISSIONARY SOCIETY  
JUNE 1833

---

CHARLESTON  
Observer Office Press

---

1833

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CONSTITUTION  
of the  
CHARLESTON  
JUVENILE MISSIONARY SOCIETY

As Amended at the Anniversary Meeting in March last.

*Article I*—This Society shall be called *The Charleston Juvenile Missionary Society*.

*Article II*—Its object shall be to advance the cause of Foreign Missions.

*Article III*—The funds of this Society, shall be given to promote the objects of the American Board of Commissioners for Foreign Missions.

*Article IV*—A subscription to any amount shall constitute Membership so long as the subscription is continued, and the amount paid into the Treasury of the Society.

*Article V*—The affairs of the Society shall be conducted by a Board, consisting of the President, Secretary, Treasurer and twelve managers. The Board shall meet once a month

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<sup>1</sup>Title page of the *Missionary Magazine* published by Dr. Smyth.—Ed.

for the transaction of business. Five shall constitute a quorum. It shall also be the duty of the Board to procure Collectors, whom they shall visit once a month and furnish with Missionary papers. The Board shall have power to fill its own vacancies.

*Article VI*—A meeting of the Society, shall be held every three months, when Missionary information shall be read, and addresses given, and when Collectors shall bring in the amount of their collections.

*Article VII*—Any Foreign Missionary Society or Association, transmitting its funds through the Treasury of this Society, and sending in an Annual report of its transactions, shall be considered an Auxiliary.

*Article VIII*—An Annual Meeting of the Society, shall be held for the election of Officers, when a statement shall be made of its proceedings and funds; and when any alteration may be made in this Constitution by a vote of two-thirds of the members present.

*Article IX*—The Society may, at the Annual Meeting, elect any persons they deem expedient as honorary members of the Board.

The regular Quarterly Meeting \* \* \* was held in the Depository, on Saturday afternoon, the 1<sup>st</sup> instant \* \* \* Mr. J. B. Adger, delivered an address \* \* \* in reference to China \* \* \* Mr. Mitchell \* \* \* in reference to the same field. Mr. Smith \* \* \* proposed that the collections of the next Quarter be appropriated to India.<sup>2</sup> The avails of the last Quarter, amounting to three hundred twenty-seven and a half dollars, were directed \* \* \* to the promotion of Missions in China \* \* \* except \* \* \* expenses of printing.

<sup>2</sup>An appeal for continued subscriptions ends with the recklessly mangled quotation:

"The quality of mercy is twice blessed,—  
It blesses him that gives and him that takes."

—Ed.

## Treasurer's Account.

Charleston Juvenile Missionary Society

Dr. in account with Treasurer. Cr.

Cash paid for printing		By cash received from	
Missionary Paper		the Monthly Concert	
No. 1, 700 copies.	\$22.00	of the Second Pres-	
Book for Treasurer.	.50	byterian Church ...	\$ 31.56¼
For printing Mis-		By amount received	
sionary Paper No.		from Gentlemen's	
2 .....	22.00	Missionary Associa-	
		tion of Second Pres-	
		byterian Church, to	
	\$44.50	constitute as Life	
		Members of Ameri-	
		can Board Commis-	
		sioners Foreign Mis-	
		sions, the Rev W <sup>m</sup> .	
		Jay, of Bath and the	
		Rev W <sup>m</sup> . Halley, res-	
		ident Professor of	
		Highbury College,	
		London .....	108.00
		By cash received from	
		Collectors at Quart-	
		erly meetg in May..	187.93¾
			327.50
			44.50
		Leaving as a balance..	283.00
		Which by votes of the Society	
		was given for the Missions in	
		China.	

Second call  
to Columbia,  
1833.

Several of my friends still wished me to go to Columbia and as my health was threatened in Charleston, they now renewed their efforts.

Dr. Thomas Wells writes under date of Nov. 4, 1833,<sup>a</sup> desiring to know the condition of Dr. Smyth's health, as to which disquieting rumors had reached Columbia, and offering again the position of pastor of the Church in Columbia which was still vacant.—Editor.

<sup>a</sup>Howe's History of Pres. in So. Ca., vol. II, p. 499.



CHARLESTON *Febr.* 18, 1834.

REVEREND SIR,

At a recent meeting of "The Young Men's Temperance Society," the following resolution, was unanimously adopted.—

Resolved, "That the thanks of this Society be returned, to the Reverend Messrs. Smith, and Barnwell for their interesting, and efficient addresses."—

Feeling happy, that this grateful duty, has developed upon me, I now, in behalf of the Society, tender you, their sincere thanks, for your efforts, to further the cause in which they are engaged.

Respectfully

Sir,

Your obedient

Servant

A. O. ANDREWS.

Secy. Y. M. T. S.

This was the original Temperance Society against the habitual use of ardent Spirits, to which I gave my example and advocacy. I never however, went further, and suffered considerable opposition rather than sanction or cooperate with the Tee Total Enterprise, or any of its Secret Associations. While at Princeton this became the rage, and I was much misrepresented by Rev. Mr. Boggs and others then fanatical on the Subject. I consulted old Dr. Alexander who told me I was right, that he perfectly agreed with me and would not sanction the ultra views and fanatical and censorious spirit of the Enterprise.<sup>4</sup> These brethren and Mr. Miles,<sup>5</sup> who afterwards went in "Search of the Church," spent much of the time they ought to have been studying in going about to Prayer Meetings &c. through the neighbourhood, mistaking, as I told them, their *present* duty and calling; since either they ought to be preaching, or becoming qualified for preaching by "giving themselves to reading" and Seminary duties, except within proper and *consistent* measure. They doubted whether I was converted (Dr. Alexander told me his piety was also on

<sup>4</sup>See vol. VI, pp. 357-379 Smyth's Works and "Life and Times" by Dr. John B. Adger, p. 75. Mrs. Smyth's letter, p. 76, also.—Ed.

<sup>5</sup>The Rev. James Miles differed from Dr. Smyth in some points especially in the discussion as to the Unity of the Races. Dr. Miles was considered rather unorthodox by some of his own Church and was much censured because he wore a beard!—Ed.

similar grounds questioned,) and I doubted their prudence, humility and charity, and reminded them that a laborious spring must precede an abundant harvest.

Tee-Totalism. This cause—Tee-totalism—largely interested and engaged my people, including Mr. William Adger & Mrs. Adger, my mother-in-law, who were in themselves a host. Dr. Bachman, Dr. Gilman and the Rev. Mr. Barnwell<sup>6</sup> gave all their energies to it, and finally carried it to a most uncharitable extreme. In Charleston and Columbia, Tee-Totalism took precedence of the Gospel and the Church as a reforming Institute, and the use of wine became intemperance and sin, and the users of it drunkards, measured by the glass or half glass. The Bible was made to conform, or to abandon its inspiration, on this topic at least. *Temporarily* reformed drunkards<sup>7</sup> such as Mr. . . . . ., denounced wine drinking ministers and christians as traitors to humanity, and Christianity as a failure. In a discussion with Drs. Gilman and Bachman in our Literary Club, Dr. G. replied to unanswerable Scripture proof that “he had no idea a book written 1800 years ago was intended as a directory in the present advanced and advancing sentiment of mankind.”

I wrote, therefore and preached, and printed in our paper my discourses on Bible Temperance, which I preached against the personal request of Mrs. Adger and of Mr. William Adger also, and against much feeling in the congregation.

The Rev. Dr. Hunt, its great advocate, has come to the conclusion that it is a failure, utterly impotent to reform, and that a new heart is the only real remedy.

In 1833 the Synod of South Carolina and Georgia joined with the Synod of Tennessee in the establishment of the Southern Board of Foreign Missions, and it was probably at the same time that Dr. Smyth was appointed the chairman of the Synod's Committee of Foreign Missions, a position he held for 26 years.

<sup>6</sup>Dr. John Bachman of the Lutheran Church known also as a naturalist: the associate of J. J. Audubon, see *Unity of the Races*, vol. VIII, Smyth's Works. Dr. Samuel Gilman, a New Englander, was the pastor of the Unitarian Church, the Rev. Mr. Barnwell an Episcopalian.—Ed.

<sup>7</sup>Quotation under the head of “Temperance” in Dr. Smyth's common-place book, entered at about this time:

“I'll ne'er be drunk whilst I live again but in honest, civil, godly company. \* \* I'll be drunk with those that have the fear of God, and not with drunken knaves.”

Merry Wives, Act I, Scene I.

—Ed.

In May 1833, the Rev. John Francis Lanneau was ordained as a missionary to Palestine; the service, according to his family's recollection, took place at the Second Presbyterian Church. This is the first ordination in this Church.

The second was on April 16, 1834, and was of great importance to Dr. Smyth, for one of the two young men ordained that day was his brother-in-law and fellow student at Princeton, John Bailey Adger, who was to go as a missionary to Smyrna, to the Armenians. The other was James L. Merrick of Amherst, Massachusetts, a graduate of the Columbia Theological Seminary who began soon after his work as a missionary to the Mohammedons at Tabreez, Persia. They were ordained by the Charleston Union Presbytery, and an immense audience was gathered to witness the ceremony. Dr. Smyth preached the sermon.

He had assisted in 1832 in the ordination of another member of the family, George W. Boggs, who went with his wife, Isabella Ellison Adger, as missionaries to Ahmednugger, India, but this ceremony was held at the Circular Church as were also the services connected with the departure for Singapore and China of the Revs. Dyer Ball and John A. Mitchell, when Dr. Smyth also officiated.\*—Editor.

Accepts per-  
manent call  
to Second  
Church.

I retained my call in hands without acceptance for two years, 1, for fear of incompetency and failure, 2, to give the people ample time to find me out and all about me, 3, from anxiety about my health in relation to the size of the church; I received therefore the following letter.

CHARLESTON, *May 28, 1834.*

STEPHEN THOMAS, ESQ.

DEAR SIR:—

I am directed to furnish you with the following Preamble and Resolution of the Pewholders of the Second Presbyterian Church, passed at a meeting on the 25 Inst, with a request that you will give it early attention.

Yours very respectfully,

W. C. Dukes,

Secy. 2 P. Church.

"This Congregation having the highest respect and attachment for the Rev<sup>d</sup>. Mr. Smith as their Spiritual Guide, view with sorrow a report that has been some time past in circula-

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\*See Howe's History of the Presbyterian Church in South Carolina, vol. II, pp. 559-561. "Life and Times" Adger, p. 87.—Ed.

tion, that it is uncertain whether he will remain Pastor of this Congregation or not, which has caused a want of increase in its Pewholders.

Be it therefore RESOLVED, That a Committee to Consist of the Elders of this Congregation do wait on the Rev. Mr. Smith, and solicit of him a final decision on the Call extended to him by this Church—and should he give a favourable reply, that he be requested to be installed as Pastor at an early day."

Extract from the minutes 2d. P. C.

W. C. Dukes, Secy.

*Extracts from letter to Pewholders of Second Church,  
dated June 3, 1834.*

I duly received thro' the Session as your Committee the resolution you adopted on the 25th of May—

Most sincerely do I thank you for that assurance of respect and attachment with which it was accompanied, These on your part, in connexion with love and devotedness on mine, are absolutely necessary for the promotion of that great and glorious work in which we are united, and to be certain of the existence of such feelings and of our mutual adaptation to each other, was a primary reason for delaying a final answer to your call.

This however as you are well aware was not the *only* reason. I should be most unwilling to say that it required a period of two years to be satisfied of your kindness as a people, your affection as a Church, and that willingness which you have manifested, if not always to *do*, at least always to hear and be made acquainted with your duty.

When I first received your call, I was not aware of that increasing influence which the largeness of your building has had in injuring my health. Church too large. It was not long however before I found that either I must make up my mind to be broken down, or to retire altogether from the Church. \* \* \*

Dr. Smyth continues in detail to show what alterations he considers necessary. This however, he enters into fully as follows.—Editor.

Alterations necessary. In reply to the letter of Mr. Dukes I stated that I felt a growing conviction that the size of the church was injurious to the congregation and ministers, and to me. It had been so to Dr. Flinn and Dr. Henry. It was in size 20 feet longer than at present, 15 feet

higher in the ceiling, arched under both galleries; 6 or 8 feet lower in the floor and not inclined; the pulpit 5 or 6 feet higher, a close hexagonal candle-stick shaped combination of the present mahogany divisions, with a beautifully inlaid sounding board in the shape of an extinguisher, both representing the Jewish Temple candelabra; the gallery fronts were some 18 inches higher and solid pannels and the galleries plain benches.<sup>2</sup> There were also two immense doors North & South with an immense aisle and three aisle doors at the West. All would be open, with every window, in Summer, making a labyrinth of draughts and impassable walls of current air, delightful to the hearers (or sleepers,) but deadly to the speaker, and deadening to the impression of his discourse. "Am I articulating," said a minister turning round to me in the pulpit, "for I cannot hear my own voice." So large was the building and so enfeebled the congregation when I took charge, that Rev. Dr. Porter of Andover, who preached in it a few times, told Dr. Howe "if a cannon were placed in the pulpit and fired in every direction, it would be almost sure to hit nobody." I proposed therefore an alteration and received the following letter.<sup>1</sup>

Rev<sup>d</sup>. and Dear Sir.

On the 22<sup>nd</sup> Ins<sup>t</sup>. the Pewholders of the 2<sup>nd</sup> Presbyterian Church was convened for the purpose of receiving the report

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<sup>2</sup>The pulpit is described as an hour-glass shape and on the east wall on each side of the central window were winged angel-heads. A speaking tube connected the pulpit with the choir loft, where the volunteer choir was accompanied by a bass-viol. The speaking tube was later used by prearrangement, by Mr. Fleetwood Lanneau (the violinist) to check Dr. Smyth when the sermon had reached a sufficient length, but although the warnings could be heard by the people in the front pews they produced no effect. One of the gentlemen of the congregation who sat near the pulpit next suggested that he should put his hat in the aisle as a signal, but Dr. Smyth disregarded this also, as he did his sons' signals in later life. The Adger family occupied the large front pew on the south side of the Middle Aisle.—Ed.

<sup>1</sup>(Note 1859) From the father of Mr. William J. Smith, chairman of Board of Deacons. This gentleman, a great friend of mine, came from Bermuda and to distinguish him from another gentleman was generally called Mudian Smith. On one occasion therefore, in the Lecture Room, I gave out a notice requesting Mr. Mudian Smith to remain, to the no small merriment of him and all present.—T. S.



of the Committee which Committee was appointed sometime Since, to examine and report the best mode to alter and reduce the Size of the Church—the Committee did on that day make the following report which was finally adopted—and is as follows.—

The Committee appointed by the Pewholders of the 2<sup>nd</sup> Presbyterian Church for the purpose of recommending the best mode of altering and reducing in the Size the Said Church Now Report;

The Committee refer to their former report in May last as to the alteration in the Ceiling—that is to say, they recommend that the centre arch be closed up & that a flat Ceiling be made from the East to the west end of the Church & that it be so constructed as to make a finish face with the upper part of the cornish now on each Side of the Church.— They further recommend that the arch<sup>s</sup> in the gallery<sup>s</sup> be shut up & a flat Ceiling be put in each Gallery from the East to the west end— & be brought as low as will finish face with the upper part of the arch<sup>s</sup> of the windows—your Committee again mett on the 19<sup>th</sup> Ins<sup>t</sup> and after examining by measurement and otherwise—they recommend that a partition be put across the Church & below the Gallery—Twenty feet from the west end of the Church, & to be finish<sup>d</sup> with a Door at each Aisle in the same manner as the Doors is now finish<sup>d</sup> at the west end—& that a partition be put above from the Gallery—to the upper Ceiling Eighteen feet from the west end of the Church with a Door opposite to each Gallery & to be finish<sup>d</sup> in the same order as the doors now is—your Committee further recommend that the Singing Gallery be brought forward to the next Collom—say twelve feet—the front to be finish<sup>d</sup> in the Same order as the present one now is & on the same construction.

Your Committee decided that Estimates be obtain<sup>d</sup> from Carpenters & Plasterers to enable them to come at something like the cost of the above recommended work or alterations which recommendation has been comply<sup>d</sup> with & the result is as follow<sup>s</sup>—the Carpenters Estimate for all his work finding all materials for the same \$880—for the larthing & plastering including the materials \$480—there will be wanting some Iron work to Secure the Joice that will run across the Church to the rufe of the Building, it is reasonable to suppose that the entire Cost will be about thirteen Hundred dollars—all of which is respectfully Submitted by your Committee 20<sup>th</sup> June 1834.

Sig<sup>d</sup> by the Chairman.

thus follows the proceeding<sup>s</sup> of the meeting of the 22<sup>d</sup> Inst.

At a meeting of the Pewholders of the 2 Presbyterian Church the President as the organ of the Committee on alterations made a report which was received and ordered to be enter<sup>d</sup> on the Journals—and on Motion and Seconded—Resolv<sup>d</sup>—that a copy of the report be sent to the Rev<sup>d</sup> M<sup>r</sup> Smith—and that the President in communicating the Report and resolution as above—be requested—to address the Rev<sup>d</sup> M<sup>r</sup>. Smith in answer to his Letter of the 3. Ins<sup>t</sup>. Extract from the minutes.

Sign<sup>d</sup>—

W<sup>m</sup> C. Dukes

Sec<sup>t</sup>

Inclos<sup>d</sup>. you have the copy of the report and resolution—

Permit me now Rev<sup>d</sup> & D<sup>r</sup> Sir to inform you that your favour of the 3. Inst. was laid before the Pew holders at the first meeting after it was receiv<sup>d</sup> and has bin at several meeting<sup>s</sup> Since—and was finally accepted and ordered to be enter<sup>d</sup> on the Journals of the Church at the last meeting—

It affords me great pleasure to State that great unanimity prevailed at the meeting, every member present was desirous that the alteration in the Church Should commence immediately—but was finally agreed to commence as soon as circumstances would permit which I humbly hope will be in a Short time.

With Sentiments of great respect I remain your ob<sup>t</sup> & H<sup>bl</sup> Serv<sup>t</sup> and I Humbly trust a Brother in the Lord.

W<sup>M</sup> SMITH J<sup>R</sup>,

President of the Association

CHARLESTON, 26 June 1834. 2<sup>nd</sup> Presbyterian Church.

*Reply to the preceding.*

CHARLESTON, July 4, 1834.

TO WILLIAM SMITH ESQ—

PRESIDENT OF SECOND PRESBYTERIAN  
CHURCH.

DEAR SIR,

Your communication as President of the Second Presbyterian Church was duly received.

I cannot but express my grateful thanks to the congregation for the kindness with which they have met my views in regard to the proposed alteration of the church. The alterations em-

braced in the resolutions submitted by you entirely coincide with the judgment I had formed of the change requisite to remove the evil of the height and length of the building.

The advantages of this change to the Congregation will depend on the harmony and views with which it is effected. The unanimity which has characterized your determinations thus far will, I hope, carry them into execution.—

I have been and *still am* anxious that in making this alteration regard should be had to myself only as one of the Pastors of the church, for all of whom it will be equally necessary;—and to the interests of the Congregation both in its temporal and spiritual well-being, which are I believe intimately involved.—

I must very distinctly state that I should be unwilling to connect the responsibility of this matter with myself *alone*. For should Providence make it necessary for me to enter some other field or early remove me from this scene of earthly labour unpleasant reflections would gather round me.—These I would now prevent, by placing the necessity of the proposed alteration of your church on the general basis of *the welfare of the Congregation, by whatever Pastor it may be possessed*.

The alteration being made, my call is at your disposal, when, if you still think right, you may put it into the hands of Presbytery that they may take order upon it for my installation—

To yourself individually, and to the Congregation generally

I remain

With Sentiments of respect and regard

THOMAS SMITH—

(Note of 1859) This alteration cost, I think, \$8,000, of which Mr. Adger paid half; and included only part of the work planned.

Alterations  
of 1849.

The next alteration was much later, when the old high backed straight seats were taken down and the pulpit, at my suggestion, was altered to its present form. Mr. and Mrs. Robinson, Mr. Dukes and some twenty leading persons opposed the removal of the pews and filling up of the broad aisle. Mr. H. R. Banks, then President, became alarmed after the contract with Mr. Lopez was agreed upon. Mr. Robert Adger next on the Standing Committee, was afraid to take the responsibility and give orders. I went to Mr. Bancroft and asked him if he would, if I as-



° JAMES ADGER.

From a miniature by Fraser in the possession of his Family.

sumed all risk and consequences. He agreed. "Let Mr. L." said I "send a large force of hands and tear out the whole inside before any one knows." This he did. Next day Mr. Alexander Black was to be buried but there was no church to go into. A tempest took place, but finally subsided and not a pew was given up and great good and prosperity secured.<sup>3</sup>

*Both the following letters refer to similar requests. I think for some reason the first was not carried out.*

CHARLESTON, July 26, 1834.

To

WILLIAM SMITH ESQ.

PRESIDENT OF 2ND PR. CH.

Very Dear Sir,

Will you call a meeting of the Pewholders to take into consideration the expediency of altering the hour of afternoon service from 4 o'clock till late in the afternoon or till evening, that is  $\frac{1}{2}$  past 5 or 6, or 7 or 8 o'clock?

That such a change would be advantageous, I think apparent for the following reasons.

1. A similar arrangement succeeded well last Summer tho' the hour was still too early.—

2. It is strongly desired by many with whom I have conversed.—

3. It will be equally beneficial to the speaker and the hearer, by removing the service from the closest and most oppressive hour of the day to one which is generally pleasant.—

4. It will greatly relieve those who live at a distance from the church.—

5. This is particularly desirable now in the present condition of our churches.

6. Such an alteration is much wished by other ministers and some congregation must take the lead.—

7. If the evening is determined on the Sabbath School might be held in the afternoon, which in Winter is almost necessary to its existence, and would awaken for it the sympathy and most probably engage the efforts of many who cannot now attend— This also would afford me an opportunity of more frequent attendance upon it.

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<sup>3</sup>This was in November, 1849. See letter from Dr. Smyth, page 184.—Ed.



I might mention also that during a course of Sermons I wish at such an hour to deliver, the services in the Third Church would probably be suspended.—

Other reasons might be added to shew that with safety and advantage such an alteration in the hour of afternoon worship might be made—as it has been in New York and other American cities, and as it is now generally adopted in Europe—

The relief and gratification such an arrangement would be to myself—I am unwilling to urge, being already under such deep obligations to the kindness and generosity of the Congregation.—

I remain

respectfully

& aff.

Yours in the Lord,

*Saturday Night.*

THOMAS SMITH.

On Sunday, June 29, 1834, John B. Adger, Mrs. Marriage of Smyth's brother was married to Elizabeth Keith Dr. Adger. Shrewsbury: after the regular afternoon service, the persons to be married were asked to come forward, whereupon he from his pew went over to hers and led her to the pulpit.

Dr. Adger writes, "My father accompanied us to New York and Boston. So did my brother James. The little brig that was to carry us to Smyrna was not quite ready to sail \* \* \* I saw that my father was much distressed at the prospect of separation, and at last I begged him to leave us. He started home early the next morning by stage. I went down with him and saw him in the stage, and my brother James subsequently informed me, that, as they started off, my father laid his hands on the back of the seat before him, and bowed his head upon his hands and wept audibly and profusely. As for me, that was the bitterest hour of my life—up to that period. I had left my mother with my father to take care of her; but the thought that oppressed me was, who was I leaving behind me to take care of my father?" "My Life and Times." Chap IV.—Editor.

Dr. A. W. Leland writes of Dr. Adger's departure:

COLUMBIA, Aug 12, 1834.

"It is a subject of sincere gratitude that the long agony of 'separation is over' and that you have all been mercifully supported through such a trying scene. \* \* \* No Missionaries have ever left their native land under happier auspices, or enjoying more of the affections and prayers of the Church than your Brother & Sister."



SARAH ELLISON.

Wife of James Adger. From a miniature by Fraser in the possession of the Family.

Ill health,  
1834.

"At a meeting of the Pewholders of the Second Presbyterian Church held on Sabbath Oct 5 1834, The President (W. Smith Jr. Esq) read a note from our Pastor, stating that his Physician had advised a cessation from preaching for a time, and recommending a trip for a few weeks in the Country to recruit his health:— And

On motion of Mr. J. Robinson, and seconded by Mr. Bird, it was Resolved, that leave of absence be granted to the Revd. Mr. Smith, for a few weeks, to recruit his health.

Extract from the minutes,

W. C. DUKES

Secy.

CHARLESTON, 6 Oct. 1834.

REVD. MR SMITH,

Above you have an extract from the minutes of the Pewholders of the Church, held yesterday.— In communicating which, allow me to express my sincere hope, that the contemplated absence may restore you to health, and that you may return to us with strength of body, and preparation for future and extensive usefulness among us.

Very respectfully,

Your ob. Serv.

W. C. DUKES.

From a letter of Dr. Smyth to the Circular Church, in September 1835, defining the doctrines of the New School.—Editor.

\* \* \*

New School  
Presbyterian-  
ism.      In reply to your queries, which are of a very serious & important character, my answers must necessarily be brief,—from my ignorance of the facts of the case, & from the peculiar situation in which I stand.

In answering Query first I would remark that the term New School is very vague & undetermined, being applied to *all* the varying opinions—differing from what are termed the Old School, or Standard doctrines of the church. Many of the doctrines embraced under this denomination are, I must believe, widely distinct from the doctrines of the Orthodox Standards of the Presbyterian Church; such as the assertion that we have no more to do with the first sin of Adam than with the sins of any other parent—that there is no such thing as original Sin—that the doctrine of imputed sin & imputed righteousness is nonsense—that man's regeneration is his own act & that man is perfectly able of himself to do that which

it was nevertheless necessary for God to give his Son to procure & his Spirit to effect, & that it is absurd to say that God requires man to do—even *with such divine co-operation & assistance*—anything which without such aids he cannot do—&c &c

There are other opinions—*called* New School, upon which there ever have been differences of opinion, or at least of explanation—altho' they are not in literal accordance with the generally received sense of our public standards, nor with the known sentiments of the framers of those standards.— Such as the question of the extent of the atonement—& the mode in which acknowledged sinfulness is transferred from Adam to all his posterity—& the distinction of moral & physical ability.

Second Query. From what was said above, it will be apparent that in my judgment some doctrines now promulgated by some in the Presbyterian Church, if carried out to their legitimate consequences, are adapted ultimately to subject the Gospel scheme of salvation as laid down in the Bible, & summarily described in the Westminster Confession of Faith. \* \*

It will only be necessary to contrast then in a few points:

1—Original Sin.

3—Man's Ability.

2—Nature of depravity.

4—Christ's Atonement.

5—Regeneration.

In an unfinished MS. sermon of Dr. Smyth's he speaks of New School doctrines as Pelagianism, and quotes Dr. Wood's "Old and New School Theology;" Tyler's "Letters on the New Haven Theology;" Cheeseman's "Difference between the Old and New School Theology." One sermon of Dr. Smyth's bearing on this doctrine can be found under the title of Imputation, Vol. X, p. 607, Smyth's Works. In 1836, the Synod of South Carolina and Georgia recommended to "all the elders and ministers in our churches, the Sermon of the Rev. T. Smyth on the Condition and Character of the Eldership."—Editor.

*Letter from Dr. Witherspoon in 1836 when Moderator of Gen. Assembly.*

PITTSBURG May 26 & 7. 1836.

DEAR BROTHER SMITH

On the opening of the Assembly your friend<sup>1</sup> of Camden, was chosen Moderator in opposition to Dr Peters—whose New School brethren,

General Assembly, 1836.

<sup>1</sup>Dr. Smyth's note is "Dr J. Witherspoon:" at this date he was pastor of Bethesda Church of Camden, S. C. He went in 1837 to Columbia but his feeble health put an end, soon after, to his ministry.—Ed.

seemed secure of his election. A mighty effort has been, *must have been made* to fill the Assembly with delegates from that party: as you will perceive from the roll which is published—& here inclosed to you. After the election of officers of the house, the assembly was greatly enlarged by the influx of delegates from all sides. Dr Peters & Dr Skinner seemed to take *the lead* & to manifest great confidence in the strength of *their side* of the house.

Barnes<sup>2</sup> case was taken up on Monday afternoon & the usual proceedings had, until we came to the point where the pleadings are to commence. In the meantime Dr Wilson versus Beecher, *came up*—and an amicable adjustment of the case, in a Christian Spirit, taking place, in the presence of the Assembly, the appeal of Dr W. was withdrawn.

Controversy  
Concerning  
Mission  
Boards.

Yesterday the transfer of the Western Foreign Missionary Society to the General Assembly, was taken up—it has called forth a warm and animated discussion. The New School men seem determined to resist it—& to *undo* all the doings of the Last Assembly—Dr Peters & Skinner manifest a determination to overturn, if they can, *all our Boards* & to make everything *bow* to the *irresponsible & voluntary system*, as it is most improperly called. \*  
\* \* Bro. Peters & others, in their speeches, seemed to take it for granted, that they had a majority in the house and would do what they pleased. The discussion on this subject was arrested for a while to elect a Chairman of Board of Missions.

<sup>2</sup>The trial of the Rev. Albert Barnes for heresy was the beginning of the division between the two branches of the Presbyterian Church known as the Old and New School. Dr. Barnes, who was acquitted by this Assembly, is remembered with great reverence and affection. As often happens time has effaced the differences. The real reason for the division of the Church was the non-affiliation with orthodox Presbyterianism of a large body, originally Congregational and holding closely to that form of doctrine and government, which had been admitted by a "Plan of Union" in 1801. They maintained also different opinions as to the methods of carrying on the Missionary work of the church, the Old School favouring the system of Boards appointed by the Assembly but with a semi-independent position, while the New School wished to have all work done by the Assembly itself, through Committees, or else by voluntary Boards such as the A. H. M. S. and the A. B. C. F. M. See vol. VI, p. 381, Smyth's Works: "The Late Charleston Union Presbytery" by Dr. Smyth: Howe's Hist. of the Pres. Church in So. Ca., vol. II, p. 565: Adger's "Life and Times," pp. 354-360.—Ed.



Two opposing nominations were run— Dr Skinner's name, with other New School men, unfriendly to the Assembly's Board, were on one ticket, and Dr Green's name, with other Old School men, on the other. But the New School brethren and the *abolitionists* were much disappointed at the result.

The vote was 141 for the *Green ticket* vs 125 *Skinner ticket*. Our friends rejoice, the opponents of our boards *look blank*.

Friday morn.— The Subject of the Foreign Missionary Board will be resumed this morning—and I hope by 1 o'clock to be able to tell you in the close of my letter, that we have succeeded.

It is said that there are 150 abolitionists<sup>3</sup> on the floor of the Assembly. I can scarcely believe this, and yet I am convinced *they be very many*. Dr Skinner had moved to postpone the report of the Committee on Foreign Missions, to take up his report of the *minority* which says, "It is not expedient for the Gen'l Assembly, to engage by their own Board, in Foreign Missions"— The motion for postponement was *lost* by a small majority: and the report of the Committee will again Come up tomorrow— Dr Palmer<sup>4</sup> of your Presbytery, was the only man *South* of Virginia who voted for the *postponement*, & advocated the side *opposed* to a presbyterian organization for Foreign Missions by Gen'l Assembly. When I say South of Va. I mean the Atlantic States. The Southern delegates have had several meetings on the Subject of the *Slavery Question*. The papers from the South state, that your Presbytery, The Charleston Union, had instructed your delegates to the Assembly on this subject. Dr Palmer, who is *I believe your delegate*, stated at this meeting that "*he did not feel himself bound* by these instructions, in consequence of explanations given him by members of Presbytery out of doors."

I regret most deeply to see the course he takes in opposition to Sound Presbyterianism & what I believe to be the views of the South.

The Moderator of the Gen'l Assembly<sup>5</sup> has received (as I have been assured,) several insulting letters. One was a print; the upper part representing a *mob*

<sup>3</sup>Abolitionism as a distinct movement dates from the founding of "The Liberator" in Jan. 1831, by William Lloyd Garrison of Boston and had already assumed such proportions as to be a menace to the peace of the country in every way. See Herbert's "The Abolition Crusade and its Consequences," chap. III.—Ed.

<sup>4</sup>Of the Congregational Church of Charleston.

<sup>5</sup>Dr. Witherspoon speaks of himself.—Ed.

*hanging a man, the Devil seated near, with whip in hand, looking on and urging the infuriated multitude to their work. The Moderator's name written at his back & the warning "You had better let the Abolitionists alone."* He had borne rather hard on them at a Colonization<sup>6</sup> Meeting the night before & should the opportunity occur again, he will bear harder on them still. The lower half of the print, was an exhibition of the opening of the Mail in your City & burning the incendiary pamphlets & papers.<sup>7</sup> There were various names & insignia—the *Constitution!—Tobacco—Cotton, "20,000 reward for Tappan"*—the names of different incendiary Newspapers—What *blackguard* did this thing is *unknown*—altho' he is strongly suspected of *wearing an independent black coat* lately from "*New York*" & is an *Evangelist*.

I have been told *Abolitionism* abounds in this region & I *partly believe it*. I say, Sir, let the *South look well to her interests*.

Church division threatened. I can see nothing to save the Church from division and you know *what then must soon follow*.

Our poor Zion—divided—distracted—and numbers in her own bosom, sworn to support her standards, as pleased by it as little Children by the noise they make when they break some useful implement about a house, the value of which implement they are utterly ignorant of. We have all our business as it were yet to do and it is impossible to say when we shall adjourn—*More next week*, give the above to Gildersleeve<sup>8</sup> if you choose.

Oh! dear fellow I wish you were here—I would give *ten dead horses* & the best *living* one I have, if you were in this Assembly; (*inter nos*) were it not for Dr Miller & Dr Hoge<sup>9</sup> & one or two more I know not what we should do. Nesbit

<sup>6</sup>The Colonization of Liberia and kindred settlements, of which the Abolitionists did not approve.—Ed.

<sup>7</sup>On July 29th 1835, a party of prominent citizens, unopposed by the authorities, took possession of a quantity of Abolition literature intended for distribution among the negroes. This was publicly burned the next day and an arrangement made with the approval of the Post Master General that all such documents should be suppressed in future.—Ed.

<sup>8</sup>Dr. Gildersleeve was the Editor of a religious paper in Charleston. He was closely associated with Dr. Smyth in the Old School and New School Controversy.

<sup>9</sup>The name is written thus, but from the context appears to refer to Dr. Charles Hodge.—Ed.

from Georgia is one of our best lay speakers, and carries weight. Pratt, Snowden & myself room together at the Exchange Hotel the taverns are all crowded—& the private houses *overflow*. Our Galleries in the church must contain 6 or 700—every day—274 members. I have a trying time but have succeeded admirably thus far, *they say*, in preserving order and despatching the business of the house—Absolom Peters took an appeal from one of my decisions to the house, but they *sustained* the chair by a large vote. Since then, I have had no trouble. He did this early in our session. My best fraternal regards to your dear wife, Mr & Mrs Adger, & Miss Susan and my love to daughter Sue & Mr M<sup>c</sup>Dowell, if in Charleston. I have directed the Pittsburg paper to be sent to you.

Ever your aff. bro.

J. WITHERSPOON.

Write to me at Camden late in June.

CHARLESTON, July 5, 1837.

*To the Pewholders of the Sec. Presbyterian Church,*

GENTLEMEN,

New Lecture-  
room.

As you are to take up at your meeting this evening the whole state of your Lecture Room,<sup>1</sup> permit me to petition on behalf of myself and session, that you will take into consideration the condition of the gallery for the coloured people,<sup>2</sup> which is so close and warm as to oblige them all to remain away, or nearly all. Could not the half window be opened and if that is not enough could not a small window be opened on each side? Or, for the Summer months, if these are impracticable could the portion below under the gallery be allowed them?

I need scarcely remind you that for want of weights and pullies to the windows we are deprived of all their benefit tho' now so much required.

With much respect I remain Gentlemen,

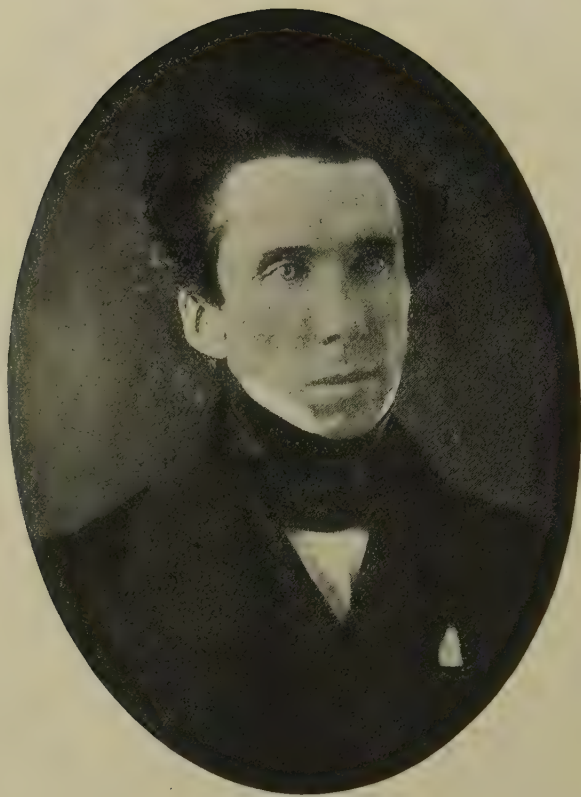
Your servant in the Lord,

THOMAS SMYTH.

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<sup>1</sup>The congregation had on March 12th, 1837, moved into the newly erected Lecture Room on Society Street, but it still lacked many things. The lecture room formerly used was on Blackbird Alley, now Burns Lane.—Ed.

<sup>2</sup>In 1847 the basement of this building was used as a Church for the coloured people, with Dr. John B. Adger as minister. This was the enterprize which led to the building of the Anson Street Chapel and finally the founding of Zion Church.—Ed.



THOMAS SMYTH.

From a daguerreotype in the possession of the Family.



MARGARET MILLIGAN ADGER SMYTH.  
From a daguerreotype in the possession of the Family.



Dissatisfac-  
tion.

This letter shews what I felt from the beginning—long—and deeply—a desire to leave Charleston. The climate was always distressing and disastrous. The congregation was very divided and dissimilar, very hard to please and to manage. This character it had always borne, as I learned from many. This character was imparted and fostered and perpetuated by its anomalous, independent and anti-presbyterian constitution which I have ever laboured to alter, and would have had removed but for the B..... catastrophe and anarchy.— I mean the interposition of a purely *democratic* corporation between the people, and their republican-presbyterian,<sup>3</sup> representative officers—Elders and Deacons—and the occasion thus given for personal pride, preeminence and ambition to create parties, jealousies, contentions, and to thwart and neutralize the spiritual government of the church. In this peculiarity it now stands alone, Dr. Skinner's (Wadsworth's) church in Philadelphia having abolished a similar one many years ago. Mr.....son-in-law of Dr. Flinn told me (for he held a pew some time and was disposed to worship with us,) that I was the only one ever had managed and controlled them, Dr. Flinn "having had great trouble with them." I have had to contend therefore for every inch of Presbyterian ground and policy—hymn books, deacons, systematic charity, elders' visitation, &c. &c. And yet I have been hindered much and the condition of the church much impaired. Our parochial school fully and successfully organized and prospering, was abandoned during my long absence. Our true presbyterian plan of making collections *in church*,<sup>4</sup> as a *part of divine services*, as our Standards *distinctly* require, has been repeatedly and very urgently presented to the Elders, Deacons and Congregation. It was also unanimously agreed upon by the former in separate and joint meetings, and yet after all timidity on the part of one or two deacons and unauthoritative influence in the Corporation led me to consent to delay and defeat, though boxes at considerable expense had been prepared. This I felt and lamented very deeply, though I thought

<sup>3</sup>See Ecclesiastical Republicanism, vol. III, Smyth's Works, and Howe's Hist. of Pres. in So. Ca., vol. II, p. 584.—Ed.

<sup>4</sup>At that time collections were made not during the service, but after its close, when a deacon with his hat in his hand, sometimes covered with a fresh handkerchief, stood in each doorway to receive any contributions that were to be made. See vol. V, page 118, Smyth's Works.—Ed.

it best, under particular circumstances, to yield.<sup>5</sup> I have also laboured hard, and with very partial success, to secure working Elders and Deacons<sup>6</sup> who would visit among the people. To some extent I have succeeded and feel grateful and hopeful for the future of the church. It was agreed upon and lists made out, regular inquiry made, and much done when the B. . . . . catastrophe threw every thing into confusion. Elders Dillingham and Gilchrist still visit, and will, I hope, perpetuate and perfect the rule, so that a *non-visiting Elder will be a non-entity*.

In many other respects I have felt the incubus of a worldly power outside of the spiritual membership and government of the church, restraining, refusing, rejecting, and preventing measures for the great benefit of the church—of the Sabbath School, Infant Class, Lecture Room, pulpit and Pastor.

The Church was started under worldly influence and in an ambitious worldly spirit. The Spiritual power and government was kept in subordination and subjection. It was, after long strife however, given to the Session to nominate suitable per-

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<sup>5</sup>In connection with the subject of collections I may here mention two other scenes which occurred some years since in the joint meeting of Elders and Deacons.

Mr. . . . . . who is now in the Lunatic Asylum in Columbia and who never would have been there (his wife told me and I concur), but for property, that is, love of money, remarked in allusion to charitable collections, that "he didnt believe money had any thing to do with religion or the church." Being much astonished and grieved, I remarked that "that was, though not intended, a very infidel expression, since both the Bible and our standards embodied its constant use and denounced its abuse." This I afterwards more fully explained and enforced the scriptural grace and duty of giving, as well as praying. In a discourse afterwards on "providing not for one's own," (that is for church, as well as other relative claims and for the household of faith primarily) "is worse than an infidel" I remarked that I had, on one occasion, said as above, but that if the apostle had been present he would have said it was *worse than infidelity*.

On another occasion a cause of charity was presented and pleaded, when Mr. . . . . . remarked that he stood there as a leader of the people and he thought they ought to be protected against so many calls, etc. "Yes," I replied, "but we are not surely to lead by standing in the way, but by going forward and setting them an example, that they may walk in our steps."—T. S.

<sup>6</sup>See Eldership, vol. IV, pages 120, 122; Duties of Deacons, vol. IV, page 366, Smyth's Works.—Ed.

sons, who were elected as Elders by the people.<sup>7</sup> It was an axiom with the leaders that the Pastor and Session<sup>8</sup> should have nothing to do with any thing beyond the admission of members and the like. They werè Diotrophes<sup>9</sup> and the Pastor and Session cyphers, and Deacons were not thought of. The Sunday School was as independent of Secession as if in another church. The Choir and music were equally independent and arbitrarily managed.

Difficulties  
resulting.

Difficulties had therefore grown up under Dr. Flinn,—which led to the removal of Mr. Boies and the Secession of the *then* most spiritual part of the church in large part—had led Dr. Henry, as I understand, to look forward to a removal—had prepared serious trouble for Mr. Ashmead, had he returned—had forced in Mr. Dey, and forced out with him several families—and has ever since held pastor and officers in check.

On all these accounts I never felt perfectly settled and always thought I would ultimately change. And this I would have done had I acted on my own preferences. My family connection though every thing to be desired in all social and public respect, was as it regarded the church, in some conditions unfavourable. The Robinson and Adger families were to some extent rival houses,<sup>1</sup> being the most prominent and oldest, though always respectful and courteous. I however was considered as an Adger and therefore *rich*, and naturally, if not necessarily, partial and onesided. I lost doubtless much of the sympathy and kindness of the congregation, who have proved that they are generous and liberal by their conduct towards others, and my assistants, though not so in the matter of personal gifts or personal manifestations to myself, in the way of salary, donations, marriage fees, or in any other form.

<sup>7</sup>See Eldership, vol. IV, also Eccles. Rep., vol. III, pp. 22, 24, 46, Smyth's Works.—Ed.

<sup>8</sup>See Eccles. Rep., vol. III, pp. 23, 46. Deacons, vol. IV, p. 365, etc., Smyth's Works.—Ed.

<sup>9</sup>"Diotrophes, who loveth to have the preeminence." 3 John, 9.—Ed.

<sup>1</sup>Tradition tells us that when an especial sum was to be raised for an important object and a meeting of the corporation had been called, Mr. Adger would open the subscription with a considerable donation, let us say for example \$300.00. When the turn of Mr. Robinson came, he would immediately name a still larger sum, \$500.00 perhaps. Mr. Adger was very deaf, so would not hear, but some one would always let him know of the amount of Mr. Robinson's promise and Mr. Adger's would immediately be increased to still larger proportions. See letter, p. 166.—Ed.

This I have always attributed to the causes mentioned, since in many other ways as in giving leave of absence for an indefinite time always, once for a year and a half, when they supplied the pulpit; and during late years in repeatedly declining to accept my resignation,<sup>2</sup> they have shewn increasing personal affection and interest in my ministrations.

**Opportunities to leave Charleston.** The desire and determination to leave Charleston were frequently fostered by very favourable and enticing overtures. No man could be more enthusiastically appreciated than I was at New Brunswick,<sup>3</sup> where a divided congregation was unanimously united in a call to me, and where I preached with great pleasure to myself and commendation from others. On my way to the residence of Dr. F. R. Smith at which, by invitation, our party, consisting of my wife,<sup>4</sup> our infant Adger, and I, were guests, I lost my carpet bag and selected sermons, and I prepared sermons then in the study of Rev. Professor Ogilby (of N. Y. Episcopal Seminary) which were highly approved by Dr. Janeway. Openings were also presented through Alexander Henry to the Central Church, Philadelphia—to Duane St.<sup>5</sup> Church, New York, (Dr. James W. Alexander's)—to the College in Columbia, (See Dr. Thornwell's Letter<sup>6</sup>)—to Lexington, Ky.—to Boston,—to become Editor of a Presbyterian Old School Paper in N. Y. at request of leading ministers there—to the College at Danville, Ky.—to Union Theological Seminary,—to our own Seminary—to the Seminary in Indiana—to the Magee College, Ireland, in which Mr. Dill (Trustee and Executor) told me I might select my professorship; and other opportunities also were offered.

**Reasons for remaining in Charleston.** But although a Professional life was always my choice, that to which my tastes and studies led me, though the Professorship most consonant to my studies was pressed upon me at Columbia by Dr. Thornwell and many brethren, (though they disliked my Eldership views); and though Dr. Hodge

<sup>2</sup>The Doctor's resignation of 1854 was refused; that of 1855 refused and his salary increased; while in 1858 a large majority including James Adger, objected on the ground that injury would be done to the church.—Ed.

<sup>3</sup>See letter from Dr. Gildersleeve, p. 169, other letters pp. 170, etc.—Ed.

<sup>4</sup>Dr. and Mrs. Smyth had recently lost two little daughters.—Ed.

<sup>5</sup>See pp. 181-183.—Ed.

<sup>6</sup>See p. 177.—Ed.



once remarked to me that "they must have me and my library at Princeton," in allusion to Dr. Miller's failing health;—yet I always felt that Providence had not yet opened the door, and that I ought not to climb out some other way and leave a post of danger and of duty where He had set me for the defence of the gospel, and as a Standard-bearer of the Church's banner in her season of emergent strife. My congregation—through me,<sup>7</sup> was isolated from others and had to stand against much public opprobrium. The position of the church—long in the fields and away from population, greatly increased the difficulty of gathering a strong and effective congregation. The people, too, were as a whole and in all reasonable proportion, united, and even Mr. Robinson and others with whom I most frequently differed, were personally very kind and attached and loved and esteemed me, (especially Mr. Robinson, who was a whole soul-led noble and Christian man and lover of the church); hence from time to time I have, with more and more firmness, concluded to remain and live and die with my people, unless providence opened up a wide and effectual door or forcibly and fairly ejected me.

CHARLESTON, 24 December, 1837.

*Sunday afternoon.*

MY DEAREST SISTER SUSAN,<sup>8</sup>

Methods of  
the Standing  
Committee,  
1837.

\* \* \*

This is the first morning for some six weeks that we have been able to meet in the church, our services have been altogether in the Lecture room—A portion of the ceiling of the church had fallen & a part of the centre piece, & as it was impossible to avoid pulling the whole of it down the president, Mr. Smith, had it done last week & the church was opened this morning.—We are all very glad to get back to it I assure you, as we were very much crowded & quite uncomfortable in the Lecture room. Mr. Brown has consented at last to pay over some \$60. or \$70. that was subscribed to buy new benches for the lecture room & orders have been given for as many as can be made for that amount.—Week before last also, they managed to get the windows hung, the weights, cord & every thing else necessary to do it with, having been here some time before you left us—they have got the walk from the two gates to the steps leading into the room paved with brick, too—so that it is

<sup>7</sup>See p. 176.—Ed.

<sup>8</sup>This letter is condensed from one from Mr. William Adger to his sister in Paris. See others of that period, Chap. I, "Incidents."—Ed.



now a very *comfortable, commodious, & neat lecture room*, wanting only good comfortable benches to make it altogether such as we could desire.— The roof of the church was taken off partly to reshingle it. Mr. Smith (I mean “Mugium Smith” as our Mr. Smith<sup>9</sup> calls him,) Mr. S. Robinson, Mr. Brown, Father & others comprised the standing Committee—whose duty it was to receive proposals and to see that it was well done. Mr. Robinson was very full of it & when he & Mr. Smith were talking to Father one day about it, they said they intended to see about its being done & did not wish to trouble the standing Committee about the job, and that they would call a meeting to obtain permission to do so— Father told them no one would object to it at all & that it was quite unnecessary to call a meeting. Father passed there one day during a shower of rain & saw the roof stripped, he said the ceiling would be so wet it would all tumble down, & was quite vexed about it—it did come down, not being discovered until Sunday morning, & Mr. Smith, who was at the church rather early, stopped Father & told him of it. Father told him at once, that he expected nothing else & said so long ago, that if he & Mr. Robinson had any sense of justice about them, they would not call upon the members of the church to put it up, but would do it themselves; this of course enraged Mr. Smith, & Mr. Robinson hearing of it, sent in his resignation as a member of the Standing Committee & Father’s letter of resignation followed the next Sunday. So two vacancies occurred in the Standing Committee & after several attempts to get a meeting of the Association together, a quorum was obtained last Monday night, & Mr. Dukes & Mr. Alex. Black elected in their place.— Since you left I think, Father has made Robert & myself members of the Association by transferring some of his stock to each of us. They could hardly have made a better selection to fill the vacancies in the Committee— I regret very much the cause of it, but do not the result, I have always thought that Father & Mr. R., by their squabbling, jarring & contentions, did the church more harm than their services as members of the standing committee & association did good.— I should regret very much to see either of them drawing off from the church, but by being obliged, both of them, to resign as members of the committee, I think they will now both of them restrain themselves a good deal in the meetings of the

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<sup>9</sup>Although Dr. Smyth had returned to the original spelling and pronunciation of his name at the beginning of this year, he was of course often called Smith by his intimate friends and his wife addressed him as “Mr. Smith” to the end of his life.—Ed.

pewholders, as well as of the Association. As usual they were both to blame in the present case— I have made some enquiries about it & find that Mr. Robinson allowed Mr. Smith to close in with the carpenter without even consulting Mr. Robinson & thus the duty of the standing committee, which Mr. R. & Mr. S. voluntarily assumed, of superintending & was never fulfilled or performed— Father on the other hand spoke quite too hastily I think & so far he is to blame.— By the way, Mr. Dukes furnished the shingles to shingle the roof of the church, shingles advanced in price & Mr. Dukes could not get his supply & could not furnish the carpenter.— Thus we blame the standing Committee, they blame Mr. Robinson & Mr. Smith, Mr. Robinson throws it all on Mr. Smith's shoulders— Mr. Smith does not like to bear it, & does not wish to put it on the carpenter & therefore he says that it was not caused by the rain, but that the ceiling was not properly put up at first & would have fallen any how— The carpenter however feels guilty—& does not like the excuse Mr. Smith makes & he therefore throws the blame on Mr. Dukes, who good humouredly shrugs up his broad shoulders & says nothing, I believe.—

Dr. Smyth's  
grief for his  
two Children.

Mr. Smith<sup>1</sup> has, you know, been away some weeks ago to Augusta at the meeting of the Synod—& all the mischief which I have been relating happened when he was away—he was thunderstruck therefore when he returned home:— other things though have preyed more upon his mind & his own afflictions have oppressed him almost to the ground—he feels it very much & last Sunday morning, in attempting to read for the first time since the death of his two dear children,<sup>2</sup> a chapter in the lecture room, he was so completely overcome by his feelings as to be obliged to sit down & weep—& he did not for some minutes recover himself so as to be able to continue the reading of the chapter. \* \* \*

Father & I will leave I *expect*, about the 1st of April—remember me to my dear Mother, to James & Jane Ann, & accept for yourself the affectionate love of yr. brother William

Dec 25 9 o'clock—I have only room here to offer my dear Sister my sincere congratulations upon the return of this her birthday—that her next may be spent by her at home among her friends in restored health & that she may live to see many happy returns of it, is the wish of her brother.

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<sup>1</sup>Dr. Smyth.—Ed.

<sup>2</sup>See letters of 1837, "Incidents."—Ed.

*From Rev. B. Gildersleeve.<sup>3</sup>*

CHARLESTON *October 12, 1838.*

DEAR BROTHER SMYTH,

The call to  
New Bruns-  
wick.      In a former letter, if you have received it, I intreated you to listen to no overture for a settlement in any of our Northern Churches. And nothing that you have said touching the Church at New Brunswick<sup>4</sup> makes me waver in the least in the opinion that I then expressed. The prospect may be very fair—the Church elegant—the people attentive, and all may appear just as you wish it. But these things may not last. Other trials that you cannot foresee may come upon you.— And trials far greater than any which you have here been called to endure. Indeed, my dear Brother, it seems designed that the Ministry should be beset with trials.— All, or almost all, endure them, whatever their station, or however eligible their prospects. Nor can you reasonably calculate to be exempted from them.

From what I know of your people, there is, I am fully persuaded, no sufficient cause for your leaving them. There is not one that I know who wishes the connexion dissolved. Some have their peculiarities—their frailties—their infirmities—and yet I have reason to believe that they all love you and respect you and would regard it as a great trial were you to be removed. That part of your letter to the Church which I did not read, consisted of a recommendation to subscribe to the Charleston Observer. There is always in my own feelings a repugnance to read, or even print, any thing that looks like puffing myself or any of my performances. And I mentioned, as I passed it over, that it related particularly to myself, and therefore I would omit the paragraph. But it was immediately known by members and was imputed to the cause which I have stated. It never was dreamed by me that any construction could have been placed upon this omission in the least unfavorable to yourself. One individual to whom Mr. Simon-ton shewed the letter before it was read, did say, he did not like it—as it has so much to say about the repairs of the

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<sup>3</sup>Dr. Benjamin Gildersleeve, Editor of "*The Charleston Observer*," Superintendent of the Sabbath school of the Second Presbyterian Church; the intimate friend of the family and Dr. Smyth's chief supporter in the struggle for supremacy then going on in the Charleston Union Presbytery between the Old and New School parties.—Ed.

<sup>4</sup>Dr. Miller of Princeton was urging Dr. Smyth to accept a call to New Brunswick.—Ed.

building— But you must not think any thing of that. He is a man of many very excellent qualities and has to be humoured in his peculiar feelings. He is also sometimes hasty, and does & says things at the moment for which he is afterward sorry. Had you anticipated the precise state of things here—the sickness<sup>s</sup> that was raging—you would no doubt have written a different letter in some respects.— And all minds have not quite grasp enough to comprehend how it was that you could not have foreseen the afflictions with which we were visited and have written so as precisely to meet the case. But these little things ought not to move you. You have I trust, a great work to perform and to perform here, where you commenced your labors in the Ministry and where your labors have not been in vain in the Lord. You are needed in this City. Your influence at the South has been growing, and, I say it without flattery, is as great, if not greater, than that of any man in the Church of your age. I shall feel truly desolate and alone if you do not return to remain with us.— — The loss of our friend, Mr. Simonton, comes very near my heart, as it will come very near to yours. Individually I do not think there would be any danger in returning now; but I would not give any advice on the Subject. We have had a trying Summer. God has scourged us sorely, & I hope it will prove for our profit.— But I fear that we soon forget his chastisements. My labors have been great, but God has given me strength.

Do not, my Brother, let evil reports affect you. Come back to your people, and begin your labors afresh. And God may shew you that you have here much to do, and that souls in great number are here to be added to your Ministry. Mrs. G. unites in affectionate regards both to Mrs. S. and yourself. Some of my children have been sick, but by the blessing of God they are now all recovered.

Your very affectionate Brother,

B. GILDERSLEEVE.

*From Dr. F. R. Smith in New Brunswick.*

*Dec. 4, 1838.*

MY DEAR FRIEND,

\* \* \* I am not surprised at the conclusion to which you seem to have arrived, viz.—that the door is not clearly open for your removal and that you seem to be shut up to a continuance where you are, at least for the present. For I had foreseen the opposition which would be made to your

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<sup>s</sup>Yellow fever with a death record of 351.—Ed.



removal, and that you would find it difficult to stem the torrent which, I was sure, would set against you. \* \* \* At the same time however, I did believe that your *inclinations* were with us, and that there were other reasons which *had*, and *ought to have*, great weight in your final determination. \* \* \* The first and most prominent is your *health*, without which there can be but little usefulness and no enjoyment in life. And I think that the obligation of duty must be exceedingly imperative which requires a man to sacrifice his health and perhaps his life in the cause. Now I should be unwilling to say that such must be the result of a continued residence in Charleston, or that a removal to New Brunswick would be a certain restorative. But I believe I hazard little professional reputation in saying that a native of the Emerald Isle, whose blue eyes and fair skin<sup>o</sup> have become tarnished by a seven years residence in a Southern latitude, might reasonably expect a beneficial change in a more northern climate. Indeed my dear friend, to be more particular, I do think that the invigorating influence of the North is required to restore a due degree of *Tone* to your system, which seems to have suffered from the relaxing influence of a Southern sun. Another reason connected with Charleston, is the Annual return of the sickly season, which compels the inhabitants to leave their homes and disperse for about one-fourth of the year. At all times inconvenient, expensive, and I should suppose, unfavorable to the successful efforts of Pastoral Labour. Again I supposed that N. Brunswick from its situation, afforded many inducements, such as its proximity to Princeton, the very seat and centre of Presbyterian orthodoxy and Liter-

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<sup>o</sup>Those of you who knew him in his prime, will readily recall his tall, erect, commanding figure, crowned with raven locks of luxuriant growth, and always arranged with care and taste; his bright, blue eyes, always wide open; wearing in repose a tender expression; sparkling with humour in social converse, and flashing with fire in animated debate, or pulpit discourse; his voice, naturally sweet and mellow [a baritone—Ed.] as a flute in its conversational tones, and which imparted to his persuasive appeals an irresistible pathos, that moved and melted to tears the most hardened hearer; but when he rose to the height of his great argument, and to an impassioned and eloquent declamation, it became as sonorous as the blast of a bugle, and filled his vast audience with its expansive volume. His brow was not massive, nor his features and face large, yet they bore the image and superscription of greatness, which the most ordinary beholder could read."

—Extract from Dr. Brackett's Memorial.



ature, its ready access to the great cities of New York and Phila. enjoying most of the advantages of a healthy country residence, and of a city life. \* \* \*

I will now venture a suggestion, somewhat hazardous I admit, but dictated be assured, by motives of the purest friendship— You mention a Professorship at Columbia. Did it never occur to you, my dear friend, that your Forte is in Preaching, in your beautiful style and impressive delivery? You may not be as successful in Teaching.— Witness the case of Dr. Breckinridge.<sup>7</sup> I do not profess to be qualified to make up an opinion on this point. It may be exactly the reverse, But you have succeeded eminently in the Pulpit, and ought not to abandon it upon slight grounds. You will therefore receive my suggestion for what it is worth— Besides if a Professorship be desirable, is Columbia the right place? The Salary can be no inducement for 2000 Dolls. in Columbia is not equal to 1500 in N. Bk. for all Household expenses; which sum has always met my wants, exclusive of my House. \* \* \* The Congregation I find will be much disappointed \* \* and yet \* \* if, after consulting with Mr Adger, your views remain unchanged \* \* then give such an intimation to our Session—Or otherwise permit us to make out a call which will be unanimous.

Mr. Ogilby \* \* suggests that it is better to labour at the North than die a Martyr at the South.

Remember me to your dear wife and say to her that she made a strong impression upon the Hearts of all my family. They all join in a request that we may not be forgotten, let other events go as they may.—Mrs. Smith will be most happy to have a letter.

Accept the assurance of my most sincere friendship.

Yours afft'ly

*Rev. Thomas Smyth*

*Charleston*

*S. Carolina.*

F. R. SMITH.

From Mr. G. P. Molleson, New Brunswick, urging Dr. Smyth to accept the call.

*Dec. 1 '38.*

\* \* \* The well selected and increasing library of our literary institutions is open to us and the large and valuable libraries<sup>1</sup> of Princeton and the cities easily accessible. No better spot for study could be selected.

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<sup>7</sup>As Professor at Princeton.—Ed.

<sup>1</sup>All the kingdoms of the world, and the glory of them!—Ed.

Our people have been easily satisfied: \* \* by a record kept, it appeared that our late pastor in health did not preach on an average in one year one sermon a week and yet I have not heard even a murmur from the congregation. Our means of support<sup>2</sup> for our clergyman have hitherto been adequate to his wants and always equal to his hinted anticipations, and I have "faith" enough to believe that they will never suffer your vessel of meal to be empty or your cruise of oil to fail.

While I abhor the mad and destructive zeal of the reckless abolitionist, may I not whisper in your ear, that there is a peculiar feeling which you cannot but have experienced (if the memory of the lamented Emmet<sup>3</sup> still lives in your recollection,) of living in a *free* land, where "life, liberty and the pursuit of happiness" are, like the atmosphere, common to all?

Previous to your visit here, we were divided \* \* but upon your coming the seeds of discord were eradicated, and I have never known a people more perfectly and warmly united. \* \* Is it true that the church needs your services more at the South than at the North? Your services have been valuable in preserving the purity of our Zion in the troublous times thro' which I hope she *has passed*. The division has taken place.<sup>4</sup> May we not anticipate something of the calm which succeeds the storm? The restlessness however of the age, of which you spoke in your sermon from the text "He was alone," (I wish I had the sermon) will require of the church & the country at every point, their ablest defenders. Our location as you know, upon the confines of N. York is an *outpost* demanding upon the part of the church at large, a commander clothed with "the whole armour of God."

\* \* \* If your domestic arrangements forbid your coming, I have not a word to say— I would not invade their sanctity—and if they do consider this note *expunged*. \* \*

Very respectfully and truly yours,

G. P. MOLLESON.

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<sup>2</sup>Dr. Smyth's salary was not always promptly paid.—Ed.

<sup>3</sup>The Irish patriot of 1803. He was hung in Dublin on Sept. 20th of that year. His brother was "out" in 1798 with Samuel Smith.—Ed.

<sup>4</sup>The Old School parted from the New School.—Ed.

Division of the Charleston Union Presbytery. The Charleston Union Presbytery was the only one in this part of the South affected seriously by the division of the Church that took place at the Assembly of 1837 to which Dr. Smyth was sent by the O. S. party as commissioner. The N. S. party in the Presbytery was the outcome of a local union of Congregationalists and Presbyterians, and was violently and openly opposed to the action of the Assembly of 1837, by which the Old School majority had excinded the four synods, Utica, Geneva, Genessee, and the Western Reserve (Dr. Howe says also Albany.) as unorthodox in government and doctrine, while making full provision for the return of individual ministers and congregations; it was also opposed to the Assembly's appointment of Boards and disapproved its refusal to take action on the slavery question or consider the repeal of the Act of 1818. When the Assembly of 1838, divided, the Commissioners sent by the N. S. party of the Charleston Union Presbytery, Dr. Magruder and Dr. White, after vacillating for a time, threw in their lot with the N. S. Assembly. The Synod of South Carolina and Georgia, standing firmly with the conservative O. S. Assembly, (the Moderator of which Dr. W. S. Palmer had assisted in 1833 in the establishment of the Southern Board of Foreign Missions,) at its meeting in November 1838 by an overwhelming majority (only the disaffected from the Charleston Presbytery in the negative,) voted to continue this adherence, although the malcontents led by Dr. Dana, Dr. White and Dr. Magruder, offered resolutions declaring it to be "an Independent Synod."

Charleston Union Presbytery, meeting on December 4 at the Second Presbyterian Church, was the scene of one of Dr. Smyth's most important battles for orthodox Presbyterianism. As soon as the roll was called in the lecture room over the vestibule of the church, an overture was submitted, drawn, the records say, "by T. Smyth," in which it was moved that, without discussion for or against, each member of the Presbytery as his name was called, should state whether or not he wished to abide by the decisions of the General Assembly; and that those who did so abide should, whether a majority or minority, be considered as constituting the regular Presbytery of the Charleston Union; and that members not present, including those in foreign lands, should have the same question submitted to them. The Moderator ruled this overture out of order as the election of the new Moderator had not taken place, but "T. Smyth" appealed from this decision and the question was put, resulting in a vote of 7 to 7, which the Moderator declared lost. Dr. Gildersleeve, Stated Clerk, then took his books from the table and with Dr. Smyth, Dr. Adam Gilchrist, Dr. McDowell, and three elders, withdrew to the lower part of the Church, when Dr. Smyth, as the last Moderator, made prayer.

The excitement in the Church and Community was intense

and the papers, both Dr. Gildersleeve's "*Observer*" and Dr. Magruder's "*Christian Sentinel*," as well as the secular publications contained many articles. Dr. Smyth was attacked as a "Partizan of a Philadelphia<sup>5</sup> Cabal" and even as an Abolitionist; but his party was supported by both Synod and Assembly, and the Presbytery was re-named the Charleston Presbytery while the malcontent Charleston Union Presbytery remained independent until 1852, and the meeting of the General Assembly in Charleston.<sup>6</sup>  
—Editor.

The following is taken from a small blank book which has only a few pages filled.—Ed.

Notices  
of  
Ministerial Effort and Success  
for  
Private Encouragement and Retrospect.—

Yellow fever,  
1839. Sep. 1839— During the prevalence of yellow fever I returned to the city of Charleston.—It was the unanimous wish of my people, as expressed in a Resolution adopted at a special meeting, that I should on no account under existing circumstances, go below a certain Boundary line.<sup>7</sup> In the propriety of this request I fully concurred for many reasons. 1. My Church & many of my people were above this line. 2. There was no absolute necessity that I should go below it, for should cases of sickness requiring visitation to occur, the Rev. Mr. Gildersleeve, connected with the church, was ready to attend to this duty & did. 3. Living where I did, there was every probability that by keeping to these limits I should escape the fever, & every probability that by transgressing it I should contract it. 4. The interests of the church required therefore, that I should not needlessly incur the risk and I complied with the call of duty.

Still, several talked about the matter & endeavoured to pervert my motives, especially one member of the church.

<sup>5</sup>Philadelphia was at that time the centre of American Presbyterianism.—Ed.

<sup>6</sup>Authorities for the preceding: Dr. Smyth's tract on the Charleston Union Presbytery; Howe's Hist. of Pres. Ch. in So. Ca., vol. II, pp. 568, etc.; "Life and Times," Adger, p. 362.

<sup>7</sup>At that time yellow fever was considered peculiarly fatal to those not native to the climate and commonly called stranger's fever. Dr. Gildersleeve was "acclimated," Dr. Smyth was not.—Ed.

His partner in trade, a member of another church & a very devoted man, was occasionally present at our church. He met a leading member of it last week, after hearing these misrepresentations & expressed to him his great regret—saying that my people were not aware of the value & importance of their present minister & would if he were removed then only learn the greatness of their loss.— He therefore added, that instead of pushing him into danger, they should by all means preserve him from it.—

I am aware that I cannot even pen this without feeling my liability—were it seen—to the imputation of vanity, but it is not here recorded for the award of flattering praise it contains (a commodity so dangerous & yet so often proffered to a minister & in this case much more strongly, tho' more delicately given by the gentleman who was my informant)—but from its pure disinterestedness, since it could never have been imagined that I should know of it. The encouragement afforded by it, as the judgment of an intelligent Christian, to rest satisfied with the propriety of my present course & the inapplicableness of all censuring remarks on that score, is very great. \* \* \*

During my absence I received an order for 100 Copies of my Discourses on the Theatre to be sold in N. Orleans—\* \*

N. B. [Note written about 1860] At the time the above was written, a period of revival commenced & cases of inquiry, of correction & conversion became frequent & engrossing.

For this reason, & the fear of seeming & becoming vain, these memoranda were discontinued.

I have however regretted that many interesting occurrences were not recorded at the time.

The new & Old School controversy was also at its height & my time excessively engrossed with it—pastoral duties—and literary authorship.

At the meeting of the General Assembly held in the Seventh Church of Philadelphia in May 1840, an attack was made on the faith of Dr. Smyth and his action together with Dr. Gildersleeve in the division of the Charleston Union Presbytery; at which his Congregation recommended "that our esteemed pastor proceed forthwith to Philadelphia that he may there repel the calumnious and false charges against him and his brethren of the Presbytery" and gave him leave of absence for two Sabbaths. His own comment follows:

"On the occasion referred to I reached the Assembly and had an opportunity of addressing them and appealing to Mr. Ma-gruder who was a member."



Dr. Alexander declared, "I read your public exposé in the Charleston Observer and liked it all."

Chancellor Johnston's comment is, "I have read your defense,  
\* \* \* it is not only entirely satisfactory but triumphant."

For Dr. Samuel Miller's opinion refer to his letter in "Authorship.—Editor.

*Overture from Dr. Thornwell in reference to a Professorship  
in the S. C. College.*<sup>8</sup>

COLUMBIA, Aug. 22, 1840.

MY DEAR BROTHER,

Call to the  
South Caro-  
lina College,  
1840.

You have probably heard that my friends are making an appeal to get me back into the College. When first solicited I promptly and unconditionally declined; but when I received applications from different quarters and men of different religious denominations I began to fear that probably I was acting too hastily and determined to give the whole subject a full and candid consideration. The result is that *I will not* go into the College if *you* can be got there. I have mentioned your name to several leading individuals here, stating at the same time, that I had no authority from you to do so. They have made enquiries in regard to you which I could not answer. And you will much oblige me by furnishing me with the materials of an answer to all future questions of the sort.

1. At what institution were you educated?

2. How long were you in London and at what institution there? Just give me such a history of your early education as will afford to the Board some insight into your attainments as a scholar. I want no recommendations from any man or set of men; but a plain statement from yourself, which I may use in your behalf. For my own satisfaction I would like also to know what are your personal relations with the members of the Board residing in Charleston. Have the New School succeeded in prejudicing their minds against you, or will they probably be favourably disposed towards you? Their report will have considerable influence with the whole Board. My impression is that if you can secure them your election could be accomplished. I wish to sound all around. If I find that you can be elected, I will not suffer my name to be used at all. The truth is I am anxious to avoid the responsibility of either accepting or declining. My church will protest warmly against

<sup>8</sup>It may be of this offer that Dr. Brackett speaks in his Memorial as Dr. Smyth's supreme sacrifice.—Ed.

my going to the College. My way, in fact, is so hedged up that I do not know that I would accept the appointment under *any* circumstances, I have thought much about it and unless I am most prodigiously deceived in you I take you to be the man for the place. The Providence of God too seems to me to have opened a path for you to leave Charleston with a prospect of enlarging your usefulness. He has caused you to be persecuted there only that you might flee to another city.

I have thus written candidly and frankly in relation to this matter and shall hope to hear from you very soon.

My kindest remembrances to Mrs. Smyth.

Your Friend and Brother,

J. H. THORNWELL.<sup>9</sup>

P. S. The names of the trustees in Charleston so far as I know are Judge Dunkin, Petigru and Memminger.

Part of letter to Dr. Smyth from Dr. Thornwell.—Editor

COLUMBIA, Sep. 10, 1840.

Dr. Thornwell advises acceptance of Professorship.

If you should leave Charleston it is very possible that the New-School would construe it into an acknowledgement of defeat, but if your Church is united and harmonious, exultation on the part of your enemies will only cement your people more closely together, and your own personal feelings will be saved by the character of the station which you would be called to occupy. I firmly believe that if you should come to the College and your Church be supplied by a faithful man, New-Schoolism will be killed in Charleston. The community will then see it developed in its true character: the very triumph in which it would endeavour to indulge on account of your departure would expose its spirit. \* \* Your last controversy has put things in train for the *labours of another man*: he could enter upon the rewards of your victory without being exposed to the personal slanders with which your enemies are everlastingly assailing you. The aspect of the matter would be changed if you were called to leave the *Presbytery*, but you

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<sup>9</sup>Dr. Thornwell was one of the most distinguished divines in the South. He returned to the South Carolina College, of which he was for many years the honoured President. He and his family were always intimate friends of Dr. and Mrs. Smyth's whole connection. When Dr. Thornwell was installed as Professor in the Theological Seminary in 1857, the sermon was preached by Dr. Smyth. For Dr. Smyth's account of Dr. Thornwell's views on denominational education see "Authorship."—Ed.

will still be on the ground. You will still be in a position to rebut calumny and to live down slander. Still it is a difficult question whether you ought to leave your people in trouble and must finally be decided by your own conscience. I throw out the above hint and now that I have done it I almost tremble lest I have given a wrong touch to the ark. My brother, seek counsel of God, He alone can guide you with infallible wisdom. \* \* \*

You were right about the salary; it is \$2000, payable quarterly, in advance, together with a house. You can live very comfortably upon it—for I have to live upon nearly a thousand dollars less. Do let me hear from you *soon*.

The Lord be with you, Yours etc.

J. H. THORNWELL.

Dr. Palmer. In connection with Columbia I may mention a memorable event. During a meeting of Presbytery there and early in Dr. Palmer's pastorate, I was appointed to deliver a Missionary address on Sabbath evening, in which I took occasion to show that while, as a Denomination, we conscientiously felt bound to carry on Missionary operations as a Church and through Church agencies, that regarding as we did Congregationalists as also Christian Churches and ministers, to be adjudged for their views by Christ their own Master, they could carry on Missions only through voluntary Associations such as the A. B. C. F. M.; and that we must in *this case*, regard such Associations as proper and to be regarded by us with a Christian charity and courtesy. Dr. P. was very much excited and coming to the pulpit, told his people he felt bound to protect them from false principles and could not allow such sentiments to be uttered in his pulpit unrebuked. I replied by stating, that I occupied the pulpit, not as his, but as the representative of Presbytery. 2, that as having been called to the Church, I felt a tender relation and concern towards it, and 3, that my doctrine of fraternal charity was unquestionably that of our Standards (See Form of Gov. in-

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<sup>1</sup>This was Dr. Benjamin Morgan Palmer the younger, the great Dr. Palmer whose wonderful personality exercised so powerful an influence in the Presbyterian Church. He was the son of Dr. Edward Palmer and nephew of Dr. B. M. Palmer in whose congregation of the Circular Church he was baptized. He was in Columbia from 1843 to 1855 as pastor, when he became for a time a professor in the Columbia Theological Seminary before he succeeded Dr. W. A. Scott in the First Church of New Orleans. Dr. Palmer was a devoted friend of Dr. Smyth.—Ed.

trod.) and of our Church generally. Dr. Wells, who was a warm friend, was very much aroused and with Dr. Leland and many others warmly approved my course. The Voluntary Controversy of Boards was then rife. Dr. P. I know regretted his course and lived to change his views.

REV. THOS. SMYTH

Dec. 19, 1842.

MY DEAR SIR,

Will you do me the favour to lend me again Marriage of a deceased Abp. Whateley's<sup>2</sup> very interesting work. My wife's sister. friend Dr. Moultrie wishes to read it and in his hands I will guarantee its careful preservation.

While writing, I will take the occasion to refer to another subject. I am about to give up the pew I have long held in the Church for which you perform, so exceedingly well, the duties of Pastor. It is not on account of any difference of opinion or any sectarian feelings that I thus part from so many of my friends. Far from it, I am in fraternity with the whole Christian world, and am satisfied that there is common ground enough in essentials, to afford me standing room with almost every denomination of Christians.

But the late decision of the General Assembly concerning marriage with a sister-in-law<sup>3</sup> renders it impossible for me to remain in connection with the congregation of any Church adhering to that Assembly. My acquiescence would be a direct insult to the memory of my wife—at whose instance indeed it was that I did not at once give up my pew, as soon as the decision was promulgated. She urged that it would be better to wait awhile, in order that the act might be deliberate, and not even *seem* to be prompted by a hasty resentment.

My regret at the necessity of taking this step proceeds chiefly, if not indeed exclusively, from the personal regard which I entertain for you, and which makes it painful to do anything that may appear to imply the least diminution of the respect and esteem which I have long felt for you.—And with which I continue to be

My Dear Sir, Your Friend and Serv't

SAM'L HENRY DICKSON.<sup>4</sup>

<sup>2</sup>Dr. Smyth mentions the works of Archbishop Whatley's in Chap. "1846," and refers constantly to them in his religious publications.—Ed.

<sup>3</sup>See p. 61, for Dr. Smyth's views.—Ed.

<sup>4</sup>He brought up his family in the Unitarian Church in an effort to get as far from Presbyterianism as possible.—Ed.

Letter in reference to Dr. Smyth's first call to Duane Street Church, in New York.—Editor.

COLUMBIA, May 31, 1844.

Dear Bro :

Call to Duane  
St. Church  
disapproved  
by Dr. Howe.

\* \* \*

On the other hand we need you here; your position here is important, your church occupies an interesting situation, as the only representative of the whole truth in the Capital of the State. \* \* There are some of our interests, the Missionary for instance, specially resting upon you. We are living in seasons of conflict and anticipated change, and we need your services. \* \* \*

Very truly yours,  
Geo Howe.<sup>5</sup>

*A letter written from Dublin, Ireland, from my Aunt Magee's house to the Members of the Second Presbyt<sup>n</sup> Ch. & Congregation.*

DUBLIN, Sep. 17, 1844.

MY DEAR FRIENDS,

Death of  
George Mof-  
fett, Elder.

The Church's  
need of  
elders.

I expected to write you from this place in great pleasure as the time of my return draws on apace, but alas what sad and afflictive intelligence awaited my arrival this morning. Our church is again bereaved and covered with the gloom of sadness. \* \* Amid all our other difficulties, one of the greatest has been to find right-hearted and right-minded and right-handed men, who were willing to assume the honorable, but onerous and responsible office of the eldership<sup>6</sup> and to consecrate a portion of their time and whatever talents they possessed to the service of the Church and the glory of God: You have many of you shrunk from the work, excusing yourselves either by your farm or your merchandise, or your want of that measure of grace and fitness, which it was your duty to possess and your privilege to seek in earnest

<sup>5</sup>One of the most prominent men in the Presbyterian Church in Dr. Smyth's time, the historian of the Synod of So. Ca.; a large, rugged man, lame, but of distinguished bearing, he was always calm and cool, no matter how heated the discussion. He was known as the only member of the faculty of the Seminary who could converse in Latin. He was always Dr. Smyth's staunch friend.—Ed.

<sup>6</sup>See Dedication of Dr. Smyth's Eldership, vol. IV, Smyth's Works.—Ed.



prayer from the gracious Head of the Church. Thus from your lack of devotedness and zeal, the Church has remained unofficered, the hands of your pastor unsustained and the general duties of the eldership in a great measure unattended to.— And when it pleased God to put it into the heart of a Thomas, a Wright, an Anthony, an O'Neal, a Simonton, and a Moffett to break through all difficulties and, while conscious of much weakness and unfitness for anything like a *perfect* discharge of the duties of the office, to obey the wishes of the Church and to consecrate themselves to its service, how has He cut them down one after another, prostrated them in the very midst of their successful labours, and left us again to exclaim, "There are none that are willing to consecrate themselves to the work of the Lord and to come up to his help in a diligent and faithful exercise of this most important service." Ah yes! I look back upon the graves of these standard bearers, who have fallen one at my right hand and the other at my left, and I feel like some captain on the field of battle who beholds the enemy rushing on with fierce hate and determined slaughter, while he sees his own few and scattered troops stript of their leaders, and left to meet the onset in their own single and irregular and disunited force.

The good, the generous, the kind-hearted, the ever friendly, the ever sympathizing and encouraging Moffett is also gone, and I can only again see him by fulfilling his dying wish that I should meet him at the right hand of the Father, when He comes to distribute crowns to all His victorious soldiers. In the midst of growing fitness for the work and increasing acceptance and usefulness in it, thou art gone to the grave, and thy sun has set at mid-day! Oh yes! thou knewest well that I loved thee and would weep bitterly for thy fall as I now do. But thou thyself hast administered consolation and "I will not deplore thee." Yes, "it is well." Thy sun has set, but it has arisen in brighter glory in a cloudless sky, and though dead thou yet speakest to us by thy dying declaration to my own beloved partner; "I know Dr. Smyth will feel it, but it will be a loud call to the remaining members of the Church to come up to his help and to fill up the place I have so feebly filled."

Brethren, will you not hear this voice, re-echoed as it is by my own solemn entreaty? Will not those to whom the eyes of all have been directed say, "Here Lord are we, send us into this field of usefulness." \* \* Finally brethren pray for the bereaved widow and fatherless children \* \* \*

Your devoted pastor in the Lord,

THOMAS SMYTH.

Account by Dr. Alexander of Dr. Smyth's book purchase. Dr. J. W. Alexander writes from New York to his friend Dr. John Hall, on Oct. 30, 1844: "Smyth (of Charleston) came in the Western, bringing \$1,500 worth of books with him. He was called on impromptu, in the farewell Missionary meeting, on Sunday, and made an admirable address." See "Forty Years Familiar Letters of James W. Alexander," vol. II, p. 8.

Two other quotations from Dr. Alexander's letters have place, and require explanation here, as referring especially to Dr. Smyth's life in his Church. On page 24, 2nd vol., Dr. Alexander writes from New York, on March 19, 1845:

Confirmation and Profession of Faith. "Smyth's book against Confirmation is nearly out, with an appendix, almost as long as the book, defending the public aisle-profession, and anxious stand, of non-communicants."

On page 49, March 24, 1846, "Dr. Smyth has come over to our views, against public aisle-covenant, at communions, after practising thirty years the other way."

Dr. Alexander has misconstrued Dr. Smyth's position entirely if his opinion can be judged by the records. The appendix to which Dr. Alexander refers (see Confirmation Examined, vol. III, p. 275, Smyth's Works) is an account of the method advocated and practised by him for thirteen (not thirty,) years and by the congregation before that, together with the form used by him during his ministry and by his successors, without a break in the continuity, as shown by the Church Manuals giving the list of names added at each communion. Dr. Smyth never used "anxious seats," but usually insisted on a period of probation before the candidate was admitted. In 1846 he admitted 106 members to the Church at the April Communion. Of these sixteen were coloured. —Editor.

John Gihon. Mr. John Gihon built a house in Fifth Avenue at a cost of \$90,000, and held pews both in Dr. Alexander's and in Dr. Potts' church; he was a great personal friend, with whom I have several times domesticated.<sup>1</sup>

NEW YORK, [?] 12, 1849.

MY DEAR SIR:

Second call to Duane Street Church. I have not seen or heard of you for a long time. You are no doubt aware that the Duane St. Church, by the removal of Dr. Alexander<sup>2</sup> to Princeton, is again without a pastor.

<sup>1</sup>Dr. Smyth makes use of Lord Chesterfield's phrase. Dr. George Potts had formerly been pastor of the Duane St. Church but was now at the University Place Church.—Ed.

<sup>2</sup>Dr. James W. Alexander "the perfect pastor" son of Dr. Archibald Alexander of Princeton. He was a friend of Dr. Smyth. For letters from him see "Authorship" and "Incidents."—Ed.

I do not now belong to that Church, but now write you at the request of a member of it to ask you whether in case you got a call from the Duane St.<sup>s</sup> Congregation you would accept of it. Your reply will be considered confidential and will not go farther than myself and the person alluded to (who I may as well tell you is Mr. Stephen Whitney.)

I dont know what salary the church now gives, but if you conclude on taking the matter into consideration I can get for you all the particulars you may desire.

Will you oblige me by giving as early a reply as you can? My family are I am happy to say in the enjoyment of their usual good health & Mrs. Gihon joins me in kind remembrances to yourself & good wife.

Please present our joint respects to Mr. & Mrs. Adger & family & believe me ever dear Sir

Yr. friend

(*The*

JOHN GIHON.

*Rev. T. Smyth)*

CHARLESTON, Dec. 2. 1849.

In regard to the leading purpose of your letter I would return thanks to Mr. Whitney & my kind friends for their remembrance of me, & their disposition to manifest towards me the highest consideration & regard. I am free to say that a removal to your city would in itself be very grateful to me, as I have long believed a northern climate would be most congenial to my constitution. But my family is now large—my library very extensive—my expenses necessarily heavy—and the difficulties of a removal in many respects great. Our church here is at present undergoing very extensive alterations & repairs to be finished in a week, with new pews &c. And I am not therefore prepared to offer any encouragement to my kind friends, or divert their attention from a more suitable & certain minister.—

You will present my best thanks to Mr. Whitney & sincere regards of Mrs. S. & myself to Mrs. Gihon.—

I remain

most sincerely

THOMAS SMYTH.

*Letter to Second Church from Dublin.*DUBLIN, Oct. 1850.<sup>9</sup>

TO MESSRS.,

DUKES, DEWEES, WILSON, BANKS, HARRALL,  
WRIGHT & ADGER;

DEAR BRETHREN,

Paralysis,  
1850.

I cannot sufficiently express my thankfulness and extreme pleasure in hearing, though not yet officially, of the permanent arrangement you have made for another year with our mutually esteemed and valued friend Mr. Jacobs. You have thus done what will I hope effectually preserve the peace, unity, purity & prosperity of our beloved church—give the highest possible proof of your affectionate interest in my welfare and of your desire for my continuance among you—and do all in your power to give success to my present efforts to retain my health, by calming all my anxieties, and filling me with peaceful hope & confidence.

I am happy to say that as it regards my general health I am quite as well as I have been for many years back and though still troubled with my throat, arm and side, I sincerely hope that complete relaxation & travel &c. will eventually & effectually remove, or greatly ameliorate them, and that by next fall I shall be permitted, by a gracious providence, to resume my ministry among you.

Call to Magee  
College.

I have been much solicited to remain here and accept a professorship in my Aunt's College, which is regarded here as a high appointment. But I am in nothing moved from my hope and wish to remain and abide with a people who have done so much for me, and are willing to do more to accommodate my weakness of body than any others. Our union too, of some twenty years, has been cemented by many very hallowed & endearing recollections & events which link us together by all the ties of memory, hope and sorrow, by all that is solemn in death & life.

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<sup>9</sup>Dr. Smyth having been paralysed on the left side of his body in the Spring of 1850, had gone abroad for rest and advice, and remained away for eighteen months. Full details will be found under corresponding dates in "Incidents of my life." The previous attack of which he speaks was most probably his illness of 1846. He was so often ill and his memory for dates so poor that we cannot follow him exactly and no such illness occurred in 1844. From now on he frequently spent a part of the Summer on Sullivan's Island.—Ed.

These many & multiplying ties are destined I trust in the good providence of God, to be made firmer and brighter by the restoration of my health & the opportunity of yet long continued & mutual relations as pastor & Session. I send you for your perusal (when you write please give them to Mrs. Smyth,) the opinions of Sir Henry Marsh & the celebrated Dr.

Paralysis,  
1846.

Stokes. These opinions are strong and decided & founded not merely on my last attack but also on the previous one in 1844 and on a state of nervous and digestive suffering for many years of which no one, not even in my family—has had any adequate idea. I cannot however but hope that, through the blessing of God, I may by next fall be so far improved as to be able with shorter services, to undertake, at least in winter, two services on Sabbath and from Nov. till May, one Thursday lecture. An island residence and a few weeks recreation in the summer, would I hope, carry me through that season. Perhaps also you might approve of securing the assistant services of Mr. Jacobs, or some other & perhaps younger minister for the year, so as to secure without the dangers of a copastorship, the full & efficient supply of all the wants of the congregation, even should it, as we must hope it will, increase. Perhaps Mr. Jacobs could do this & continue a Select School.

The details however I leave to you & to future conference. My present object is to bring before you the views of my eminent advisers and at the same time to express my own candid and sincere attachment to you and to our church and my grateful sense of all your kindness.

But on that generosity I would not impose, nor would I sacrifice the interests of the church to *any personal considerations*. On this point you know I charged you when leaving. And as providence might open up some other field adapted to the strength He gives me, I would have you deliberate & act with a single eye to the interests of the church & the community.

I will be most happy to hear from you unitedly & separately. You are each & all ever in my heart, my thoughts & my prayers. Brethren, pray for me & Believe me to be with deep & sincere Aff:

Your Servant in the Lord

THOMAS SMYTH.



*On the occasion of my paralysis on June 29 or 30 in  
Washington Depot.*

CHARLESTON, July 25, 1853.

MY DEAR FRIEND,

Paralysis,  
1853.

I feel grateful to the Congregation, that passed the above Preamble<sup>1</sup> and Resolutions, for appointing me their organ in transmitting the same to you. The sympathy and kind regards therein expressed are, I doubt not, the real sentiments of all hearts. They would have been expressed before, but there was some uncertainty in the minds of some, as to the course which you would take, whether to come South or go North. And it is proverbial that large bodies move slowly. I have seen but one feeling exhibited in the congregation, in respect to yourself, since your illness, and that is of sympathy and regard. The prayers of the church, both in the public services of the Sanctuary, and in the social prayer-meeting, ascend to Heaven on your behalf, May they be heard and answered. \* \* Give my kindest regards to Mrs Smyth, Miss Jane Ann,<sup>2</sup> and to Adger.  
\* \* \*

I remain as ever

Your Sincere friend

D. L. BUTTOLPH.<sup>3</sup>

CHARLESTON, Oct. 3, 1855.

MY DEAR FRIEND & PASTOR,

I sincerely rejoice to learn, since my return home, that your visit to the Hot Springs of Virginia<sup>4</sup> has benefited you so much. I heard occasionally of you, while away, but nothing definite until my arrival in New York,—There I received letters from home which told me you were much improved in health and strength.

I subsequently met with a gentleman in Washington—a Lieutenant Reill, I think of the Navy, who spent some time at the Springs with you, who gave me a very favourable account of your health. This to me and my daughters was very gratifying—But when I saw Robert Adger, on my return home, and heard him confirm all—and more than I had dared

<sup>1</sup>In the original MS. the resolutions are enclosed. They are dated July 24, 1853 and were offered by Mr. Robert C. Gilchrist.—Ed.

<sup>2</sup>Mrs. Smyth's youngest sister.—Ed.

<sup>3</sup>An account of Mr. Buttolph may be found on p. 201.—Ed.

<sup>4</sup>See letter from Dr. J. W. Alexander, "Incidents," 1855.—Ed.

to hope—I felt more than I can express, of gratitude to God for his mercy to you, and to our Church—Oh may it please *Him*, to make us all more faithful—more willing to consecrate all that we have and are to His service.

I think for *one* I'll *try*—and pray that the Holy Spirit will take possession of my heart and make me what I ought to be—a faithful labourer in my Master's Vineyard—I ask my dear Pastor's prayer in my behalf, and that of my dear Children.—

\* \* \*

I am, yours in the best of Bonds,

W. C. DUKES.

*Written probably by Dr. Kirkpatrick.*

## THE SYNOD OF SOUTH CAROLINA.

1858.

The *Sumter Watchman* says, the Synod of South Carolina closed its annual sessions in that place, on Saturday night last, at 11 o'clock. \* \* \*

Sermon on  
Revivals.

On Wednesday morning Dr. Smyth delivered a most edifying and affecting sermon upon the subject of revivals. Though weak in body, his vigorous mind is unimpaired, and the glow of zeal and piety remains in full force. Dr. Thornwell was called away on Saturday by afflictions in his congregation, and thus many who expected to hear him were disappointed. But Dr. Howe, who was appointed to fill his place, did it most nobly.

Dr. Adger  
made Profes-  
sor in Semi-  
nary.

Dr. Adger was inaugurated Professor of Ecclesiastical History in the Seminary at Columbia. He is a gentleman of fine abilities, and a fit colleague of Drs. Leland, Howe and Thornwell.

Dr. McBryde, a returned missionary from China, was elected Moderator, and presided with dignity and efficiency.

Dr. J. L.  
Wilson.

We were pleased to see among us once more Dr. J. L. Wilson, who is a native of our District, and was for fifteen years a missionary in Africa, but now one of the Secretaries of the Presbyterian Board of Foreign Missions. He delivered on Saturday a most stirring address upon the subject of Foreign Missions.

*From Mr. Wright, Ruling Elder, while at Aiken, S. C.*

AIKEN SO. CA. July 20, 1858.

Rev. Dr. Smyth,

My dear Pastor,

Aiken Church  
established.

You are aware of our effort to establish a Presbyterian Church in this place under the ministration of the Rev. Mr. Carroll, it is progressing with the most flattering prospect, he appears to be just the minister we wanted, one well suited for the work, and is preaching with great acceptance to all. It is his wish to organize the Church as soon as possible, and I now write to request of you Letters of dismissal for Mrs. Wright and myself, which we request with great reluctance, not willing to leave the Church where our fathers worshipped, where we were brought up and where we trust our hearts were renewed under your faithful and God blessed preaching, but feel it our duty for the cause of Christ. In all human probability it will be a change for only a few weeks for me, my health is failing fast, my strength completely gone, that I cannot go about without assistance, and I only wait my Father's time when he shall remove [me] to his rest there to be with Jesus and those who I trust to meet there with him, and dear Pastor may I be another star in your crown when we shall there meet.

Yours very truly and sincerely

Robert S. Wright.

Paralysis,  
1853.

A Providential ejection such as I anticipated<sup>6</sup> seemed intended first by my paralysis, and still more by the B..... Catastrophe<sup>7</sup> in 1856.

My paralysis was the result of long precedent causes I pre-

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<sup>6</sup>See p. 166.—Ed.

<sup>7</sup>Mr. B..... was a Child of the Church and his mother an aboriginal Flinnite, a Mother in Israel & greatly beloved.—T. S.

During one of Dr. Smyth's absences in Virginia there were accusations brought against this man, resulting in a Church trial of which, to Dr. Smyth's great distress, he was not informed, owing to the anxiety of his friends concerning his health. He knew nothing of it until his return in the Autumn. Having always considered a formal judicial trial "as the most dreaded of all possible evils" Dr. Smyth had, on previous occasions, admonished or disciplined the offender without public notice being attracted. He was therefore much incensed at the trial having taken place in his absence, denouncing the action of Session as unpresbyterian. He refers to this and the resulting discontent in the Church as "this dark dispensation."—Ed.

sume,—as a naturally unduly, or abnormally excitable nervous temperament, 2. a life of unintermitted study—3. a laborious ministry and protracted seasons of revival,<sup>8</sup> visiting, conversing &c. 4. In connection with this, very severe and continuous literary labour in the preparation of “Unity of the Races.”<sup>9</sup> 5. Long endured and violent, sick, nervous headaches followed by great languor and exhaustion and the process recurring with increasing frequency and fatality. I have been *often* so over-worn as to preach only under an excitement greater than intense headache, to be followed by a greater exacerbation, and have *often* composed when I had to lie down occasionally to settle the stomach and relieve unbearable pain, and then up and at it again until finished. I gave my body very little liberty, and have, I presume with too great severity, required it to keep study and writing hours. 6. Our climate had much to do in inducing headache, depression &c. 7. My preaching was with a degree of animation, feeling and universal nervous energy, and when in the spirit—and in prayer—with such an absorbing unction as to leave great fatigue and congestive tension of the brain, and pricking and tingling of the whole covering of the head, which only air, fanning, sleep, or galvanism would remove. 8. The *immediate causes* of my attack were preaching at Saratoga, running about N. Y. and Philadelphia on Monday, Tuesday and Wednesday—anxiety to get home and preach on the 4th of July Sunday—a spell of *excessively* hot weather (The Smithsonian reported 106° in shade)—hunger almost to faintness, even at Baltimore, where I had no time to eat—a thundergust on the way to Washington and sudden chilling while I was asleep with the left leg in a state of tension, over the other, and against the seat in front, and perhaps an over-pressure of the Sciatic nerve or effusion of Serum. I had given my check to the Baggage Master and arranged to take supper on the boat on the way to Richmond, and was making my way out of the cars, having passed two seats, when I fell squat on the floor—opposite a lady and her husband who was on crutches from a similar attack. She was very much and rudely excited, and very peremptory in tone, and afterwards took my carriage. By the time I could get the Conductor, I knew I was paralyzed and not *asleep* in my limbs. I felt an instant and calm submission to the will of God—blessed be His name—I had not lost consciousness, nor speech, nor the sense of hunger. On reaching

<sup>8</sup>The Revival of 1846 was followed by an attack of illness, as well as that of 1858.—Ed.

<sup>9</sup>Published in 1850 and followed by an attack of paralysis.—Ed.

the Rev. Mr. Eckard's<sup>1</sup> house, I told him what had happened and that, although it seemed ridiculous and rude, I could not but tell him *I had been, and was, very hungry*. This I told Dr. Jackson (?) who soon came and he allowed me tea and toast; the next day he dry cupped my lowest spine where—and not higher—the attack was seated. Even the next day, when left alone, I managed with the help of bed post and chair to make a mechanical pillar of my limb, and thus to stand, and get about the room; and in six days—with crutches<sup>3</sup>—I left for Newport in easy stages, being carried to and from cars, hotels and tables. At the Metropolitan Hotel in N. Y. I was carried on a man's shoulder from the third story, though I had begun to walk about. While here Dr. E. Prime of the N. Y. Observer called and told me the report was that I was dead or dying, and that he had written a corresponding notice for the paper which my appearance had *just stopped*. Some such did appear and one very learnedly accounted for my illness, and also remarked that truly great men did not seem to die at top—*e.g.* Clay, Webster &c.

At Newport—and I ought to have been sent up to these Warm and Hot Springs<sup>2</sup>—my appearance and the daily desperate energy of will and boldness of venture and self possession— attracted much attention and sympathy. I soon walked out alone and insisted on driving, though my arm was very stiff and awkward. On one occasion I had passed the Ocean Hotel Street and was returning and had got on the road, when I saw a swift, fashionable *tandem* vehicle coming on my track and so near that I could not go forward, and I had then *no power* to go back. So I braced up on my crutches, and stood still, and let it graze past. Several were looking on in expectation of my destruction but incapable of rendering any help. A gentleman drove up and insisted on carrying me home. But I insisted, with suitable thanks, on

Visit to  
Newport.

Self-control  
in danger.

<sup>1</sup>Dr. James Read Eckard of the New York Ave. Church of Washington, who had been first a lawyer then a missionary to Ceylon.—Ed.

<sup>3</sup>After this attack, Dr. Smyth was unable to stand without the support of crutches or of two walking sticks. To enable him to retain an upright position in the pulpit and have his hands free, he had constructed a mahogany rest for his back, with a narrow padded seat on which he sat astride as in a saddle. This was used by him the rest of his life.—Ed.

<sup>2</sup>Almost all of the text of this autobiography was written at the Virginia Springs.—Ed.



walking, and did, finding my family in much alarm from the account they had received.

To this self-reliant, self possessing controul, I owe the preservation of my life on several occasions—once in youth, when my horse ran off and the saddle turned completely under, I got loose and threw myself beyond him, and afterwards remounted— 2, once while at Princeton when riding to N. Brunswick, my horse, in coming down a height of some 6 or 8 feet on the side of the road, up which I had gone to get a view, slipped and fell head-long to the road, when I was able calmly to wait till my feet were on a level, then step off, keeping hold of the bridle, and afterwards re-mount.— 3. and 4. twice when thrown at a canter in the streets of Charleston by the horse falling his whole length in consequence of holes and a blind eye.— 5. and 6., twice since paralyzed when my horse kicked back and broke the front of the vehicle, and 7, once ran at full gallop from Race Course to the Battery. This last was the afternoon of Preparatory Lecture evening, and I had only time, after stopping him in deep sand, to swallow a cup of tea and ride up and Lecture, nobody knowing of it till afterwards.

Synod. Augusta, 1840.

To this quality I was indebted also for readiness in debate, and reply, as for instance at Augusta [1840?], when the Synod decided the question of Boards,<sup>4</sup> then agitated by Drs. Breckenridge, Thornwell and Palmer, &c. Dr. Thornwell occupied the afternoon with an elaborate argument and compared me to a vessel putting to sea without ballast (which he afterwards generously retracted disarming any reply). I had made notes and had only the interval of supper time for preparation, afterwards making a long reply, under a severe headache. Dr. Lowrie (Sec.)<sup>5</sup> was present and when the debate was taken at 1 o'clock in morning we had an overwhelming majority.

Synod, Yorkville, 1852.

So again on the restoration of the Charleston Union Presbytery, I had to leave the Moderator's chair and reply to Drs. Palmer and Arnold Miller;<sup>6</sup> when my motion was carried by *three to one*, I think.

<sup>4</sup>They did not agree with him as to Missionary Boards. Dr. Howe describes him "In the excitement of debate the whole man transformed, his eye full of expression his form taller seemingly than ever before." Hist. of Pres. in So. Ca., vol. 2, p. 763.—Ed.

<sup>5</sup>Dr. Smyth evidently means John C. Lowrie, D. D., formerly a missionary to India, then Ass. Secretary of the Board of Foreign Missions.—Ed.

<sup>6</sup>Prof. in the Theological Seminary. Synod met in Yorkville

A night of  
pain. T. S.

N. B. I wrote the preceding pages under excruciating, spasmodic, neuralgic pains in the tendons of my knee and instep, the effect of which will be seen in the jerking character of some of the writing. It kept me awake most of the night. Indeed I had well nigh fainted in preparations for bed. I was very faint and had even screamed out; I was led to think of what I was writing, and of my *real* spirit and motives. I tried to realize that God is a heart searcher and to unveil it all to his inspection. I had much converse with him. I told all to Jesus. I cast all upon him. I asked him to guide me—if I was wrong or improperly minded, to reveal even this unto me—to cleanse me from secret faults and keep me from sins of presumptuous vanity or self-seeking pride. I told him I was a poor, perishing, helpless sufferer—perhaps through my own imprudence and fault, though I could not account for my present severe attack. I told him he gave his beloved sleep, but that I could not think myself worthy of his love. I told him I felt my pains very much—writhed under them—was unmanned and unmanly—and would be glad to be relieved. But still I felt it was so good to get face to face with Him and wrestle with Him for His blessing, and that I needed the humiliation and bruising under the harrow of tribulation so much, that I would not ask Him to relieve me, but let Him do what seemed to Him good. Only I entreated Him to strengthen and help and have pity on me and not to leave me alone. In language which I had admired and used during the day I said with the old pilgrim Deszler, 1692, “I will not let Thee go.”

Thus the night wore away. To-day, Sabbath, Sep. 11, 1859, I preached for Him to a very earnest, listening audience and in October 1852. The Charleston Union Presbytery had appealed to the General Assembly in Charleston in May but was referred to Synod. Dr. Palmer offered resolutions, written by Dr. Thornwell, but Dr. Smyth's substitute was adopted. Howe's Hist., vol. 2, p. 603.—Ed.

<sup>8</sup>(Note) “That overwhelming conviction often in the light of one higher and holier than we;—that irresistible impulse to prayer which bids us pour out our Sorrows and make our wants known to One who hears and will answer us;—that indefinable but inextinguishable consciousness of a direct intercourse and communion of man with God, of God's influence upon man and (with reverence be it spoken) of man's influence upon God;—these are facts of experience to the *full* as real and as certain as the laws of planetary motions and chemical affinities.” Mansel's Limits of Thought. Lect. V, page 175. (Quote Lyra Germanica, vol. 1, pp. 59-60.)—T. S.

tried to persuade them every one, to come to Him now—then and there and just as they were; and now O Lamb of God I come to Thee for life and love, for peace and pardon, for justification and joy, for holiness and happiness—for faith and fortitude, for living, dying and everlasting grace.

Resignation,  
1854.      On the occasion of my paralysis, I resigned,  
but my people would not concur and I laboured  
with the help of Assistants until the B.....  
catastrophe in 1856.

Condition of  
Congregation,  
1856.      When I left Charleston that July for my Summer recreation I thought and said that the Congregation never had been in so pleasant and prosperous a condition. Since our long and fruitful revival<sup>9</sup> we had sent off the large and most influential body now constituting Glebe St.<sup>10</sup> Church, including three Elders and all its

<sup>9</sup>This great revival took place in the Spring of 1846. One hundred and six Communicants of which 16 were coloured were added to the Church at the April Communion; Of these, one was Miss Ellen Crawford, a member of Dr. Smyth's household. An eye witness tells that the middle aisle was filled back to the door, the negroes at the end of the line. Dr. Smyth's own account may be found in vol. VI, p. 33, of his uniform works and on p. 36, his account of the one hundred and sixty coloured members of his Church. Many more members were added that year. According to a tradition among the negroes Dr. Smyth preached that Sunday from the text "What shall it profit a man if he gain the whole world and lose his own soul?" while the first hymn sung, to the tune of "Nichols" was "Mistaken souls that dream of Heaven and make their empty boast" the next being "Broad is the road that leads to death," with the tune "Winchester."

This account is given by C. Artope, the present sexton of the Church and is his Mother's story. She was a free Coloured woman, Harriet Johnson, and sat in the north gallery.

It was after this revival that a colony was sent out to form Glebe Street Church. This united after the war with the white portion of Zion Congregation and finally became the present congregation of Westminster Church which had formerly been called the Third Church.—Ed.

<sup>10</sup>The first congregation of the Third Church a colony from the Scotch Church was known as St. Andrews and built a small church on Archdale Street. This did not succeed and the vacant church was taken over by a colony from the Second Church in 1822. Before establishment of Glebe St. Church in 1847, Second Church ranked as seventh in importance of all the Old School churches. The congregation of Zion Church was drawn from the membership of Second Church in 1859.—Ed.

present officers, Elders and Deacons, with I believe two exceptions. And yet the congregation had filled up. The number of pews had been again and again increased by filling up the broad cross aisle and closing the N. & S. doors. But the demand was still greater than the supply and several valuable additions could not be accommodated. The Sabbath School was extraordinarily prosperous. There was a hopeful state of religious feeling in many cases. The meetings of Session were vigorous and the Deaconship most energetic. The Rev. Henry M. Smith was labouring with indefatigable energy as Assistant minister. The N. E. & N. W. territories of the city had been surveyed and mapped out as fields of Church Extension. At our last meeting of Session, then nine in number, it was stronger than ever before, the only question undecided about a move for another church was who would leave, and very encouraging reports of Eldership visitation were made. \* \* \*

The result of this last revival in the church [in 1858—Ed.] and in melting down all isolating feelings would have been very different but for a plan matured during this period and now, carried into effect, of transforming the Coloured Mission Church in Anson Street<sup>1</sup> under care of Mr. Girardeau, into a self-sustaining church with white Eldership and members of its own. \* \* That this could be carried into effect only by a large and important colony from *our* church is indubitable, since it required both great and good men, and large resources and influential public character. And all these it found in these *Elders* and in the families and friends they could carry with them.

This scheme came before Presbytery in a report and overture from Mr. Campbell, associated with Mr. Girardeau by Presbytery, as from our church. On asking the full meaning, and receiving as answer that it meant all *that it now is*, I supported the measure, and framed, or assisted in framing, the resolution adopted. I did so in opposition to adverse sentiments expressed by Mr. Lee, Dr. Kirkpatrick, and others, an apparently general feeling; but I did it on the *explicit understanding* expressed on the floor, and repeatedly afterwards, to Mr. Girardeau, and others,—that in the erection of the proposed building mutual consultation should be had, and

<sup>1</sup>The Anson Street Chapel had been dedicated to the work for the coloured people under Dr. John B. Adger on May 26th 1850. Services had been conducted by him before that in the basement of the Society St. Lecture Room. The work was transferred to Dr. Girardeau assisted by Dr. Jacobs, in 1852.



a location chosen not interfering with any existing church, but providing for the long cherished desire of a church in the Western or N. W. region of the city. On this understanding, and *on this alone*, the measure received my cordial support, and was adopted rather permissively, than actively by Presbytery which regarded the plan as in effect an ultimate abandonment of a *separate coloured enterprise*.

I saw clearly how things were tending in our church, and that some were dissatisfied with my independent course. \* \* \* When therefore Mr. Robert Adger conferred with me about going down to Mr. Girardeau's Church, (which was one Sabbath, after service, in the porch, when I was heated and worried,) I at once replied to him that the cause was good and great, and Mr. Girardeau noble and devoted, and deserving of all support—that without him or such, the enterprise could not succeed, and that if they would only *select a proper location* and not interfere with any existing church, I would not say a word to hinder him or any others (and I expected he would influence many) from going—that I should rejoice to see him putting out all his abilities, which were so great that I had often thought he should have been a minister. He went immediately, and with him, or soon after, the many more.

Thus did God work out of all this dark dispensation the grand result of the noble and prosperous Zion Church, in which I rejoice and will rejoice; although in the effort I made to prevent the location selected in the *very centre of existing churches*, I was resisted and my solemn protest unheeded.  
\* \* \*

But however this may have been, the result has been permitted by God to take place under the direction and controul of His providence. And it will work out his purposes toward me, our church, and all concerned. That I needed any possible severity of humiliating chastisement I sincerely admit, and to all and every such I desire to bow in childlike submission and confiding love. That our church had justly called down a like severity for a course so strangely uncharitable, unpresbyterian,<sup>2</sup> schismatic and injurious to our cause, as well as for pride and worldliness, I have candidly believed. And that God in his infinite wisdom and mercy brought good out of evil, and made the wrath of men to praise him, and will make the errors of all concerned to entail their own evil consequences in the manner and measure and time it pleaseth

<sup>2</sup>See reference to First Book of Discipline requiring the consent of the Minister before the action of the Kirk shall prevail. Eldership, vol. IV, page 151, Smyth's Works.—Ed.



Him, I rejoice to believe. Let me suffer—let our church be crippled but let God be glorified and Christ preached and souls saved. \* \* \*

Dr. Girardeau. I love Dr. Girardeau in my heart of hearts and \* \* I admire and pray for and bless God for him and for all his usefulness to my own Children<sup>3</sup> and others. For though Adger has been tender in frequent conversations with me and struggling against feelings, and though Augustine and Sue had both for more than a year hoped in Christ—yet under his preaching they were greatly blessed and Adger brought to conversion and confession. May God in Christ bless him and his noble church.

CHARLESTON, June 11, 1858.

MY DEAR AND HONOURED BROTHER,

Dr. Girardeau's work for the negroes.

I cannot reply to your letter of the 9th inst., without first sincerely thanking you for the affectionate manner in which you have been pleased to address me. \* \* \*

I have a deep and abiding conviction that if I have been called to labour in the vineyard of the Lord, I have a *special* vocation to preach the Gospel of Christ to the coloured people. In obedience to what appeared to me "a heavenly summons" I was led at the very outset of my ministerial life to elect those fields of labour which presented the most abundant opportunities for ministrations to *them*. Constrained by the same conviction, I undertook the work in the Anson Street church, with the hope that God would ultimately open to me "a wide door & effectual" for extending the tidings of Redemption to the ignorant and perishing sons of Ham. Through days of darkness and nights of anxiety, sustained by this hope, I continued to prosecute the work in that church. God has been pleased mercifully to vouchsafe His blessing to my unworthy efforts and in great grace & marvellous loving kindness to His humble servant has granted him the desire of his heart. \* \* \*

Most earnestly invoking Grace, Mercy, and Peace from

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<sup>3</sup>A letter from Dr. Smyth's son Adger, "Incidents," 1859, will partly explain this reference. Dr. Girardeau had, during the Spring of 1858, held revival services for some time in the Anson Street Chapel which had had a very strong influence on Dr. Smyth's children, the three eldest becoming members of the church at that time; they, however, owed their religious education and principles to the untiring devotion of their father and mother.—Ed.

God our Father and the Lord Jesus Christ upon you and yours  
in whose welfare I feel the tenderest interest, I am, my Dear  
Sir,

With esteem and affection

Yr unworthy brother in Christ,

JOHN L. GIRARDEAU.<sup>4</sup>

*To the Rev.*

*Thomas Smyth D. D.*

*Pastor of the Second Presbyterian Church,  
Charleston—*

*Extract from a letter to "Presbyterian" dated April 12 1859*

MESSRS EDITORS:—The city from which  
Dedication of I write has recently been the scene of \* \* the  
Zion Church. dedication of Zion Presbyterian Church "on the  
evening of Sabbath the 3rd inst and the installation of its pastor  
the Rev. John L. Girardeau, on the afternoon of the Sabbath  
following. \* \* at the dedication eighteen hundred, it may  
be two thousand blacks were present; the white congregation  
in attendance numbering eight hundred or more. \* \* \*

The Rev. Dr. Adger, \* \* who can but feel a paternal  
solicitude for its welfare, was present at the services. The  
Rev. Dr. Smyth, pastor of the Second Church, out of whose  
bosom the original members had for the most part come,  
was also there to aid in the exercises. So too the Rev. Ferdi-  
nand Jacobs, who had supplied the pulpit of the Mission at  
one time for twelve months or longer. Others of our ministers  
were there. Mr. Girardeau preached the sermon \* \* from  
the parable of the King's Supper. \* \* You have doubtless  
heard \* \* sublime music in the house of God; but if you  
never heard Old Hundred, Mear, and Coronation, sung by two  
thousand blacks, \* \* you have yet to learn what an engine  
music can be made for lifting the soul above this earth on  
which we stand. There was no need of an organ in Zion  
Church that evening.

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<sup>4</sup>Dr. Girardeau, always most eloquent, was in after years a  
leader in the Presbyterian Church, a preacher whose sermons  
were never too long and can never be forgotten by the throngs  
of people that hung on his words. His tender kindness to the  
children was great; dignity forgotten, he would play games and  
tell B'Rabbit stories which he could do to perfection. But the  
children had to earn the pleasure by reciting a question from  
the Shorter Catechism, preferably "Effectual Calling," which he  
considered the most difficult and important.—Ed.

On the next Sabbath (the last) we had a repetition of the scene in many of its aspects, the same throng in about the same proportion \* \*. The venerable Dr. Leland of the Seminary at Columbia presided. \* \* Dr. Smyth delivered the sermon from the words "The poor have the gospel preached to them," the subject particularly dwelt upon being "the mutual adaptation of the gospel and the poor to each other." The discourse was in the Doctor's happiest style \* \*. The Rev. Mr. Danna of the Central Church, and the Rev. Dr. Kirkpatrick of the Glebe Street, delivered the charges.<sup>5</sup>

Opposition to  
Zion Church.

Nigger Church—We heard yesterday morning, from what we conceived to be good authority, that it was the intention of his Honor the Mayor, to enter the African Church, during divine service and effect *a coup d'etat*, by proclaiming the whole concern an unlawful assembly, and with the aid of the police, sending Sambo flying through the window, as Napoleon I drove the National Assembly head over heels into the street at the point of the bayonets of his grenadiers. Accordingly we posted off to said Church in the midst of a tempest of rain but found things going on as usual, and the pastor preaching a sermon to

<sup>5</sup>As Zion Church still continues to be an important factor in the negro community in Charleston, it is of interest to the descendants of Dr. Thomas Smyth and his wife Margaret Adger to record that the origin of this Church was almost entirely the work, spiritually and materially, of Dr. Smyth as a pastor and the help and subscriptions of the Adger family. Dr. John B. Adger followed Dr. Smyth in gathering the congregation in the Anson St. Chapel and the greater proportion of the money given to establish it came from the Adgers, two of whom, Robert and Joseph Ellison, were among its first officers. The cost of the building was \$25,000. For many years previous to this writing the property has been held by six trustees, four of whom are of the Smyth and Adger family. The property was placed in the hands of these trustees after various changes caused by the war and by the shifting of the white congregation, first to Glebe Street and then to Westminster Church. It is now held by the six trustees on the original understanding, that it is for the use and benefit of the coloured Presbyterians of Charleston on condition that it is not used for other than religious purposes. If this congregation should in any way fail the trustees will endeavour to place the Church in the hands of others. To this day many of the negroes call it Adger Church. Dr. Adger gives many interesting details in his "Life and Times.—Ed.

niggers which we thought rather too obtruse for comprehension by brains covered with wool.

We were accompanied by a brother of the quill, and as neither of us could compete with some of the sable gents present in the matter of toggerly, we both took our seats in a corner, and cogitated profoundly on the question: Where did all the fine attire with which Sambo and Dinah were attired come from? and on the bill about to be introduced in the Legislature of South Carolina concerning a distinctive style of dress for niggers.

*Richmond Examiner.*

[Note by Dr. Smyth.] "On reaching Columbia this fall I found that attacks (two or more) had been made on Mr. Girardeau's Church in the papers<sup>a</sup> and placards on the walls calling for its destruction. To these he made the following noble reply."

Briefly stated Dr. Girardeau's reply asserts afresh his belief in the lawfulness of the institution of slavery, the benefits which the negroes derived from it, and the necessity of the religious education of the coloured people: That, born near Charleston descended from a Revolutionary soldier-grandfather and a planter-father he is loyal to the Constitution but feels himself peculiarly called to the training of the negroes.

There are still (in 1912) many stories told by the coloured people of their connection with the congregation of the Second Presbyterian Church, the Anson St. Chapel and Zion Church. One old woman told the editor of these papers of a sewing society of coloured women to which was entrusted the making of a large number of linen shirts for Dr. John Adger when he was preparing to go to Smyrna in 1834. The sexton of the Second Church was Francis a free coloured man, part Indian, whose wife Betsy belonged to Mr. Adger. (Their son John known afterwards as John Dent was Dr. Smyth's body servant and Mrs. Smyth's butler. He served faithfully and was nursed by Dr. Smyth's daughters on his death-bed. The elder son Sam is often mentioned in the family letters.) Maum Cinda was the assistant sexton and "snatched a fearful joy" from casting the first handful of earth on the coffins of those well known to her. She is buried in the churchyard with the white people, but the burying ground for the coloured people was three miles from the city at a settlement called Rikerville.

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<sup>a</sup>There had been great opposition also to the establishment of Anson St. Chapel, many of the most prominent citizens joining in the outcry against it.—Ed.

Harriet Johnson whose account of the revival of 1846 is noted elsewhere was a free woman and kept her own name. She owned a slave named Sarah (who was also a member of the Second Presbyterian Church) bearing the surname of Artope which was that of Harriet's husband. When the greater part of the coloured people were taken by Dr. John Adger to the newly-built chapel on Anson Street, Harriet, who was a great singer, became the leader of the choir which sat at that time behind the door. She continued to hold this office all her life, long after the migration to Zion, "and she could make that church ring!"—Editor.

From 1853  
on. For sometime after my attack of paralysis I was certainly physically incompetent for *all* the duties and anxious responsibilities of a sole pastorship, and so feeling—though not even then feeling hopeless of measurable recovery and capacity—I resigned. But as my people were anxious to have me continue and render them such service as I could with the help of an Assistant—whose salary of \$750 I, after a little, insisted on paying, I continued to hold my resignation *in retentis*, for several reasons: 1. because I was able to preach once on Sabbath—address the Prayer Meeting or Lecture or both as usual, and visit, perform funeral and other services: 2. because I had hope of doing more, and *soon was able* to do more: 3. because our helps (Mr. Buttolph<sup>1</sup> and Mr. Smith) were very acceptable, energetic and useful, and the arrangement in every way popular and pleasant: 4. because I had always desired to wear out and not rust out: 5. because my active energetic nature and will—(God's talents) demanded active and engrossing occupation: 6. because my constant and often severe pains in my lower limbs and left arm became intolerable and oppressively dispiriting, when mind and body were not engrossed in occupation or study or sleep: 7. because weekly demand gave

<sup>1</sup>Mr. Buttolph was employed as a teacher in Miss Ramsey's school in Charleston & found his way to our church where he had a pew some time before I could find out who he was, and then had to introduce myself to him. His difficulties in thinking of the ministry were many, and his great diffidence and modest humility not the least. I invited him to breakfast with us on Saturday mornings, & after long and frequent conversations and providing for his support while at the seminary, he felt constrained to enter the ministry. Having made this decision he prepared sketches of sermons weekly which I criticised with him and heard him read. After going through the Seminary he most acceptably laboured as a son in the Gospel and an Assistant Minister in our Church where he was much and universally beloved.—T. S.



impetus and interest in providing weekly supply: 8. because my afflictions drew me away from ambitious, literary pursuits and plans to Christ, to the gospel, to death and eternity, to my people and their consolation and sanctification, and I felt more willing and more happy in preaching than ever before, and was therefore able more frequently (indeed most generally,) to preach without reading: 9. because the Lord seemed to smile upon and bless me and my people in these efforts; and 10, finally, because it was, (as it ever had been) a great gratification to be able to earn a support for myself, and in part at least, for my family; to publish and give away books and pamphlets, and provide for *possible* superannuation, and still more anxiously, for some testamentary endowments I had an intense desire to *originate*, if unable to complete.<sup>2</sup>

1859.

Since Mr. Smith left us I have filled the pulpit alone, have preached twice and occasionally held even a third service on Sabbath, and besides all other and former services, have preached for some time, one evening in the week to *our coloured people*. I conducted the Communion before last (in May 1859,) and admitted members *entirely* alone, (a thing I had *never* done before) and preached again in the afternoon,—after having had *three* preaching services during the previous week. I did *very* nearly as much on the August Communion service, and had about the same time preached and administered Communion on an intensely hot day for the Circular Church people.

Method of  
keeping com-  
paratively  
healthy.

Now in doing all this it is at once apparent that my labour, exhaustion, and consequent depression must have been at times very extreme, and some times hazardous to life. I have been thought to injure my health and interfere with my happiness. But it was my own choosing. I am convinced also that *on the whole*, it has been best for me—taking me as I was. and then I had gradually systematized a mode of life, a method of study, a daily system of bodily gymnastics, ablutions, rubbing down with glove and hands, and with oil, hot water, cold water and latterly, with ice itself, over every part of the body every morning—with regular times for intermission for rest and a nap, and for out-door exercise. In these I have found an adaptation, an excitement, an occupation, a passive and powerful exercise, a cleaning and relief to the skin, a soothing to the nerves, a quieting down after study. And in these I have been most undeviating and regular. And then I have laboured more and more to keep myself calm—alas how weakly!—and

<sup>2</sup>See closing pages, "Incidents."—Ed.

to take every thing submissively, and when otherwise—alas how often!—to endeavour with divine help to restore and preserve equanimity.

Resignation  
of 1858  
refused.

These remarks apply also to my last resignation in 1858 as narrated. This was absolute and peremptory, after notice, and most public. But it gave reasons and appealed to facts. I did not feel as disabled or unfit as I had at one time, but contrariwise, and I did not intend to give up preaching. The congregation refused to accept this by unanimous vote<sup>3</sup> of all male pewholders present at the meeting. \* \* Several ladies arose also and some coloured people as well. \* \* 53 persons I think were present.

Travelling in  
Virginia,  
1859.

N. B. (At Rockbridge Baths.) Here I had to give up writing as the stages had all arrived and the gong sounded—and I had to get limber and be off in half an hour from Bath Alum to Rockbridge Baths, where I now am, though not yet settled. The weather however is still more unsettled. It rains very hard and portends a spell of equinoctial, rainy, or stormy weather. My physical condition is quite as much unsettled by the long stage ride over very jolting roads. I am therefore quite out of sorts, and as you see gentle reader, nervous. Nervous, a general chilly cold, swollen neck-glands, a rainy day, in an inn, wood very scarce, all in disorder, among strangers and in rather a comfortless and poorly kept place, thermometer at 66°, meditating a bath and swim in 72° water and under abundant open atmospheric pressure, either pouring or sprinkling in unstinted measure. What a picture! But keep up brave heart, Christ is here and thou hast weathered with him, many a storm and found Him cheer in gloom, and present and pleasant in every time of need.

“Dear Brother, who when thou might’st justly chide  
Thy foolish brother, tak’st him to thy side,  
And grace and love giv’st him in recompense  
Of murmurings, injury and great offence.  
Too much, too much, dear brother, thou hast done  
Too much alas! for such a worthless one.”

Church con-  
ditions, 1859.

Since the refusal to accept my resignation great cordiality has existed in the congregation, such extensive and costly improvements have been made in the church, both internally and externally, as to make

<sup>3</sup>Mr. James Adger (Dr. Smyth’s father-in-law) opposed his resignation.—Ed.

it far transcend any former appearance. The aisles have been all carpeted with the finest Brussels manufacture. A lot for a new Lecture Room has been purchased and only the fatal yellow fever season of 1858 prevented the immediate erection of a commodious building for it and the Sabbath School, a project *I hope only postponed*.<sup>4</sup> The cemetery has been handsomely walled in on the North side instead of an old wooden fence, and is increasingly beautified with trees, shelled walks, handsome monuments and costly enclosures—The Poor fund has been considerably improved. The Coloured Burial Ground has been carefully secured and above all a spirit of unwonted harmony and cooperation has been awakened. The Prayer meetings never have been so largely attended. \* \* On the day previous to my leaving (Aug. 14, 1859) in the afternoon after service, on motion of Deacon Johnston, made in his pew, after the benediction, *the whole congregation* white and coloured, came up and shook hands and took an affectionate leave of me, not a few in tears. \* \* Why do I mention these things? \* \* To vindicate myself to myself, to my children, to my people, to my Church denominationally, to all and every to whom these presents may hereafter come.

Dr. Smyth's trials did not end then for at the meeting of Synod in Columbia in October 1859 it was decided to discontinue the Executive Board of Foreign Missions of which Dr. Smyth had been the chairman for twenty-six years and to which his greatest efforts were devoted. The reason for this action was that since the return of Dr. John Leighton Wilson from Africa in 1853 the Synod had no missionaries in the field and the committee was engaged entirely in the circulation of missionary literature.—Editor.

The following have entered the ministry in some church since 1832 from within the Congregation.

- |                                    |   |
|------------------------------------|---|
| Part of Dr.<br>Smyth's<br>harvest. | 1. Rev. J. B. Adger D. D., who was with me                                  |
|                                    | in Princeton. His wife accompanied him to the mission field.                |
|                                    | 2. Mr. James Adger, who became after some year or two of labour a Merchant. |
|                                    | 3. Rev. D. McNeill Turner D. D.   |
|                                    | 4. Rev. Charles Stillman, now of Alabama.                                   |
|                                    | 5. Rev. Christian Logan and wife,       deceased.                           |
|                                    | 6. Rev. William L. Hughes and wife,       Do                                |
|                                    | 7. Rev. Robert Small,                       Do                              |
|                                    | 8. Rev. Donald Auld and wife,           Do                                  |

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<sup>4</sup>The project was postponed for many years and the lot then purchased was not used.—Ed.

9. Rev. Elias B. Hort, now Lutheran, and Chaplain to Lunatic Asylum in Columbia, S. C.
10. Rev. Edwin Bolles, now Lutheran.
11. Rev. Thomas Catto, a free Coloured man who studied at our Seminary and is now Pastor of a church in Washington, D. C.
12. Mr. Courtenay, who became Exhorter &c. in the Methodist Church.
13. Rev. William J. McCormick.
14. Rev. Robert M. " " his brother.
15. The Rev. J. L. Girardeau,—who as he told me was once in our Sabbath School—whose father died a member of our Church leaving his wife and family in it, and was a warm personal friend.
16. The Rev. —Girardeau, his brother, now Episcopalian.
17. The Rev. Arnold W. Miller of Petersburg, Va.
18. The Rev. James T. White of Chester, S. C.
19. The Rev. William Corbett of Cheraw.
20. The Rev. Elnathan G. Walker—went West.
21. The Rev. C. Scott,—Dutch Reformed. When I met him he was a Teacher in Aiken where I sat up till after midnight conversing:—I afterwards corresponded with him and put reading into his hands, until what appeared to him insuperable obstacles to his entering the Ministry were removed on his convinced judgment, and he went to N. Brunswick Seminary.
22. The Rev. Mr. Dubois of Atlanta, Geo., who as he then told me, was converted when I met him, and thereafter led into the Ministry by my preaching.
23. The Rev. Mr. Dufort, now Missionary in China; who informed me in Summerville where he preached, that he was converted by a discourse I preached in Augusta, Geo. and soon led to devote himself to the Ministry.
24. The Rev. James T. Waite, whose case is detailed in M. S. S. vol. 2.
25. The Rev. A. F. Dickson,—grandson of Dr. Flinn and called after him.
26. The Rev. Henry Dickson, his brother. Their father was our 2d. S. S. Superintendent—their Mother, Dr. Flinn's daughter.
27. The Rev. Mr. Bradford, brother of Mrs. W. G. Bancroft, was converted and went to Andover while a member of our congregation and expecting to join our Church.
28. The Rev. E. O. Frierson was supported by and became a member of our Church.

29. Mr. James Smyth<sup>5</sup> is now studying for the ministry.\*
30. Mr. Robert Anderson is also now pursuing his preparatory studies.
31. Mr. Cardoza a free person of Colour, is now preparing for the Ministry in Scotland. His father was a Jew. His conversion and Calvinistic experience were very clear, thorough and remarkable.
32. The father of Rev. Dr. McBryde, after removing from the bounds of the Congregation to a destitute region where there was no Presbyterian Church, became a Methodist Exhorter.
33. My Son Augustine Thomas Smyth has thus far the Ministry in view.\*
34. So also had young Wilson who went to his uncles' on the death of his Mother. He was hopefully pious, had for years desired to be a Minister and was being educated by us for that purpose.\*
35. Mr. William Jacobs, now in the Charleston College, is preparing for the Ministry.
36. Rev. David L. Buttolph, who far sometime considered the obstacles in his way insuperable.

*From the Rev. D. L. Buttolph.*

RICEBORO GA.

July 9, 1860

Plans for the  
Semi-Centen-  
nial, 1861.

\* \* I have been thinking seriously of the subject matter of your letter. The idea of celebrating the Semi-Centennial Anniversary of your Church is a happy one. If the history of any church deserves to be handed down to posterity, it is that of the Second Presbyterian Church in Charleston.

Its record is on high and should be faithfully held in remembrance by all who have had any connection with it. I would like very much to be present at the anniversary, and if I had the ability to treat the subject you suggest in any way worthy of the occasion I would rejoice to participate in the

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<sup>5</sup>This was not a connection of Dr. Smyth's family.—Ed.

<sup>6</sup>It is but just to some of those whose names are on the above list and several mentioned in the original MS. to say that they did not put their hands to the plough, and turn back; it was Dr. Smyth, who, in his constant hope for volunteers for the ministry, mistook the emotional ideas of the very young for the fixed purpose necessary to carry a man into the heavy responsibilities of the Ministry. Those whose names are marked with an asterisk entered other professions.—Ed.



exercises. But I have my fears and misgivings. It would be a sad thing to fail upon such an occasion and before such an audience as will then be assembled.

Warm Springs, Va., Aug. 29, 1859.

Work. Aug-  
ust, 1859.

I left home on Monday Aug. 15, 1859, having preached and administered the Communion on the 14th and preached again in the afternoon and after having on that day made three visits—during the previous week addressed full Prayer Meetings and preached the Preparatory Lecture—and on the previous Sabbath administered Baptism, preached twice and made four calls. And from numerous statements to me personally and various evidences, I presume I have been as acceptable in my public Services and private ministrations, and in my ministry as a whole, as at any former period—if not more so; this too, though on account of many things in part alluded to, an opposite state of affairs might most reasonably have been expected. In a letter received to-day from Elder William Adger speaking of a Prayer Meeting held on Sabbath afternoon last in lack of preaching—it is said, "The Lecture Room was filled. \* \* I trust and pray that God will bless the means you are using to your renewal in strength of body, and that you may soon be returned to us. Every prayer I have heard offered in the church contained numerous petitions on your behalf. I do sincerely think that the people love and reverence you much."

That this section ends here must not be construed as meaning that Dr. Smyth's active life in the Second Presbyterian Church ended with the opening of the war. It is only that the threads all come together then, his interests were so centred in that great conflict that it is impossible to distinguish them. But his life in the old church ended only with his last breath and in a very marked sense has never ended.—Editor.



AUTHOR'S APOLOGY  
AND REASONS FOR  
AUTHORSHIP



## AUTHOR'S APOLOGY AND REASONS FOR AUTHORSHIP.<sup>1</sup>

From 1836 to 1838 there was much agitation in the Church and Presbytery on new School doctrines and measures, in which Dr. Wm. McDowell, tho' away from us part of the time, as Secretary to Board of Missions, took an active part. This led to what I may regard as my period of Controversy—to the division of Presbytery—to Separation from all the ministers within one hundred miles of Charleston—to the most bitter feelings—and public scandal. (For an account of all this, See 1. my Pamphlet on the Charleston Union Presbytery in vol. of Tracts on Presbyterianism and elsewhere<sup>2</sup>— 2. my Miscellanies vol. 1.— 3. Correspondence, Letters &c. at present in a labelled parcel by themselves.) I will only say here that my course was providentially forced upon me by my position and by my convictions. Dr. McDowell's removal left me alone as a Pastor after Mr. Gilchrist's<sup>3</sup> removal. I wished no strife. I was for peace. I proposed on the evening of our division and afterwards, peaceful separation; and continued ministerial interchange, evangelical cooperation, and christian courtesy. I repeatedly proposed an exchange to Dr. Post<sup>4</sup> and others and had it declined. I continued to speak to Mr. Dana until he declined returning my salutation. I agreed to every proposition that Mr. Fleming (Elder previously of his church) and several others—Dr. Bachman, Judge Gilchrist, Mr. . . . . . &c—thought sufficient, and having replied publicly to public personal charges, I never afterwards either read or answered the *Weekly Sentinel* or *The Monthly*. I was urged much, by many; including Governor Armstrong, who was very much dissatisfied at that time with Boston preaching, to go to Boston and start a Presbyterian Church.

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<sup>1</sup>This was written in 1859.—Ed.

<sup>2</sup>This pamphlet has not been included in the uniform edition of Dr. Smyth's Works. For some information see vol. VI, p. 383.—Ed.

<sup>3</sup>Dr. Adam Gilchrist was pastor of the church in Walterboro at the time referred to, but left the Presbytery in 1841.—Ed.

<sup>4</sup>Dr. Post was pastor of the Circular Church, Dr. Dana of the Third. Mr. Thomas Fleming, formerly of Second, then of Third Church, had removed to Philadelphia and was connected by his daughter's marriage with the Adger family.—Ed.



I felt very much distressed with my position and disposed to leave, as will be seen from many of my letters of that time. I often said I was as much alone as if in Kamschatka.

His period of publication.

This led to my next period, which was that of hard study and frequent publication, so as fully to occupy and build up my mind, my faith—my congregation, and the interests of our church.

His ambition.

That my motives were pure and only pure I do not either say or believe, I know not that there was *any thing* purely unselfish and God glorifying and man loving about them. I know that I am naturally ambitious—that from an early period I had a desire to be distinguished, to be prominently and popularly useful and active; early success led to early flattery, to a more confident hope that God had called me to do and study and write and work for Him, to serve my generation according to the will of God; to the hope that I would finally succeed and push my way to some position in which I could be as a light and leaven and salt, as a head and center of influence.—I know that all my teachers, pastors and friends &c, thus interpreted the prognostications of my developing capacities, acquisitions, love of books and study; (and of doing more than was at any time actually required;—) that from my nursery life spent in our affluent days I felt that I should be a minister, and officiated as chaplain for the nursery congregation, having the high easy chair for my pulpit. That in all this there was pride and self-seeking vanity, I am sure. And looking back now at my promptings, my preparations, and my performances in the pulpit I am sincerely filled with loathing and contempt of myself, and with admiration and gratitude for the amazing forbearance and condescension of God in permitting such an one to serve Him, and in continuing such services so long and with such apparent acceptance.

What is required of a Minister.

To desire the office of the ministry is<sup>s</sup>—God declares it—a good—a proper—a laudable—a holy ambition. And without ambition and a desire to be great—was any man—could any man ever be great in goodness, or in any “high calling;” in self denial, self sacrifice, in pain, in poverty, in weariness often, in weakness, in disease and disappointment and defeat, in deaths often? Could any man persevere through evil and through good report, with the loss of rest—earthly recompense—social happiness and domestic joys—in laborious study, and exhausting, unintermit-

<sup>s</sup>See vol. VI, p. 571, Smyth's Works.—Ed.

ting occupation, forgetting what is behind and never thinking he has attained, but still pressing on towards a mark set before him, higher than any yet reached? I think not. I believe that capacity to do brings with it its own consciousness, and its own impelling energy, determination and will; and that where the heart is Sanctified and set right such consciousness brings with it, as in the case of Milton, or of Paul—of all men—a corresponding sense of responsibility to put his talents, be they one or many—out to usury, and to the very best advantage; and I believe also that with such conscious ability to do, and such responsibility to do, there is a proportionate sense of “woe unto me” *if I do not*, and of humility in view of the imperfection of what is done, and the much that is not done.

Self-confidence necessary, but a danger. A man must know that he can do, and what he can do, and all he can do, in order to do what he can and have confidence in undertaking, boldness in executing, and self approval in having done, or endeavoured to do his duty; as well as self condemnation if timidly, or through fear or favor of man, he fails to do it.

Avoid undue humility. Now there is in this matter the two extremes. 1st; of thinking of ourselves more highly than we ought; next, of not thinking as highly as we should of ourselves as God's instruments, fitted and prepared by his divine skill for his own purposes; slothfully excusing ourselves from the heat and burden of the day, and burying our talent in a napkin of assumed diffidence and the white, scented, cambric of modest reserve. It is far easier to wipe tears of humility from the eye of weeping indolence than it is to wipe the rolling sweat drops from the furrowed brow of fevered labour.

The full knowledge of just what is our true capacity and right course, is a matter too high for our understanding. We cannot attain unto it. God alone can reveal this unto us. Left to ourselves we will assuredly make shipwreck on Scylla or Charybdis, and prostitute our talents to lust and laziness, or the honor that cometh from man.

God be merciful to me a sinner! O God, I bring here tonight to thee, on these mountains (Warm Spring, Va., Sep. 1859), my ambition, my education, my studies, my writing, (and this confession among them); my preaching, my praying, my success in winning souls to Christ and turning Sinners from the error of their ways—(and I spent all yesterday afternoon with a hopeful, tearful, worldly wise, and proud, and hitherto hopeless “Sceptical” man)—all—all I have ever

desired or designed to do—and offer them up in burnt sacrifice, beseeching Thee to pardon, for Christ's sake, my pride and presumption and pravity; and turning away from the burning pile, I come, O my precious Saviour, to Thee, a naked, unworthy, unprofitable, and consciously wicked servant, and beseech Thee to forgive all my self-righteous and self-seeking services, to grant that I may be saved though as by fire, and with the loss of all things, for which by any I may have been commended; and that I may not at least be a cast away, but a trophy of all conquering, all sanctifying grace.

Amen and Amen.

Severe study  
and need of  
books.

When I entered on this course of severe study and unremitting toil—not yet ended—I verily thought I might do God and his cause service in my way, in my sphere, and in a manner and measure, in some way, that nobody else but I was required, or had opportunity for, some work that no one without my love and knowledge of books and devotion to study, would be able to accomplish.

His library.

I had always a love of books; as College Librarian, and subscriber to the Belfast Library—(a very fine one)—and at Highbury in London, I used to go over the whole library, or collections in old book stores and stalls, and make myself acquainted with the author, title, contents, and preface of every book. I studied Bibliography therefore, in order to collect a large and systematic Presbyterian Literary Theological Library, as an armoury for our ministers and churches in Charleston, similar to that of Dr. Williams in London. As it increased, I laboured to adapt it for a Theological Seminary, in which I hoped and desired it ultimately to find providential location.

I had been led from early up-bringing among Independents or Congregationalists (though by *all* ancestral and consanguineal relations, Presbyterian; and as soon as that church in Ireland began its great work of purification under the leadership of Dr. Cooke, I was in heart and feeling with him and with it;) to take a deep personal interest in the subject of Church Government, Polity, and Order. My investigations into this subject were greatly stimulated by the arrogant effrontery with which Prelacy was then proclaiming her exclusive claims, and her Apostolical Succession, to all ministerial grace and authority. The Oxford Tracts were then the writings of the day, and the Goliath of the hosts of the Philistines. These writings I found very popular in Charleston, where Episcopacy has always been the most dominant—fashionable

—powerful church. I gave myself therefore, to the collection of the best works on these controversies and to their study, so as to give to my brethren the advantages of a thorough survey of the field, and a careful reference to, and use of, original authorities.

In this work I had no encouragement, but every thing adverse. No one had ever dared in Charleston to do more than apologize and defend. To assert a Scriptural claim for Presbytery, and a disclaim of such right for Prelacy, was regarded even by my family, friends, and people as dangerous and impolitic, especially as I was so young, and the Old School so unpopular—a stink in the nostrils of the whole community. For as every minister—except Mr. Gildersleeve—in and around the City, took violent position adverse, and by a weekly paper established for the purpose, diffused bitter prejudices against me primarily and personally, and against the church and its course of action, it followed that every Newspaper in the City and all the fountains of public influence,

Alleged  
abolition  
sympathy. were hostile to me and to our church. So much so that when I was openly charged in the *Mercury*<sup>1</sup> by Rev. Mr..... as an abolitionist in league with abolitionists, even Mr. Robinson failed to secure for a reply, a place either in the *Mercury* or *Courier*, as an advertisement, and it had to be printed and circulated in a sheet.

Apostolical  
Succession. But I knew I had truth and charity on my side, and I persevered and delivered to growing crowds my Lectures on Apostolical Succession.<sup>2</sup>

The effect was very great, and very healthful and happy. Joy and delight were awakened in hearts long cowed down and abashed. "Oh," said Mrs. Col. [John] Bryan (sister of Hugh S. Legare, who called upon me), "I could not help coming to see you and tell you how rejoiced I am. Now" said she, "they are silent. They have nothing to say. Bishop Gadsden has gone round and dissuaded all from hearing or reading. They now know why it is, and how necessarily it is that we reject their claims."

Other early  
publications. I published also a series of articles on High Churchism, and another in controversy with the Rev. Mr. Kaufman,<sup>3</sup> until he discontinued it by

<sup>1</sup>In the Charleston *Mercury* of Dec. 18th, 1838, the Rev. I. S. K. Legare writes very warmly.—Ed.

<sup>2</sup>See vol. I & vol. II, Smyth's Works.—Ed.

<sup>3</sup>The Rev. Abraham Kaufman, Rector of St. Philip's Church, Charleston.—Ed.



requisition, it was said, of the Bishop. I had also published my Ecclesiastical Catechism<sup>4</sup> at Dr. Miller's request and as corrected by his suggestions, and a Tract on Presbyterianism.<sup>5</sup>

The result of all was, I have said, happy. My own people were confirmed in attachment to their principles and in confidence in me. "I was very much opposed to your course," said Mrs. Robinson, after my first Lecture, "but now I think you are right, and that we owe you thanks." Judge King,<sup>6</sup> Judge Gilchrist, Chancellor Johnston,<sup>7</sup> Mr. Bailey, Attorney General, and many others warmly encouraged me. None could take offence. My object was catholic and defensive. I opposed only the principle and foundation of Popery, and defended the fundamental principle of all Protestant Evangelical Communions, including such Episcopalians as were not extreme in their views. Col. Memminger, who had been High Church, read and received my argument, and became what he has ever since been increasingly, a warm-hearted Evangelical Christian. He wished me very much to condense and circulate my works, and thought I would accomplish great good; this I desired to do, and engaged Mr. Tracey of Boston to do. Daniel Ravenel Esq. was then, and had been for 40 odd years, in St. Michael's Church, and thought, as he told me, he could worship nowhere else. He altogether approved of my course and concurred in my positions. He studied the subject deeply, and wrote some articles upon it which I read, and we conversed about it often and much. The result was his resistance to High Church claims in Mr. Trapier's preaching and services, and his leaving St. Michael's and re-establishing the defunct French Protestant Church.<sup>8</sup>

Another effect was a higher estimation and regard towards me on the part of Dr. Palmer and the other separated brethren, as will be seen by his letter, and a growing favourable sentiment which steadily increased.

His writings  
well received  
in Great Bri-  
tain.

The work on Apostolic Succession had very wide circulation among all Denominations, and abroad also. Dr. Duff<sup>9</sup> told me in London (my wife and boys breakfasted with him at Mr. Nes-

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<sup>4</sup>See letters Dr. Miller, pp. 231 and 237, and vol. IV, p. 437, Smyth's Works.—Ed.

<sup>5</sup>The first articles on Eldership, vol. IV.—Ed.

<sup>6</sup>See letters.—Ed.

<sup>7</sup>See letters.—Ed.

<sup>8</sup>The Huguenot Church had been closed for some years when Mr. Ravenel, with several others of Huguenot family, reopened it.—Ed.

<sup>9</sup>Dr. Alexander Duff, the celebrated Missionary.—Ed.



bit's, in Berners St.)<sup>10</sup> that it would gratify me to know, that it was studied in his College in Calcutta, and that whenever he was consulted on Prelatical and Romish claims he referred to this as a complete armoury. When I arrived in Glasgow in 1844, I found Mr. Collins, the publisher of Dr. Chalmers' Works, and one of his Elders in his work of reformation in that city, had already published my work on Presbytery and Prelacy, and was then reading my work on the Apostolical Succession with a view to publish it. I had some difficulty in making him believe I was the author, as he had associated so much research and learned investigation and extensive reading with age and great experience.

The Free  
Kirk of  
Scotland.

My Discourse on the Free Church<sup>1</sup> had been previously published with Prefatory remarks by Dr. Lorimer, in Edinburgh, under circumstances referred to in a letter to Mr. Edmonston.<sup>2</sup> When I reached Scotland I was therefore well known and warmly received. In Edinburgh, after a breakfast,<sup>3</sup> a party including, I think, Drs. Candlish and Cunningham, went with me to the church of the disruption, (the High Church<sup>4</sup> I think), and described the scene after the disruption—the crowd within and the thronged multitudes without, awaiting the result;—the intense anxiety and silent awe of the Assembly—the awful gravity of the Moderator as with heroic solemnity, he read the protest—his coming down from the pulpit,—the immediate out-coming from his pew of Dr. Chalmers<sup>5</sup>—the opening of pews over the house and the enrolment of one after another in the august procession, until five hundred had left their seats, and the ministerial benches were in great part deserted—the acclamations of the crowded galleries, as one after another rose and joined the ranks—the shouts that rent the

<sup>10</sup>In 1851, during their visit to London.—Ed.

<sup>1</sup>See Sermon, "Exodus of the Church of Scotland" printed in vol. III, page 479 and vol. V, page 193, Smyth's Works. Vol. III has a most interesting sermon on Dr. Thomas Chalmers with many personal reminiscences appended. Vol. V has other appendices.—Ed.

<sup>2</sup>See letters, p. 240.—Ed.

<sup>3</sup>See letters of 1846 and 1850.—Ed.

<sup>4</sup>St. Andrews Church. The Hall at Tanfield was prepared for the separating ministers. See vol. V, p. 204, Smyth's Works.—Ed.

<sup>5</sup>In vol. III, p. 563, Dr. Smyth tells of his travelling companion, Dr. W. A. Scott, preaching from Dr. Chalmers' pulpit. Dr. Chalmers insisted on one of the two visitors performing this office.—Ed.

air when the door opened and the Moderator and Dr. Chalmers came forth, bare headed and stript of every sign of office, shouts which were taken up from crowd to crowd along the streets—the dense gathering of citizens on every street thro’ which they passed for two miles, to the temporary and immense building prepared for the occasion, opening up and enclosing them as within walls of living human beings, gazing in lost wonder and admiration—and rending the air with shouts whenever Drs. Chalmers and Cunningham and Candlish, or other worthies, came in view. Here on the very spot I had my mind filled with the whole Scene. We walked arm in arm through the same streets, in the same steps, until we came to the place of Assembly, and I was again delighted with a mental picture of all that occurred there, when Dr. Chalmers was by acclamation appointed Moderator.. A vision of glory truly!

With Dr. Chalmers I breakfasted three times on Wednesdays, when he was accustomed to see his friends, and strangers.<sup>5</sup> *I also walked* with him and visited his Mission Church and School House in Crogate, the Grass Market, and in the vilest portion of Edinburgh’s many low and filthy lanes, or Wynds. He gathered this congregation in an attic loft, dark, dingy, and accessible only through dung-hills and filth. It was either in the house, or next to the house where the murderer Burke had smothered so many victims, and sold their bodies to the doctors. I heard him preach there to a collection of the poorest of the poor, and never did I conceive of him as so exalted, as in thus stooping his majestic eloquence and world wide popularity to the capacity and hearts of these poor. He gave me a picture of this Mission Building with his autograph, and also a copy of Treatises on Faith he had edited, also with his autograph. This treatise is in the Smyth Library, where I wish the picture also to be placed, as well as the picture of him as dead; and the two best likenesses—the largest of him in meridian life as he was in London, and another, or all.

It was a great encouragement, and a highly appreciated compliment, to know not only that he thought and spoke well of my Sermon alluded to above—(at which he and many were amazed that it so accurately and understandingly presented their own views of the whole controversy,) and of my other

<sup>5</sup>In vol. III, p. 563, Dr. Smyth tells of his travelling companion, Dr. W. A. Scott, preaching from Dr. Chalmers’ pulpit. Dr. Chalmers insisted on one of the two visitors performing this office.—Ed.

works, but that, as Dr. Candlish has two or three times told me—he very frequently alluded, in terms of praise, to my Discourse on Denominational Education,<sup>1</sup> and especially of the distinction there drawn out between Sectarian and Denominational Education, and the Unsectarian character of Presbyterianism. “Of this” said Dr. Candlish, “he (Dr. Chalmers.) cannot cease speaking, he is so much pleased with it.”

While in Edinburgh I rode out with Drs. Candlish and Cunningham and spent a night with him at his Summer retreat near Roslin Castle.

On reaching Belfast, I found my Ecclesiastical Catechism had been published there, with a Preface.

His works  
published in  
Belfast.

Before passing from these works I would say, I make these remarks and memoranda knowing that they are egotistical and seemingly vain, and to be interpreted very charitably in the light of what I have before confessed; simply as facts in my history known only to myself; and so far a justification of my own judgment, that I was, by opportunity and sufficient capacity, called upon to write and publish, and that however temporary and limited their usefulness might be, my writings were approved by the church, and instrumental in promoting truth and charity. 2. My publications were the result of long and very laborious study, and the accumulated preparation perhaps of years. I prepared them chiefly at hours beyond pastoral claims and duties. My wife for years would not go to bed till I did, to constrain me to take rest, and has frequently sat up till two o'clock in the morning; and with her sisters and friends did much in the way of transcribing &c.<sup>2</sup>

3. All my works were *written*—(that is— 1. I had arranged my general plan; 2. the plan of each chapter; 3. had all my reference books collected around me)—in great haste—in a furor or excitement, so as frequently to bathe me in perspiration, and perfectly benumb

His method  
of working.

<sup>1</sup>See vol. V, page 529, Smyth's Works.—Ed.

† Dr. Chalmers' place was called Morningside.—Ed.

<sup>2</sup>Not only did Mrs. Smyth write for him in the early days of their marriage, but as long as he lived, when her duties elsewhere did not interfere: she used also to guard his door against the frequent and unnecessary calls that are made on a beloved pastor. Other members of his family wrote for him in later years, especially his sister-in-law, Miss Janey Adger, who also studied with him: sons and daughters were pressed into service, and the wife of his son Augustine acted as amanuensis for him for a long time, as he greatly approved of her handwriting.—Ed.

my fingers. I never copied out for printing or re-wrote any one work or pamphlet.<sup>3</sup> They were printed from the original MSS. or original copies, and corrected, amended, altered, abridged, and enlarged. One page in the Apostolical Succession was by such enlargement three feet long and many in proportion, and full of interlineations. *Of course this* is to *my condemnation* and no excuse for their many imperfections. So it was however. I never could bear re-writing, and the

His work  
hasty.

truth is, I *wrote every thing in the expectation* that I had but a short time to live and must do quickly whatever I did. I wrote each work think-

ing that it was the last, and that I must be willing to do whatever service I could, and lose the possible fame of greater condensation, correctness of style, and perfection of arrangement. I have also detracted *greatly* from the originality of my works, by numerous quotations,<sup>4</sup> and a parade of multiplied references. This however was done advisedly, and on a principle directly opposite to that acted upon by Dr. Breckin-

References  
desirable.

ridge, and commended by others. I wish a didactic book—a book of authority on any subject—a book of reference and study—an armoury—a treasury

—to give—not merely dogmatic deliverances of what the author believes is and must be true, but *his reasons* therefor and his *authorities* for so judging, and most assuredly the sources of his ideas, arguments, and facts. This plan all precedent and all experience commended to me. A practical book for the unlearned—*ad populum* and not *ad clerum*—for mere edification, and not for help and guidance to investigation, is different, and yet even here there are diversities of gifts and tastes, and in all cases it is far easier and saves immense care and labour to give, as our own, the substance of others, than to weave into a well constructed fabric the flowers and fruits and products of other minds. To me works like Mansel's Limits of Thought, McCosh, Turretin, Calvin, Mosheim, &c are immeasurably more satisfactory than the text of any of them eliminated of all its authorities and references would be. Having found the extreme difficulty of tracing facts and authorities and of weighing opposite arguments in the scales of truth, I determined that whatever, with the help of a large and expensively collected library, I could establish and make evident I would put into such a form as to give to myself, and to any other inquirer, the opportunity, at any time, of origi-

<sup>3</sup>See Dr. Smyth's own comment on a youthful effort, p. 17.—Ed.

<sup>4</sup>Many quotations, poetical and otherwise, have been necessarily omitted in this work.—Ed.



nally investigating and confirming. My quotations and references were therefore in most cases *subsequent additions*, such as continued additions to my books, and study of them, enabled me to make. And the haste under which, as stated, the work must be done, *if ever done*, rendered it impossible, if in this view desirable, to condense, in my own language, rather than introduce the authors themselves.

Subjects My work on "Apostolical Succession" be it often new, remembered was the *first* published in this country, always timely. and distinctively in any other, by a presbyterian, and to any great extent by others. The subject was novel and the attempt hazardous. And what was first and most needed, was, as I judged, an elaborate and didactic compilation of argument and authority. *Since then* others have issued popular and powerful compilations. How far they were indebted to the accumulation of my work it is not for me to say, though Dr. McElroy of New York once said to me, in allusion to them, "It is well seen they have been milking your cow." (*e. g.* Boardman's Work.<sup>6</sup>)

It is very easy as in the case of a recent work on "Unity of Races"<sup>7</sup> to appropriate as original authorities and proofs those compiled by others without reference. Often indeed, the more indebtedness, the less the reference. This however, was just what I expected and desired, that my work should lead to other publications, more popular and effective with the community, leaving mine to remain on shelves of reference, until it passes from the minds and memories of men.

Publication It was certainly timely and needed, for it very paid him soon, though published at \$3, was out of print, it nothing. has been so for many years, and is now sought after from abroad. From this and most or all of my works, I ought to have realized some considerable pecuniary returns. They all sold at fair but reasonable prices (for I always required the lowest paying price to be put on), and on some there has been realized something beyond expenses. But on the whole,—from getting them up on best paper and by best printers, publishers, and binders—with failures of booksellers (as Leavitt &c) ;—no returns of money certainly paid (as \$60

<sup>6</sup>Published in Philadelphia in 1844 by Dr. Henry Augustus Boardman, D. D.—Ed.

<sup>7</sup>See vol. VIII, Smyth's Works. The editor does not know to what "recent work" he alludes.



paid by Dr. Scott' of N. O. to Mr. Poole, \$60 to a clergyman in N. C., and so on and so on—various frauds—) and my utter incompetency and inability to attend to them, as well as because money making was not in my calculations—I have in good part paid for them and circulated them gratuitously, giving them very freely to brethren and students in the ministry.

Gratitude for  
the ability to  
write and  
publish.

Regarding the ability to write and to bestow them, as gifts of God, I have been and am thankful for my works and for being disposed to employ them for the promotion of His glory, and yet to be clothed with humility. Sensible of entire weakness, dependence, and unworthiness I take (or at least desire to take) my place and position as God assigns it, neither assuming one too high for me to maintain, nor declining one which he has appropriated for me through His working in the hearts and views of others. Not distrusting the wisdom and goodness of God, neither taking the direction nor refusing to follow, neither avoiding humiliation nor exaltation, neither taking the lead nor shrinking from place, prominence, and responsibility—having a profound sense of my own sinful nothingness and of my ill-desert of any but the lowest seat among the great, wise, or good, and yet believing that I can be and do all things God requires of me, through His wisdom guiding, and His grace strengthening,—I have endeavoured to distrust myself without distrusting God. I have therefore endured many rebuffs, and many hard and harsh blows, many contemptuous remarks and actions, and silent scorn. I have been scorched and peeled and annihilated, filled with shame and self loathing, and would gladly a thousand times, have sunk into the earth, or fallen as a star of night into darkness and nothingness; as I told Mr. Carter (who treated me very ungenerously and in an unmanly—dishonorable, and even untruthful manner), “I have for years prayed to God to disappoint all my desires, blast all my schemes, and throw contempt on all my pride, so far as was necessary for my sanctification and salvation.” I have been trying to walk softly and humbly—to receive, as well deserved, the indignation of the Lord; to come down into the valley of humiliation—to give up wife, children, brothers, Elders, and dearest and most relied on friends—to take contentedly alienated affections and transferred devotion, betrayed

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<sup>1</sup>Dr. W. A. Scott of New Orleans is often referred to as a friend of Dr. Smyth, not only as his welcome travelling companion in 1844 and 1846 but in a letter from James Smith, (1846), and letters from himself late in life. Also see vol. III, p. 563.—Ed.

confidence and the violation of the most inviolable obligations;—and in whatsoever state to be content.

Humble contentment a difficult lesson. The lesson has been a hard one to learn and the course of study protracted. I have had many trials—trials of body, of mind, within and without, at home and abroad, in my family and in my church. But the God of hope and consolation has comforted me under them all. They have been of eminent service in loosening my vain confidence in the creature, in disengaging me from the world,—in cherishing a pilgrim spirit,—in drawing me nearer to heaven,—in giving intensity and sincerity to prayer; in making it essential to life and peace to have a realizing, living, and loving communion with Christ, and a cheerful intimacy with death and the grave. I have been much—most of my time—alone—alone in heart, if not in fact—alone with pains and weakness and faint languor.<sup>8</sup> I have often felt of my poor impoverished limbs and almost formless frame, that I ought to be in the grave buried out of sight, and that it was impossible to live. And yet it has been not with gloomy but with grateful thoughts—a calm and cheerful heart from every murmur free. Nay, it is with intense delight, as in reviewing the mercies of the day, I cast myself upon a present Saviour as a helpless child and say

“Oh God I would delight in Thee  
And on Thee can depend,  
To Thee in every trouble flee  
My best my only friend.”

Often, oh how often, do I thus fall asleep in the arms of Jesus leaning on the beloved, and when I awake find I am still with him; often, oh how often, do I wish for the wings of a dove to fly away and be at rest! Often, oh how often do I feel like an unweaned child yearning for the breast of consolation, the arms of love, and the caresses of affection;— full

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<sup>8</sup>Dr. Smyth was undoubtedly much alone in spirit, in spite of the mutual devotion existing between his wife and himself and the great affection shown him by his congregation. He had been almost completely separated from all the friends of his youth—the division of the Presbytery cut him off in a measure from the men with whom he could enjoy an interchange of ideas common to their daily lives. This isolation, begun with the controversy of Boards, continued in the long argument as to the Eldership, in which he stood at bay for years. Even in his Missionary enthusiasm he was far in advance of his Synod, and when we read of his experiences in Belfast in 1846 with the Anti-Slavery Society we know he felt utterly alone.—Ed.

of fears and anxious trepidation do I look up into my Saviour's face and beseech Him to calm my fears, to soothe my trepidation, to assure me that he is mine and that I am His, and to take me to himself that I may be ever with my Lord.

Books have  
been of  
influence.

But I wander. What I wish to bring out is that I have been delivered more and more from solicitude about the favour or disfavour of men and the success or failure of my productions to gain the commendation of many. Of making books there is, and will be, no end; and the time has come when as a general rule, the circle of any one man's influence must be more and more restricted, especially in religious literature; when the more a work is adapted to mere popular and pleasant instruction it will be present and passing in its popularity, and when therefore a man must be satisfied to write, as he preaches, for local and limited utility, and with local and limited success. Nor will this curtail authorship or the duty and advantages of new productions. Contrariwise it will increase it in quantity and improve it in quality. It will adapt it to special necessities and imbue it with all the ardour of particular affections. It will simplify and sanctify its aim and spirit and intensify its power to do good, as light and leaven and salt cast into the bosom of the surrounding mass.

Even though  
forgotten.

I feel that I have not lived and laboured, or written and published in vain. I thank God for having wrought in me to do so much and so acceptably. I have not done all, or what I could; I have never brought out what was in, nor written what was felt, nor spoken as I thought, nor realized what I conceived, nor perfected what I have performed. Immaturity and imperfection characterize all, I am surprised and grateful for the consideration and forbearing sympathy extended to my works. Let them—if God will, perish. Let them melt in the yeast of waters, or rise as vapours of a morning and mingle with the elements. Let the echo of my name and fame die away, until it is lost among the hills of a coming futurity. Or like waifs floated ashore by some fitful or receding wave, the relics and specimens of former generations, ancestral portraits in some gallery of the curious antiquary, or the arms of some former Knight—*let them abide*. Any how, any how they have fulfilled their mission. They are among the links of causes, and the procession of effects. Their effects may abide when the causes are extinct. The harvest may multiply when the original seed is perished.

He rejoices  
that he has  
lived and  
laboured.

I rejoice that I have lived and laboured. The contest is the same from the beginning to the end of time. One is the warfare—the issue—the combatants and the victorious results, and the everlasting glory. I rejoice to have mingled in it, though only in one age, one brief term of labour, one part of the field and one particular service. I have been a soldier in the army<sup>1</sup> of Immanuel the King of Kings and Lord of Lords. I have fought under his banner, and under his eye and for his crown and covenant. My name is on the roll book of heaven's heraldry and will not be forgotten on the great muster day when the roll shall be called and every man shall spring forth, even from his gory bed on some embattled field of long-past ages, or his grave in the uttermost parts of the earth, when a crown of righteousness shall be given by the Lord, the righteous judge, to all them who have here followed and fought for Him.

To have been therefore even a private<sup>2</sup> in some one regiment—of some one battalion, in some one army, in some one campaign, and to have fought and fallen in some one battle for the truth—will insure an immortality of fame, and a name written on the Lamb's Book of life. But to have been more than this;—to have been a captain in the Lord's host—to have won the hearts of some brave and loyal company—to have drawn them to me, to Christ, and to one another;—to have imbued them with love to Christ and inspired them with zeal and devotion to this cause—to have marshalled them among the Sacramental hosts of God's elect—to have led them to the high places of the field—to have shared in their dangers and endured their privations and been an example of suffering affliction and patience;—to have fallen at their head with the Sword of the Spirit in hand, the face to the foe, and words of victory and cheer on the tongue—this is glory enough for any mortal.

Surveying thus the whole history of this mysterious earthly warfare—as I shall one day from heaven's mount of vision, I feel that the past and the present and the future are alike interesting to me and that I am alike interested in each. It is one, and the glory and the grandeur of the whole and the everlasting blessedness resultant from it are mine as much as they are any others. I will soon die and my works too. But I shall not all die, nor all of them. And as I can look back upon the past and rejoice that a place was given me in the

<sup>1</sup>See Bunyan's "Holy War."—Ed.

<sup>2</sup>See Sermon "The Christian Soldier," vol. VII, p. 563, Smyth's Works.—Ed.



ranks of Messiah's friends, so I can look forward to the future and rejoice that His course is onward, and His cause triumphant, and that His Kingdom is an everlasting Kingdom—and that I shall share a glorious part in His inheritance among the Saints in light.

Favourable comment from Princeton and elsewhere. Nothing can be more grateful to a pupil than the praise of his preceptors. This enjoyment is mine and in this I have recompense for the toil and expenditures of my publications. Of Dr. Miller's opinion I have several written evidences. (See afterwards and in my wife's copy a long letter, &c)

I also give the original of Dr. James W. Alexander's<sup>3</sup> communication from Dr. Archibald Alexander while on his dying bed and near his end, to the effect that having been appointed to the Professorship of Church Government, after examining all the works within his reach, he had concluded, had he lived, to adopt my work as the text book for Princeton.

Dr. McGill<sup>4</sup> while at Columbia, told me that, but for its expensiveness and rarity he would adopt it for the same purpose.

Dr. Hodge<sup>5</sup> has expressed his concurrence with me on the points in which I differed from Dr. Miller, which he said occasioned Dr. M. much regret;—I refer particularly to the Scriptural official meaning of the term *Presbuteros* as not applying to ruling Elders,<sup>6</sup> an opinion I still hold; he concurred with me also on the nature and proper Scriptural basis of that office and on the expediency of rotation in it. See also the expressed approval of this view by Dr. William Breckenridge.<sup>7</sup>

Dr. MacMaster<sup>8</sup> in his letter gives concurrence also to these views.

Dr. Addison Alexander expressed himself kindly of my works, and said "he did not think my works had been properly appreciated, but that they would be valued more highly long after my decease." He and Dr. Hodge may have been together and concurred in this statement, which was uttered at Princeton.

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<sup>3</sup>Page 268.—Ed.

<sup>4</sup>Alexander Taggart McGill, D. D., L.L. D., who had been and was again a professor at Allegheny Seminary, was at Columbia Theological Seminary in 1852-3. He was afterwards for years at Princeton.—Ed.

<sup>5</sup>Pp. 283, etc.—Ed.

<sup>6</sup>See vol. IV, p. 301, Smyth's Works.—Ed.

<sup>7</sup>Letter not to be found.—Ed.

<sup>8</sup>See letter, p. 247.—Ed.



Dr. R. J. Breckenridge communicated to me through Dr. Thornwell that I had rendered valuable service to the church by my writings, and this after I had in his own magazine, opposed his views of Boards and Agencies.

Perhaps the most grateful testimony to their worth was the fact and the manner of my receiving my doctorate degree from the College of Princeton in the year 1843, when but 35 years old, and only 12 years out of the Seminary. The whole thing was unknown, undreamed of by me until announced. It was proposed as will be seen from my brother's letter,<sup>1</sup> by the President of the Board, Roswell L. Colt Esq., and seconded by Dr. Miller with the remark, as reported by Mr. Colt, that "the degree had not for twenty years been more deservedly conferred." The standing rule requiring nomination at one meeting and action at another was also, with unanimity, suspended, and the degree instantly conferred. Dr. Miller also was so much pleased and interested, as to write me while sitting on the Board.<sup>2</sup>

I will here also record that through the agency of the Rev. Dr. Reid (the Historian of the Presbyterian Church in Ireland who shewed me, while in Glasgow, much of his preparations for his third volume then in a state of forwardness, and who expressed the very highest estimate of the value and ability of my works,) the motion was made in the Senatus of the University by him, seconded by Dr. Cunningham, Dr. Candlish, Dr. Brown (author of Discourses on Peter, Romans, &c. &c), and several others, such as Dr. Symington, Dr. Brown (author of work on the Second Advent and now Professor in Free Church College,) Drs. Cooke,<sup>3</sup> Brown, and Stavelly of Ireland &c.—to confer on me the degree of LL. D.<sup>4</sup> On a return visit Dr. Reid told me "the motion had passed through the required preliminary stages, and would no doubt be conferred." So perfectly confident was he of this that he asked me to put into his hands the fee (£20) which custom required. This I did. Within three months he died, having been from *that* time sick and unable to attend meetings. Dr. James Thompson, Prof. of Mathematics had also been cut off by cholera—(He was my Belfast College Professor, High School early teacher, and warm personal friend, who had me at times to sit up all night with him, making meteorological observations and experiments; he

<sup>1</sup>See p. 238.—Ed.

<sup>2</sup>See p. 236.—Ed.

<sup>3</sup>See p. 266, a leader of the Church in Ireland.—Ed.

<sup>4</sup>See letters, p. 257, etc.—Ed.

got me also to write an address to Dr. Chalmers when he came to Belfast to open the Fisherweck Presbyterian Church to which he had attached himself.— See also his letter previously given, with his College tickets and testimonials<sup>6</sup>).— Meanwhile Dr. Reid's son, also a Professor, and a son-in-law of Rev. Dr. King,<sup>6</sup> was led perhaps by the latter, in his jealousy of my Free Church partialities (for Drs. Cunningham and Candlish told me *that* had prevented their doing any thing of the kind before), or his rabid abolitionism (having just returned from Jamaica and New England),—to call attention to my connection with Slavery, and to a passage in vindication of the South in the American edition—the only one *then* in print—of my *Unity of the Races*,<sup>7</sup> recommending therefore on the ground that they *ought not as a University* in any way to implicate themselves in the Slavery question (then furiously exciting Scotland through Frederick Douglass &c)<sup>8</sup> and on that ground alone, that the motion had better be quietly dropped.

(See letters of Dr. Reid, one written within three weeks of his death, &c. This will explain allusions in his letters in his *History in The Smyth Library*.<sup>9</sup>)

This conjecture as to Dr. King is only my surmise. He was very kind personally, had me to breakfast and at his study &c.

<sup>6</sup>Letters not found.—Ed.

<sup>6</sup>For full name and description of Dr. King and other Scottish and Irish Ministers mentioned, see p. 264.—Ed.

<sup>7</sup>The references to slavery in the Edinburgh edition of the "*Unity of the Races*" are few and the tone not defensive. Dr. Smyth takes it for granted that the intelligent observer sees the improvement in the type of the negro resulting from his contact with civilization and refers to the curse of Ham. See *Unity of Races*, vol. VIII, Smyth's Works, pp. 110, etc., 128, 135, 150, 254, 361. The N. Y. edition of 1850, chap. XXII, maintains that it is uncharitable to hold the theory of a plurality of origins as we should see in every man the image of God and the features of a brother. Dr. Smyth quotes Judge O'Neill's *Digest of the Negro Law of S. C.* to prove that this feeling of brotherhood underlies slavery, "the first law of slavery being that of kindness from the master to the slave." (O'Neill.) The *So. Pres. Review* is also quoted, claiming the Tenth Commandment as "sanctioning the right of property in a human being" but defining this as "the right of the master to the labour of the slave for life," not the right he would have to a brute.—Ed.

<sup>8</sup>See note on abolition, 1846.—Ed.

<sup>9</sup>The first volume of this history in the Smyth Library is missing and the letters with it.—Ed.

and expressed a very high appreciation of my writings. It explains however what is otherwise inexplicably strange.

*The following letter fixes the date of the publication of my first Sermon on the Eldership preached before Presbytery of Charleston Union, April 1836.*

ROMNEY, HAMPSHIRE COUNTY.

VIRGINIA Nov. 21, 1836.

REV AND DEAR  
SIR,

First sermon  
on the  
Eldership.

From the very high and I have no doubt well deserved praise bestowed by the Editors of the *Biblical Repertory*, which you may have seen in the October no for 1836—I am induced to think your Sermon—"the Eldership of the Presbyterian Church" preached by you before the C. Union Presbytery April 4th 1836 is of no common order. \* \* I see that Mr. Miller is either the printer or publisher, if you and he would consent that a copy be permitted to be printed in this section of Country for sale—I will attend to it, not I assure you from any hope or wish to make one cent, but the object and the only object for proposing to you the matter of having some hundred printed and sold through this section of Virginia, is that the American Tract Society have a large Depository in Winchester Va., Daniel Gold agent or superintendent: the object I have in view is helping to bring into notice that which I suppose very likely to do good: such a work I presume your sermon to be and its wide circulation should be an object with every Christian—a line and a Copy or two of the Sermon referred to you will please forward on Receipt of this by mail and oblige greatly your unknown Christian friend and brother

ANDREW WODROW.

Director of  
American  
Tract Society.

This is to certify that the Rev. Thomas Smyth by a contribution of One Hundred Dollars by the third Presbyterian Church and Congregation of Charleston S. C. is a Director for Life of the American Tract Society.

New York, May 4th, 1838.

PRINCETON, *March 16, 1838.*

REVD &amp; DEAR SIR,

Dr. Samuel Miller commends work. I received your kind letter, by way of Philadelphia, together with the Pamphlets on the Loss of the *Home*,<sup>1</sup> on the Orphan Asylum,<sup>2</sup> & on the Theatre,<sup>3</sup> which you were so good as to send me. The perusal of them gave me peculiar pleasure. I have seldom read occasional sermons with so much interest and satisfaction.

The manner in which you vindicated yourself against the Episcopal attack is able, dignified & conclusive. In my opinion you not only have the best of the argument, but have conducted your share of it in a manner worthy of high praise.—I am sure there would not have been so much sensitiveness, & so much evidence of painful feeling, if there had [not] been a deep consciousness that the Episcopal citidal was vulnerable, & stood in need of defence. \* \* \*

I hope *you* will, by all means, be a delegate to the Assembly. It is a matter of immense importance that Body be made up, as far as possible, of the friends of truth & order; men who will be wise, firm, punctual in attendance, & ready to vote right with steadfast & fearless uniformity.—

I am interrupted, & must conclude with assuring you that I am with affectionate salutations to Mrs. Smyth, & your venerable Father-in law,

Your cordial friend & brother,

SAM<sup>L</sup> MILLER.<sup>4</sup>

*Rev. T. Smyth.*—

<sup>1</sup>Vol. V, p. 235, Smyth's Works; many details are given.—Ed.

<sup>2</sup>Vol. V, p. 405, Smyth's Works.—Ed.

<sup>3</sup>Vol. V, p. 303, Smyth's Works.—Ed.

<sup>4</sup>No one interested in the Presbyterian Church should be ignorant of the great influence of Dr. Miller of whom with Dr. Archibald Alexander, Dr. W. H. Johnson says "Princeton's history is but the lengthening shadow of these two men." Dr. Smyth speaks of him (see vol. IV, p. 280) as "this venerable man whom we loved as a man, an instructor, a correspondent, and a generous personal friend," and Dr. Francis L. Patton describes him as "a courtly gentleman of elegant scholarship and wide reading," "a stalwart defender of the great principles of Presbyterian doctrine and polity." For twenty-six years Dr. Miller filled the chair of Ecclesiastical History and Church Government at Princeton Seminary.—Ed.

PRINCETON, July 20, 1838.

REV<sup>d</sup> & DEAR BROTHER,

Plan of  
Eccles. Cate-  
chism and  
notes on  
Confession.

Yours of the 18<sup>th</sup> ult. reached me on the 25<sup>th</sup>. The extreme heat of the weather, together with urgent engagements, has prevented me from replying until now.

I feel really indebted to you, my dear Sir, for your suggestions respecting the supply of *manuals* for the use of your young people. Every one that you propose is much needed; &, if well executed, would be, I have no doubt, eminently useful.

That *I* should undertake *all*, or even the *greater part* of the 4 you have proposed, is out of the question. If my life & health be spared, I will think seriously of undertaking the 1<sup>st</sup> that you speak of—viz a “Historical Catechism.” The *rest*, you ought, in my opinion, to undertake *yourself*. I know of nobody else likely, or disposed, or qualified to do the work. As you cannot do them all at once, I would propose, & respectfully *urge* that, as soon as you receive this letter, you should immediately go to work in preparing the 2<sup>d</sup> *work* that you mention, viz: an “Ecclesiastical Catechism,” on the plan you suggest. I think such a work would be of incalculable use.—

All of my associates here are such busy men, that I have no hope of any one of them undertaking any one of these works. I earnestly wish *you* without delay—to set about the task I have assigned to you. I believe it will not be done, unless you undertake it. The Rev<sup>d</sup>. Dr. McLeod, of New York published an “Eccles<sup>l</sup> Catechism,” which if you wish for it, can be had at any time in the book stores of that city. It is a thin duodecimo, of 120 or 150 pages.—

When you have finished No. II, which appears to me most urgently in demand, you can then go on to numbers III & IV, which I hope you will undertake & complete in 2 or 3 years.—Compends of this kind require to be executed slowly and with care.—

I fully agree with you, my dear Sir, in deprecating “*Orthodox dictators*,” as well as “*heretical radicals*.” May we be saved from both!

Hoping to hear from you when convenient, I am, Rev<sup>d</sup>. & dear Sir,

affectionately your brother,

SAM<sup>L</sup> MILLER.



\*(Note T. S.) 1. Historical Catechism.

2. Ecclesiastical Catechism.

3. An Edition of the Confession of Faith, with Historical Introd<sup>n</sup> & Notes.—

4. An Exposition of the Confession of Faith after the manner of Bp. Bennet.—

This letter from Dr. Miller shows 1<sup>st</sup>, his desire for my coming to N. Brunswick; 2<sup>nd</sup>, my engagement in preparing my Ecclesiast<sup>l</sup>. Catech., and a review afterwards published which was very highly estimated by Mr. Lowrie, Sec. of Bd. of For. Miss<sup>ns</sup>, & which led the Am<sup>n</sup> Tract Soc. to alter "Mammon," then passing through the press; and 3<sup>rd</sup> his kind personal feelings.

PRINCETON Oct. 27, 1838.

MY DEAR SIR

Approves re-  
view of Reid's  
History.

Yours of the 22<sup>nd</sup> reached me on the second day after its date. I earnestly wished to send the little packet which accompanies this early enough to reach you before you sailed for Charleston, but found this to be impossible. As I intend, if the Lord will, to go to Philadelphia to-morrow morning, I propose to leave my communication with Mr. Peabody, to be conveyed by Mr. Fleming, as you mention.—

As I have no other copy of Dr. McLeod's catechism than that which I send, I will thank you to return it by some careful hand, when you shall have made use of it. \* \* \*

As to your coming to N. Brunswick I can only say that *all my wishes are strongly in favor of it.* \* \* \*

I thank you for your offer about *Reviews* for the *Repertory*. The first mentioned, on *Mammon & Anti-Mammon*, is a very interesting subject; & I am confident that a spirited Review of it would be very acceptable and useful. In regard to Dr. Reid's "History of Presbyterianism in Ireland,"

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\*Of the three subjects on this list which Dr. Smyth was to undertake he shortly after published the first mentioned, the "Ecclesiastical Catechism." Four MS. volumes, two entitled "Notes on the Confession of Faith" and two "Annotations on the Confession of Faith," are on the shelves of the Smyth Library. In them the detached pages of the printed "Confession" alternate with Dr. Smyth's notes. This work which was done, in part at least, before 1839, was probably resumed in the later fifties, for it was at this time he put his son Augustine to work on a concordance of the "Confession" which was half finished before the boy left for college in 1859.—Ed.

I also hope you will, without hesitation, undertake it.<sup>6</sup> And in the exercise of that paternal freedom which you have always allowed me to take, permit me to suggest what appears to me the best course for managing *that* Review. \*  
 \* \* *My plan* would be to draw from the work a rapid sketch of the introduction of Presbyterianism in Ireland—of the *revival of religion* there under *Blair*<sup>7</sup> & his coadjutors—and an account of the dreadful persecutions which y<sup>e</sup> Presbyterians endured. These 3 topics, if strongly exhibited, would be highly interesting to Presbyterian readers on this side the Atlantic. \* \* \*

I am constrained by engagements to close. May God guide and bless you, my dear Sir. Unfeignedly your friend & brother

SAM<sup>L</sup> MILLER.

PRINCETON, Jan<sup>y</sup> 2, 1839.

REV<sup>D</sup> & DEAR BROTHER

Dr. Miller approves ac- Yours of the 22<sup>nd</sup> ult. reached me two days ago.  
 tion in \* \* \* I cannot longer delay thanking you for  
 Presbytery. your last two communications, & replying to your queries.—\* \* \* My judgment hastily expressed, on the several points presented, is as follows:

I. I think the separation of the *minority* of the Charleston Union Presbytery, from the majority, & their formation of a new Presbytery—as “the *true* C. U. P. in connection with the Gen<sup>l</sup> Assembly,” was, in my opinion, orderly & right, & *just what was required* in such cases, by the acts of the last Assembly. In fact I do not see what the sound men in the Presbytery could have done otherwise. \* \* \*

I cannot doubt for a moment that the General Assembly in May next, will, without hesitation, receive the commissioners from your Presbytery. All that will be necessary to secure this, will be a short statement of the circumstances attending its formation. \* \* \*

Dr. Miller's I see nothing in your steps in regard to  
 suggested slavery which I do not, *rebus sic stantibus*, en-  
 slavery policy. tirely approve.

I beg however that you will not favor any resolution or measure which would involve an application to the next As-

<sup>6</sup>Dr. Smyth carried out the intention of reviewing this History.

<sup>7</sup>Robert Blair of Bangor who with others did a great work in the Presbyterian Church about 1630.—Ed.

sembly to repeal their act of 1818.<sup>8</sup> I do not believe that a majority would consent to do that. \* \* This would lead to long and protracted debate, and divide old school men into *parties* among themselves. Whereas I think, if no such proposal be made, the Gen<sup>l</sup> Assembly will send all proposals, requests, resolutions, etc on the subject of slavery to y<sup>e</sup> Committee of Overtures, who will immediately report, that *no order whatever ought* to be taken on them.

Any report from the Synod of Cincinnati on this subject, will, I think, be treated in the same manner—

Dr. Miller's  
opinion of the  
Act of 1818.

What you say in your letter in answer to Legaré, in relation to the Act of 1818, is so just and strong, that I think that act ought never to be brought up again. It certainly would not *now* be passed; but its formal appeal is another affair.

I think a minority of congregations claiming property, in the manner you suggest, would stand on strong ground, and would probably succeed. But I question whether it would be politic to make a noise respecting such a question just now. Would it not *alarm public feeling*, and operate against us in our law suit in Philad<sup>a</sup>? People w<sup>d</sup> say—"If y<sup>e</sup> old school gain their cause, such will be y<sup>e</sup> consequence in hundreds of cases."

Affectionately yours

SAM<sup>L</sup> MILLER.

P. S. I think I see now that it would not by any means have done, for you to quit Charleston. In the mean time I pity y<sup>e</sup> poor Brunswick people. What they will do I do not know.—

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<sup>8</sup>"The General Assembly of 1818 unanimously resolved that 'slavery was a gross violation of the most precious and moral rights of human nature' etc., but after the Abolition movement had become prominent, "the positive opposition of churches" both North and South "soon followed. \* \* The import of all this is unmistakable and this 'about-face' of religious organizations on the question of the morality of slavery has no parallel in all the history of Christian churches. Its significance cannot be overstated. It took place North and South. It meant opposition to a movement that was outside the Church, and with which religion could have no concern except in so far as it was a vital assault on the State."—Herbert's Abolition Crusade.

PRINCETON, June 6, 1840.

REV<sup>D</sup> AND DEAR SIR,

Approves

views on the

Sonship of

Christ.

Your letter of the 4<sup>th</sup> inst. dated in Philad<sup>a</sup>, reached me two days ago. \* \* \*  
 I am astonished at that gentleman's charging you with agreeing with Prof<sup>r</sup> Stuart in regard to the Sonship of Christ. He, surely, cannot be aware what Stuart's opinions are.

I have expressly declared in my "Letters to Prof<sup>r</sup> Stuart" on that subject that \* \* \* if any one grants that *the Sonship of Christ was eternal*;—i. e. that the 2<sup>d</sup> Person of the Trinity bore a relation to the 1<sup>st</sup> which the Scriptures designate by the title of *Son*—anterior to his incarnation—strictly from eternity, he grants enough for me. I neither feel able—nor do I wish to push the inquiry further. \* \* \*

I am my dear sir, very cordially yours

SAM<sup>L</sup> MILLER.

P. S. \* \* If you hold the Sonship of Christ to be *eternal*, in any sense, you differ—*toto cælo*, from Professor Stuart.—

As to agreement with *me* it is a matter of small moment. But I should imagine, if you hold the relation in question to be strictly eternal, *no orthodox man* will be disposed to quarrel with you.

*The Rev<sup>d</sup> Thomas Smyth—*

\*The editor applied for information on this point to the Rev. Joseph H. Dulles, of Princeton Seminary, who makes the following statement:

"Prof. Moses Stuart was a professor of Sacred Literature in Andover Theological Seminary and the author of several valuable books, commentaries etc. He was born in 1780 and died in 1852.

"As to the views of Prof. Stuart on the sonship of Christ, which were disputed by Prof. Miller, Prof. Stuart did not believe in the eternal generation of Christ and was charged by Dr. Miller with advocating a practical tri-theism. On the other hand Dr. Stuart maintained that the doctrine of eternal generation was inconsistent with the doctrine of the divinity of Christ. This in substance was the matter of dispute between them."

Dr. Alexander said of Princeton "we are not disposed to think every man a heretic who differs in some few points from us."

For Dr. Smyth's views on the Trinity and the Divinity of Christ, see a series of articles under those heads in vol. IX, Smyth's Works. The charge was brought by the New School party of the Charleston Union Pres.—Ed.

*Letter from Dr. Miller announcing my degree of D. D.*

PRINCETON, Sep. 26, 1843.

MY DEAR BROTHER,

Doctor's  
Degree.

It gives me great pleasure to inform you, that the Board of Trustees of the College of New Jersey have this day conferred on you the degree of Doctor of Divinity. I write this hasty line sitting in the Board—& am unfeignedly gratified in announcing it.

In great haste,

Sincerely and affectionately,

Yours

SAM<sup>L</sup> MILLER.

*Extracts from Critical notice of Presbytery and not Prelacy and Ecclesiastical Republicanism, by Dr. Samuel Miller.*

Presbytery  
and not  
Prelacy.

"I consider it, in its great outline, as clear, learned, powerful, and altogether conclusive in the refutation of Prelacy and establishment of Presbyterianism. It takes a more comprehensive and complete view of the whole Controversy than is to be found in any single volume with which I am acquainted. \* \* The author has not suffered himself to write, as too many of the ignorant and arrogant advocates of the sect which he opposes have done, without an acquaintance with more than his own side of the question. I doubt whether there is another individual in the United States who has read so extensively on this subject, and especially who has made himself so familiar with the works of the highest and best authorities of the Episcopal denomination. Mr. Smyth is undoubtedly entitled to the character of an able advocate and benefactor of the Presbyterian Church. With regard to every important Episcopal claim, he has not only shown that it has no support whatever in the Word of God, but that it has been given up as untenable by the most learned and venerable authorities among Prelatists themselves.

Ecclesiastical  
Republicanism.

The second work \* \* merits the same general character as its larger companion.

PRINCETON, Nov 25. 43.

MY DEAR SIR,

I feel mortified when I look at your letter of the 17<sup>th</sup> ult. I ought to have answered it 4 weeks ago. But such was the pile of letters unanswered about the time of its arrival—& such



the torpor & forgetfulness of a man of 75, that I hope you will forgive my tardiness.

The copies of your "Presbytery & not Prelacy;"<sup>1</sup> and of your "Eccles' Republicanism"<sup>2</sup> which you were kind enough to destine for me, reached my hands in a few days after my last letter speaking of their non-arrival. I thank you heartily for this testimonial of remembrance & friendship. The friends of our Church have, indeed, reason to thank and honour you.

\* \* \*

You request me still to keep an eye on your *Catechism*, with a view to improvements. I intend, *Deo volente*, to do so, & shall take pleasure in doing it.

Dr. Miller on The delay of this letter enables me to embrace  
"The Free in it an acknowledgement of your highly interest-  
Kirk of ing Discourse on the "Exodus of the Church of  
Scotland." Scotland," which has just arrived. (I thank you  
for this new favour to that Church and to the great Cause of  
fidelity to the Redeemer's Kingdom. It is worthy of the oc-  
casional, & of your pen.—

In great haste, yours  
very affectionately

SAM<sup>L</sup> MILLER.

Dr. Smyth's "Doctor Smyth, at one period of his life, rather  
delight in controversy, and many clever things are  
told of his adroitness, pertinacity, and honesty. His  
forte was history, and many an unready antagonist  
learned to dread his thunder-bolt which he hurled with skill from  
the armoury of the fathers."—The *Christian at Work*.

Dr. Francis L. Patton in his sermon, "Princeton Seminary and the Faith," preached before the graduating class of 1912 (of which Dr. Smyth's grandson was one,) during the Centennial celebration, says: "In the early days \* \* theological controversy was largely of an interdenominational sort. We discussed Presbyterianism *versus* Prelacy; and infant baptism in opposition to those who denied its Scriptural warrant. We had debates on the Trinity and the Divinity of Christ. We fought over again the battle between Calvinism and Arminianism."<sup>4</sup>—Editor.

<sup>1</sup>Vol. II, Smyth's Works.

<sup>2</sup>Vol. III, Smyth's Works.

<sup>4</sup>Princeton Seminary Centennial, p. 348.—Ed.

PRINCETON N. J. *Sept.* 28. 1843.

TO THE REVEREND

THOMAS SMYTH D. D.

DEAR SIR,

I have the pleasure to inform you that the  
 Doctor's Trustees of the College of New Jersey, by an  
 Degree. unanimous vote, have conferred on you the De-  
 gree of Doctor in Divinity in consideration of  
 your attainments in Theological Learning and of your labours  
 in the cause of truth and righteousness.

With great respect

Yrs in Christian bonds

JAMES CARNAHAN, President of  
the College of N. Jersey.<sup>5</sup>PATERSON, 28 *September*, 1843.

DEAR BROTHER,

Joseph The news I have this time to communicate is  
 Smith's of a much more pleasing nature than the last, and  
 account. on which I offer you my hearty congratulations,  
 and participate with you in the proud satisfaction that your  
 arduous labors have not passed unrequited.

Mr. Colt<sup>6</sup> has just returned from Princeton and requests me  
 to write that you were yesterday made a *D. D.*

It requires 6 months notice before this honor can be con-  
 ferred according to the ordinary rules, but in the present  
 instance these were suspended.

Mr. Colt made the motion which was seconded by Dr. Miller  
 who took occasion to remark, that no degree had been more  
 honourably conferred for the last 20 years—it was then passed  
 Nem Con.

After which the same honour was conferred on your old  
 friend and fellow student I believe, Houston of Ireland<sup>7</sup>—Let  
 not the enquiry hereafter be made "Can any good thing come  
 out of Ireland."

To my great astonishment John<sup>8</sup> told me last night that he  
 had nearly made up his mind to go and spend the winter with  
 you. Will you encourage him in this outrageous proceeding?

<sup>5</sup>President of Princeton College from 1823 to 1843.—Ed.

<sup>6</sup>Mr. Roswell L. Colt. See letter, p. 248.—Ed.

<sup>7</sup>Rev. Thomas Houston D. D. of Belfast who taught Dr. Smyth  
 in boyhood and continued a friendly interest in him always. See  
 letters.—Ed.

<sup>8</sup>John O. Smith remained a devoted admirer of his uncle to  
 the end.—Ed.

I am afraid you would make a D. D. of him before you let him away. He intends to go round by a packet; when is the best time to sail? We are all well. With love to Margaret and James and respects to Miss Adger

I remain affectionately

JOSEPH SMITH.

There was ice in Mr. Colt's grounds this morning. Flannels and Hickory wood now possess the greatest attractions— On Monday last the thermometer stood at 92, this morning 34°—

Oct 4, 1843.

REVEREND SIR,

\* \* \*

Concerning  
"Presbytery  
and not  
Prelacy."

When I first learned, that you were about writing on this topic, I thought, and possibly may have said, that your project was a work of supererogation, uncalled for and unnecessary, at least as far as the community of Charleston were concerned. But subsequent developements have fully satisfied me that even in relation to our own immediate region, your effort is by no means premature. Had *you* not undertaken such a work the time has arrived when it needed to be done by some one, in one or other of the divisions into which the church has been unhappily split. And whether it would have been done better or even as well by some other pen, admits at least of question.

So far as acknowledgements will go toward remunerating you for your extensive research and successful exhibition of the matter you undertook to discuss, I request hereby to make my personal acknowledgement and I cannot doubt that the constitutional brethren generally will sympathize with me on this subject. Not that either they or myself are prepared to adopt your views entire and in detail: but in reference to leading points which embrace all those divisions of the Christian church which you have specified by name as interested in and affected by the matters in your book, all who are opposed to an arrogant hierarchy, in the language of Dr. Miller are "indebted" to you and are bound to say so. \* \*

Sincerely yours

B. M. PALMER.<sup>o</sup>

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<sup>o</sup>Dr. B. M. Palmer *Sr.* was one of the opposition in the division of the Charleston Union Presbytery. Upon receipt of this a copy of "Presbytery and not Prelacy" was presented by Dr. Smyth to Dr. Palmer, who acknowledges it with greater cordiality. About two years later Dr. Palmer in indignation at some publication of

*Extract of letter from Scotland dated the 5 Dec. 1840, written me by Charles Edmonston Esq. of Charleston.*

MY DEAR SIR,

The Free  
Kirk of  
Scotland.

Many thanks for the *Observer* you sent me and believe me its receipt imparted no little delight to myself and many other sincere (however humble) friends of our poor free Kirk.

Your backing, so little expected, at least to such an extent, is most seasonable and highly encouraging—all I looked for was a little private sympathy, and in testimony of it perhaps a few dollars, from those friendly to the cause;—instead of which there comes a public testimony of great weight in behalf of the principles that are being contended for in this country—and bearing along with it a most gratifying, and I trust as strong as gratifying, proof that the citizens of Charleston merit in some degree the commendations that are bestowed on the people of Berea (Acts 17 & 11). \* \* \*

Dec. 28. As requested, I some time since forwarded the deed of separation accompanied by a few pamphlets bearing on the question, and I shall be most happy to furnish any other information. \* \* \*

Feby 1, 1844

The parcel from Dr. Smyth \* \* was duly forwarded—his Reverence will I am persuaded be gratified to learn that his able discourse on the claims of the “free church” was so much thought of here and considered so likely to prove useful in promoting the good work, that we have had it reprinted with a few prefatory remarks from the pen of the Rev. F. G. Lorimer and we hope this voice from across the Atlantic will get into very general circulation.

The prefatory remarks of Dr. Lorimer, with the sermon on the Exodus of the Church of Scotland (delivered at a general meeting of the people of Charleston, held at the Depository Building, when \$2,000.00 was contributed;) accompanied by very interesting appendices appears twice in Dr. Smyth’s revised Works. (See vol. III, pp. 479, etc., and vol. V, pp. 193, etc.)

Abolitionist  
opposition.

Upon the acceptance by the Free Kirk of this subscription a determined assault was made in America upon their commissioner, the Rev. William Chalmers, endeavouring to make him commit himself to the con-

Dr. Smyth’s bearing on the division of the Presbytery, returned the books, with such a disagreeable letter as can be accounted for only by his broken-down nervous condition, for he died soon after.—Ed.

demnation of Slavery. As the Abolition party in the United States was strongly anti-Church, anti-Clergy and anti-Sabbath, claiming to be the only true Christians, Dr. William Chalmers had nothing in Common with them and carefully avoided their meetings. In Great Britain and Ireland the emancipation societies of Edinburgh, Glasgow, Belfast and London were much excited, and for several years the Free Kirk was made an object of abuse and attack of every kind. Further letters show the effect this had upon Dr. Smyth's career. See letter of Dr. Chalmers, 1844, p....., letters of 1846, p....., etc., and letters of 1850, pp....., etc. The following quotation gives an interesting view of the transaction.—Editor.

Abolitionist account.      "The secession of the Free Church of Scotland \* \* in 1843 \* \* involved the voluntary abandonment of State support \* \* and made necessary the raising of a Sustentation Fund. Before the date in question therefore Dr. Chalmers had arranged for an œcumenical collection, of which the American contingent was not to be despised. Charleston, the cradle of lovers of freedom—in the abstract, was very prompt to respond to this appeal. Seven different Evangelical denominations begged the Rev. Thomas Smyth D. D., to preach a sermon on it and pass the contribution box in his Presbyterian church, which he did, with many touching references to tyranny and oppression, and many tropes in which Liberty cut a pretty figure. And so pleased was the schismatic pastor of Free St. David's, Glasgow, that he reprinted the Rev. Dr. Smyth's unmoral rhetoric, with a prefatory note. To his surprise, however, a well-informed, but irreverent Glasgow editor exposed the flashing, high-sounding, unmeaning words of the Charleston divine; and, hoping that the money had not yet arrived, looked to see the Free Church treasurer send it back by return of steamer, as blood-stained, together with a sermon suited to the circumstances of slaveholders, for the special benefit of the Rev. Dr. Smyth."—Life of William Lloyd Garrison, vol. III, pp. 150-151.

BALT. *Feby* 5. 41.

MY DEAR SIR

Prelacy and Apostolic Succession.      Even if I were capable, which I am not, to perform for *you*, the service you suggest, (for who is better versed than yourself in our polity?) the state of my health would render it impossible.

I rejoice at your activity & diligence, in holding up our principles, polity & action, before the public mind; and pray the Lord to give you great & constantly increasing success.—will you allow me to suggest *two* thoughts which have always appeared to me conclusive against Prelacy?—1. We have no account in the New Testament of any man's haveing been



ordained *more than one single time!* Ergo a *Presbyter*—& no more! 2. If the Prelates, are in *any sense successors* to the *apostolles* in their *apostolical* office; then they are in *that sense*, whatever it is, *apostles*; but, no man could be an *apostle*, in *any sense*,—who had not seen the Lord; & then he must work miracles for proof! But, if these Prelates, are *successors* &c. *only* in the *ordinary* [?] and not in the *Apostolical* office; then they are again only *Presbyters*!— I never could imagine a fair answer to either of these arguments.

With best wishes, most truly,

R. J. BRECKINRIDGE.<sup>2</sup>

Mr. Frazer ("Capt." he was called) lived till he was 93 or 94 and during his last year actually read through my work on Apostolical Succession! ! ! And what is more he declared he found it interesting. But he was a Scotch Highlander of the Cameronian Stock.

*From the Rev. John Bachman, D. D., of the German Lutheran Church, Charleston, S. C.*

1843.

"My Dear Sir:— To my mind your Lectures on the Apostolical Succession covers the whole ground, and is, without exception, the most triumphant vindication of our views on this subject, that I have ever read. I regard the work as the most valuable contribution that has ever been made to the Southern Church."

*From the Honorable Mitchell King, of Charleston, S. C.*

"Rev. and Dear Sir:— You have done a lasting service to the Presbyterian Church, by the publication of your work on the Prelatical Doctrine of the Apostolical Succession. The question which you there discuss has assumed in our times a renewed importance, from the efforts recently made to claim for particular bodies of Christians an exclusive right to the benefits of that covenant of grace, which Christ came to make with all true believers. The question was, as you and I believe, long ago settled by the thorough investigations and conclusive

<sup>2</sup>Dr. Breckinridge had been the leader of the Old School party in 1837 and was a very important man in the Presbyterian Church as a preacher, editor, and professor. He disagreed with Dr. Smyth on the Eldership and other questions. His brother John was the Princeton professor and his brother William also a Doctor of Divinity.—Ed.

arguments of men worthy, if mortal men can be worthy, of the great cause in which they were engaged; who were influenced solely by the love of truth, and followed that, wherever it might lead them, without regard to merely human authority; and many of whom sealed their testimony with their blood. These times have passed away. But earnest endeavors have been lately made, to shake the confidence of many Christians in the principles of their fathers, and to overthrow their faith in that Church, which we believe to be founded on the words of everlasting life. Your work, therefore, I consider as most seasonable and valuable, as reviving and spreading the knowledge of the fundamental truths on which our Church rests. It contains a fuller review of the reasonings and authorities on this subject than any other work with which I am acquainted, and will, I am persuaded, henceforth be an armory in which the defenders of Presbyterianism can find weapons of proof ready prepared for them. That you may go forward in the course which you have so honorably begun, and that the Great Head of the Church may follow your labors with his rich blessing, is the earnest prayer of, Rev'd and Dear Sir, yours very truly

M. KING."

MY DEAR SIR

Judge King  
on the Eccles.  
Catechism.

Your note this evening accompanied by your Ecclesiastical Catechism, was handed to me an hour or two ago. I have since occupied myself in examining the Catechism, and it gives me sincere pleasure that I can with great truth say to you that I am much pleased with it and think that you have made a valuable present to our church. \* \* You will all I trust be with me on Wednesday.<sup>3</sup>

Ecclesiastical  
Republicanism.

I have been quite disappointed at not having sent to you at an earlier day, as I had promised myself to do—such hints as have occurred to me, on the harmony between the discipline of our church, and our political institutions. I had made a rather copious collection of references and authorities. \* \* When I this evening went with confidence to find it \* \* my brief, by which I set such store is gone—and I can now therefore only refer you to one or two authorities. In McCrie's life of Melville<sup>4</sup> you will find an interesting account of the conduct and bold-

<sup>3</sup>The literary club to which both of them belonged.—Ed.

<sup>4</sup>Life of Andrew Melville by McCrie, published in Edinburgh in 1819.—Ed.

ness of the Scottish ministers when they were called up to London soon after the Hampton Court conference. This account may furnish you with some good hints.

You will at once see the full import of James' saying "No Bishop no King"—the foundation of that policy which in part brought his son Charles to the block and finally drove his unfortunate family from the English throne.

The Hampton Court Conference<sup>5</sup> is full of materials that may aid you. A good account of it is given by D'Israeli in his character of *James the First* which has been recently published with his *Miscellanies of Literature*. \* \* \*

I am

My Dear Sir

Very truly yours

M. KING.

*The Rev. Thomas Smyth.*

2d Ap'l 1842.

This refers to the Literary Club<sup>6</sup> of which I had been invited to become a member and in which I found Society, appreciation, candour, and a means of Social recognition and public favour. I continued in the Club till 1857 when health seemed to require absence on account of very late hours.

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<sup>5</sup>Conference of Presbyterian Ministers and English Bishops called by James 1st to cloak his abandonment of the Scottish Kirk which he had begun to persecute before coming to the English throne. Andrew and James Melville were the leaders of a small band who persisted in holding a General Assembly in St. Andrews about three years later and were brought to England and tried: the Melvilles were imprisoned. See 3rd vol. D'Israeli, edition of 1841. These suggestions were for "Ecclesiastical Republicanism" dedicated in 1843 to Judge King who as a Scot and a Presbyterian was deeply interested, vol. III, Smyth's Works.—Ed.

<sup>6</sup>This club, spoken of in Dr. Smyth's preface to his "Unity of Races" as the Literary Conversation Club, was the Literary and Philosophical Society of Charleston and comprised among its members many of the most intelligent men of Charleston. They met every Wednesday evening at the houses of the different members in turn: the host of the evening opened the discussion by reading a paper on a subject of his own choosing, after which the subject was open to the club. An address prepared by Dr. Smyth for this club on the Necessity of Literature and Men of Letters to the Stability and Happiness of a Republic, may be found in vol. X, pp. 511, etc., Smyth's Works.—Ed.

MY DEAR MR SMYTH

The Literary  
Conversation  
Club.

Until I this evening received your kind note of the 4<sup>th</sup> Instant, and the Book and papers which accompanied it, I was not aware that you had returned home. I very sincerely congratulate you on being again in the midst of us—bringing with you—as I am sure you do, a great accession to your former high reputation—and as I do trust, a renewed stock of health and vigor to enable you to go on with your deeply interesting pursuits.

Since I got your note I have learned that you arrived sometime last week. Had I been before informed of it I should assuredly have done myself the pleasure of calling on you. But in truth I know exceedingly little of what occurs in town—For I am so much engrossed with professional duties—at home amidst my books—that I seldom leave the house and a solitary student hears no news.

For sometime past I have proposed an excursion by the Steam Boat to the head of Cooper River—and since yesterday it has been all arranged that two or three of us are to go tomorrow—Had I been aware of your return I think I should have postponed my trip with the view of making certain—so far as I can make certain—that I shall meet you at the Club tomorrow evening. But as the matter stands I cannot well change the arrangement or withdraw myself from it. My promise is that we shall be back in town before dark which, as we are so near the Equinox, means I suppose, about 7 P M—I do hope that they will keep their promise and that I shall have the pleasure of seeing you.

Dedication of Ecclesiastical Republicanism. I do not say a word about your late publications—They are quite too important to be talked of in a note like this. Very profoundly do I feel the compliment which you have paid to me in the dedication of your Ecclesiastical Republicanism—I promise myself great gratification from the perusal of these publications and that they may do all the good that you intended, and that your heart would desire is the earnest wish of

My Dear Mr. Smyth

with the truest respect and esteem

Yours very faithfully

M. KING.

Charleston Tuesday Eveng.

5 Sept 1843.

MY DEAR DR SMYTH

Confirmation<sup>†</sup> Permit me to return to you my sincere thanks  
and Ruling for the very handsome copies of your late works  
Elders. on "Confirmation"<sup>†</sup> and "Ruling Elders"<sup>†</sup> which  
you sent me. The former I have read with great pleasure and  
with entire assent to the doctrine which it is meant to main-  
tain. The latter I shall have to reserve until I have more  
time. \* \* The present state of the church makes it almost  
more than ever necessary that every Protestant that contends  
for the right of private judgment—for the liberty of proph-  
esying—should have at hand the means of giving an under-  
standing reason for the faith that is in him.

Towards that end and in that portion of the church of  
Christ of which we claim to be members—you my Dear Sir,  
have largely contributed and I pray that the spirit of Grace  
may ever prosper your efforts.

I am

With great respect and Esteem

My Dear Doctor

very truly yours

M. KING.

*Rev'd Dr. Thomas Smyth.*

*Saturday, 28 June 1845.*

Dr. Smyth's I may mention here that for my general im-  
unprofessional provement and the gratification of a cherished  
studies. taste for the sciences, I attended lectures at the  
Medical College at Charleston for two seasons and pursued  
the study privately.

I read also Blackstone and some other law books.

I continued a course of classical reading and general science.

In the Literary Club of which I early by invitation became  
a member, I had the delightful opportunity of widening the  
circle of study and the resources of knowledge.

I also commenced a translation and reading of the earliest  
Fathers in which I made some progress.

Dr. Smyth was asked to accept a chair in this University in  
1846. It was through Prof. Stewart that he heard in 1844 of the  
approval of "Ruling Elders" by Dr. W. L. Breckinridge, "a great  
concession from the brother of Robert J."—Ed.

<sup>†</sup>See vol. III, p. 219, Smyth's Works.—Ed.

<sup>†</sup>Vol. IV, Smyth's Works.—Ed.



NEW ALBANY (INDIANA), Dec. 2 1845

REV. & DR. SIR

Prof. Stewart commends  
"Eldership"  
and other  
work.

Permit me to make you my acknowledgements for the package you sent me containing your "Form of Marriage" and other pamphlets. I have read them with much interest and one of them I carry constantly in my hat. I mean the collection of "Doxologies and Benedictions."

These as in duty bound I notice first, but I am under much more obligation to you for what you have written on the "Office and duties of the Eldership". It is precisely what I should be glad to see carried out in every Presbyterian Church in the land. For years I have felt the evils of making the office permanent in its functions. And I am satisfied if your Book has the effect of modifying the sentiment of the church on this point, you will have done a great work for the interests of Presbyterianism.

The articles you wrote for the *Pres. Herald* were published.

\* \* My principal object in writing you is to make an enquiry about your work on the Republicanism of Presbyterianism.<sup>4</sup> We are anxious to circulate this work if possible (by colporteur.) \* \* \*

I have been waiting to see your sermons on Benevolence.<sup>5</sup> The Editor of the *Presbyterian of the West* cheerfully consents to give them publicity. \* \* \*

Will you not when you find yourself sufficiently at leisure make your views on Baptism<sup>6</sup> public? \* \* \*

With much respect

I am &c

DANL. STEWART.

OXFORD, OHIO, Dec. 22, 1845.

REV & DEAR SIR,

Eldership.

\* \* I have read the volume<sup>7</sup> attentively. \* \* Its main conclusion is one, to which I came some ten years ago. \* \* In respect to the famous "proof text," 1 Tim. 5: 17,<sup>8</sup> I think with you. \* \* I think however that

<sup>1</sup> See vol. IX, p. 531, Smyth's Works.—Ed.

<sup>2</sup> See vol. IX, p. 717, Smyth's Works.—Ed.

<sup>3</sup> See vol. III, Smyth's Works.—Ed.

<sup>4</sup> See vol. VII, Christian Charity, p. 255, Smyth's Works.—Ed.

<sup>5</sup> See vol. IX and X, Smyth's Works.—Ed.

<sup>6</sup> The Eldership. Dr. MacMaster was at that time President of Oxford.—Ed.

<sup>7</sup> See vol. IV, p. 250, Smyth's Works.—Ed.

the nature and extent of *the powers* of *this* office need to be further elucidated & defined. \* \* \*

I regret to see in the newspapers that Mr. Adger is about to return from the East on account of disease of the eyes. He is an old College friend of mine, of whom in his deeply interesting work I have of course never lost sight. \* \* \*

Yours very truly in the bonds of the Gospel,

E. D. MACMASTER.

RICHMOND, Feb 10, 1846.

DEAR BROTHER SMYTH,

Charitable  
collections.

An elder in the county to whose communication I shall allude this week is very solicitous that you should have your article on charitable collections<sup>1</sup> published by the Board of publication. This elder is a lawyer by the name of Watkins living at Farmville, near Prince Edward. \* \* \*

My heart rejoiced in the accessions to your church. May God grant that they may be greatly increased. \* \* In reference to the ministers almost all over the South, I heard an aged clergyman remark the other day that he believed their trial sermons were their best sermons—They did not study—Very few indeed imitate your example—Can you not write a rousing article upon this subject? Or if not upon this, upon some other subject? Keep up a fire—regular—effective—and give no rest to any one that is settling down upon their lees.

Present my best regards to Mrs. Smyth and family, and inquiring friends. \* \* \*

Yours very fraternally

B. GILDERSLEEVE.<sup>2</sup>

*Roswell L. Colt of Paterson N. J., a warm personal friend.*

MY DEAR SIR.

Baptism.

My thoughts have recently been called to the rights of Baptized persons. My son Roswell when a child was regularly baptized. Now he is married and is a father and tho' not a communicant of the Church, which I regret, is very anxious to have his child baptized. Our pastor *declines at present* to administer this ordinance, I think more out of deference to the practice of his Brethren in this quarter than to firm conviction of right, and on the first con-

<sup>1</sup>See vol. VII, p. 279, Smyth's Works.—Ed.

<sup>2</sup>Dr. Gildersleeve had not long left Charleston.—Ed.

sideration of the subject I was inclined to think he was right in his objections, but on referring to our Confession of Faith I find he has no right to demand any pledges whatever from the Parents on this subject—all members of the Visible Church have a right to claim membership for their children. The question is who are members of the Visible Church—the answer to me seems to be, those who are admitted as such by confession and their *Baptized Children*—if these Baptized Children, are members of the Visible Church, how then can you deny baptism to their children when demanded unless you put them under church discipline; in this case you prohibit them from the enjoyment of the church ordinances and I think wrongfully—it seems to me the church officers, do not do their duty, they ought to call up at stated periods, all baptized children and examine them as to their knowledge of their duties toward God and towards their fellow men, and then at a proper period to insist on their joining the communion table, under the penalty of church discipline if they do not; in this last case of course the delinquent could have no right to demand that his child should be considered as entitled to admission into the Visible Church—this admission we know does not imply membership with the Church invisible and triumphant, for Judas Iscariot was certainly a member of the Visible Church, and partook of the supper of the communion table, but no one for a moment supposes he was a member with those redeemed by the Blood of Christ our Saviour, and as such are members of the invisible Church.

I ardently desire my dear Sir if you think this subject worthy of serious consideration—you would give me a full and free answer, such as I can publish, unless you would yourself prefer letting it come out under your own supervision,<sup>3</sup> when I will most cheerfully and thankfully pay the charges.

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<sup>3</sup>See two series of articles on Baptism, especially one entitled "The Infant's Right to Baptism pleaded against Unbelieving Parents." vol. X, pp. 363, etc., Smyth's Works; also Rule X in Spiritual Government, vol. V, p. 98, which is found in the Church Manual published by Dr. Smyth in 1837, in substance:—"where at least one parent is a member of the church in good standing, or to such as are in the opinion of the pastor, fit subjects." In 1858 Dr. Smyth baptized Mary Isabella Allan, infant of James and Amey S. Allan, before either parent was a communicant. The editor has not tried to establish other cases but has this on the authority of the mother. This matter is frequently referred to by Dr. Smyth's correspondents, and "Irenæus" (Dr. S. J. Prime)

I hear that your brother Mr. Agar [sic.] is about returning from Smyrna—if not too late I wish you would desire him to procure some cuttings of the best eating grapes of Constantinople—Smyrna—some of their best kind melon seed both water and citron, as also of cucumber seeds & lettuce &c.

I beg to be most respectfully remembered to Mrs. Smyth, who I fear will not thank me, for calling your attention to a subject which may give you some thought & careful attention & to believe me Ever truly yours

ROSWELL L. COLT.

Paterson 5 feby 46.

*Slavery.*<sup>4</sup>

AM S. S. UNION.

PHILADELPHIA, Sept 3, 1847.

REV DR SMYTH,  
CHARLESTON, S. C.

MY DEAR SIR,

Attitude to-  
wards Slavery  
of S. S.  
Union.

Your several favours of August 21, 30 and 31 reached me nearly at the same time—as I was absent from the city and returned only last evening.

I have not had either letter or either paper in my possession twelve hours—I say this that I may not seem to have neglected your attent's.— I have also a letter from our friend Edwester [?] on the same subject which I will answer soon.—

What I say now is of course in my individual character, as I have no time to receive instructions as to what reply to make, but as the simple truth is all any one would desire to be given I have only to say that the book<sup>5</sup> to which the Charleston

writing in the *New York Observer*, July 22, 1871, speaks of his recent article "The rights of Baptized Children to Baptism." It was a custom of Dr. Smyth to vary the title of his sermons or add sub-titles and the editor cannot identify this one positively.—Ed.

<sup>4</sup>This heading is by Dr. Smyth.—Ed.

<sup>5</sup>In the book referred to, "Jacob and his Sons," slaves were defined as poor creatures sold like beasts who could be cruelly treated, beaten, starved, and killed because they had no one to help them. A correspondent indignantly calls attention to this in the *Charleston Mercury* of Aug. 21, and recommends the withdrawal of Southern subscribers from the S. S. Union. On July 16, the *Mercury* had quoted editorially a letter from an officer of the S. S. Union to "a gentleman of this city" dwelling on their efforts to publish only what was suitable and acceptable to all

papers allude was published nearly 20 years ago, before the question involved in the obnoxious extract, was at all debated as it is now and while none of us felt the necessity of strict impartiality and of abstinence from discussing or alluding to subjects not properly within our province as a *National Publishing Society*— It was prepared for us by *Rev. Mr. Gallaudet* of Hartford whose nativity and early associations might be supposed to furnish a guaranty against any justly offensive expressions on the subject of Slavery.— The book was reprinted from the English press at a time when it was difficult to get books of that class and was highly commended to us by several friends.— We did not seek this book but Mr. G. sent it to us— It was on the *tapis* a long time and never “took” with us or with the public—

For myself I feel bound to say that I always maintained—as an Editor (in political life) and as a citizen, that the compact between the 13 colonies was of such a nature as to bind us to respect their domestic institutions as much as it did them not to coin money or to run a State mail—Right or wrong, wise or unwise, *it was a bargain*—and the Confederacy under which we have lived and prospered *never would have been accomplished* but for this concession— It was not more of a concession than any other State required in other things.— Hence so far as I am individually concerned, I would never—(as I never did—) interfere contrary to the time intent and meaning of that act of Confederacy directly or indirectly with Southern views or institutions.— My visit to the South only confirmed me in these views and led me to feel that with all the respect and fidelity with which we could possibly regard our Constitutional Contract the Southern citizen had still the hardest of the bargain.—

The book to which your papers allude was sent to us in August 1829—I had then been here *sixteen and a half weeks*—Knew little of my rights or duties and still less of my responsibilities.— I can assure you and your friends and any, that such a sentence as has been animadverted upon in your papers would not be published now nor at any time within 15 years past—

I know the views of our publishing Committee on that subject— Whatever private views they may entertain, as individual sections. The editor presumes that Dr. Smyth was the “gentleman of this city” as there are many letters to him from Mr. Packard, and he would have thus felt personally responsible. A later letter tells Dr. Smyth that the book has been dropped from the catalogue.—Ed.



uals they would set their faces as flint against involving the name and influence of the Society directly or indirectly in the subject in question. We have full enough to do to inculcate sentiments and principles which all good and wise men admit to be true and all-important.

In this hasty letter I can only throw out these general thoughts— They will enable you to understand our position which is one of *entire neutrality* on the subject of which you speak.— Our Society does not and will not take any men, views or principles in a sectional or party light— As a *National Society* we feel bound to respect alike the interests and relations of all parts of the Country, and we would not knowingly do anything which should impair our legitimate influence *as the Am. S. S. Union* in any State or County of the country.— I shall of course bring the subject of your letters to the notice of our Committee at their next weekly meeting on Monday next and will advise you of their action on the same.—

Please remember me to Mrs. Smyth and to your little son— and also to Mr. Adger's family whom I remember with much affection.

Truly your friend

FRED. A. PACKARD.

I have written amidst incessant interruptions but think best to send my sheet as it is rather than keep you in suspense— I should have taken time had it been for the public eye.—

*Letter from Chancellor Johnston<sup>e</sup> suggesting to me to reply to Dr. Breckinridge.*

NEWBERRY, Sept. 27th, 1849.

MY DEAR SIR,

Denomination-  
al Education. Having just closed my official work, which has engaged me incessantly since last November, I snatch a moment to invoke your pen to a task of very deep importance. I mean christian education,—educa-

<sup>e</sup>Chancellor Job Johnston, born in 1793, was as his letters show a very unusual man. After having "read voraciously" in his youth and studied both law and medicine he rose rapidly to high honours. His church life was remarkable for its earnest devotion. Admitted to the Presbyterian Church at the age of forty-one, he immediately organized a church in Newberry of which he became an elder and to which he contributed one-half of its support. His family government including his slaves was most paternal. In his latter years he took refuge on his veranda with his books and

tion by the church, or, if any one prefers the term, denominational education.<sup>7</sup>

I know the value of your labours on this subject, having read what you have written, and approved it. But the Swiss [?] job lately done by Dr. Breckenridge, in the columns of the *So. Presbyterian Magazine*, requires an answer; and no one is so well qualified as yourself to give it. Fortunately he has unguardedly *touched* upon the true ground; which renders it easier to undo all he has done,—except one thing, which no one would desire to undo,—I mean some really fine writing, and, some passages of really eloquent declamation.

The true question is whether the educational apparatus should be in the hands of the State, or in the hands of the Church. There is no middle ground. And I am one of those who think the church has every thing to do with it, and the State,—nothing.

This will be the more apparent if we consider the proper function of State, or Civil, Government, on the one hand, and the true mission of the Church, on the other. God, in His wisdom, has instituted, and, I think, has recognized, no other agencies for the government of men but these two. Each has its separate and independent sphere of duty. It is a breach of Liberty to unite them. It is a violation of Order to commingle their action, to any extent, whatever. They cannot act concurrently, upon any one subject, without confusion, and without injury to that subject, to themselves, and to each other.

What, then, is the division between them?

The State's function is to deal with *Externals*, in their *temporal aspect*.

The *Church* is charged with the *Moral and Intellectual* power of men, in their *spiritual and eternal bearings*.

God has delivered his human creatures into the hands of these two. The one constitutes the kingdom of this world; and the other his moral or spiritual kingdom. If you can ascertain the boundaries of the first, it is easy to discover the province of the last; for it consists of every thing not rightfully falling to the other. I say these two are, between them, to perform the whole work, each in its proper place: and I go the length, that there is, in God's scheme, no provision for

a few trusted friends." Howe's Hist of Pres. in So. Ca., vol. II, pp. 712-720. Dr. Smyth tells of Chancellor Johnston's conversion of his Episcopal wife to Presbyterianism, by reading to her the "Confession of Faith" one rainy Sunday morning.—Ed.

<sup>7</sup>See vol. V, p. 529, Smyth's Works. Article published 1846.—Ed.

supplementary aid from neutral or foreign quarters, such as voluntary societies,—whether Abolition, Agrarian, Anti-Chewing Tobacco, Anti-Foppery, Magdalene, Anti-Adultery, or Anti-anything-else, invented by Skeptics and Socialists, and imposed upon weak minded Christians and mistaken philanthropists. Their interference is impertinent and injurious.

The province of Civil Government. I come back, now, to define the true duty and province of Civil Government. I have said it was to deal with externals. Its duty involves *no control over the minds of men*. It has nothing to do in moulding opinions, or in training men to the entertaining of this or that opinion or system of philosophy. It has no right to *meddle with the mind*. It has no right to inculcate *morals*. *There is a surer and better and more effectual machinery for that*. Its function is to protect. Its charge is the preservation of life, liberty, and property, and in the performance of this duty, it is not only confined to *externals*, but its legitimate action is *negative*.

Let us find, if we can, a single instance, in which any government, ancient or modern, without detriment has taken under its care the *morals* of a people, or their *intellectual improvement*, or has undertaken to act *affirmatively* in the advancement of their business interests. Either the Government, just *so far* as it has undertaken these tasks, was not a *free* government,—and liberty has suffered, or it has bungled the interests it intended to promote.

It was a notion, which all the suffering it has occasioned has just only begun to explode, that it was the function of government to promote (not negatively *protect* merely, but *promote*) the industry of its subjects. Well, it has been tried in all forms,—by navigation laws, sumptuary laws, tariff of protection, (with a vengeance!)—and what has it all come to? Just so many invasions of free trade, and the attendant repression and discouragement of industry, by extinguishing personal activity in the individual. Commercial finance has been taken into Government hands.—Government banks established. The consequence? Read it in two words,—and they are an epitaph,—Nicholas Biddle!

Then; with regard to *education*. Can a *State* educate? Oh, yes, we are told of the schools of Scotland, and, better than all, the schools of Prussia! Are men mad,—are they incapable of *thinking*, when they tell us of these things? Well, then, let us go with them to these countries, and see how the thing is done. Is it the *State* that educates either in Scotland or Prussia? No, it is the *Church and State* united,—it is a gov-

ernment in which the *Church is established*. Without the *Church*, the education could not have been *moral*; and with it, though the education be moral, the people are not, and cannot be, *free*. If you wish to see a specimen of *State* education, purely and properly so called, you must go to France, and to the days of Robespierre: and then you will behold a people wallowing in Atheism and Blood and training up a *posterity* (for they had no marriage, & therefore, no *children* in those days) to Blasphemy and Murder.

Give education,—give *the intellect*, into the hands of Civil Government, and realize, if you can, before they come upon you, the tremendous consequences. Not only may the morals be debauched, not only may the religious liberty of the parent be trodden under foot,—but what better contrivance for perpetuating the faction accidentally in power at the time? To what purpose guard the Freedom of the Press from the political power of Government, if Opinion, which it is the office of the press to mould and to rectify, be in the persons of all the rising generation, put utterly beyond its reach, and hardened into an incurable obduracy?

*Government has nothing to do with the Mind of Man.*

All his intellectual, all his moral powers, are assigned by God to a different department.

It may be asked, if I go the length of asserting that individuals may not educate apart from the Church. They must be left free to do so, if they choose. The kingdom of Christ is not a tyranny. But, nevertheless, it extends to every degree of intellectual preparation for moral & religious duty; and those who recognize His scheme should not lightly set it aside.

It may be asked, again, if the State may not advantageously train up its citizens to a recognition of their civil duties? Those who ask the question don't understand it. The duty to observe order in the state is a moral duty. Submission to law is a *moral* duty. The foundation of moral obligation is religion. And the sanctions of Religion, in relation to Civil Government, are better inculcated, and more effectually impressed by the Church, than by all the Civil governments on earth put together.

Is there, then, no place for State education? Why, not absolutely, *now*. But the extent to which it may educate is very limited. There is a class of society that is derelict. The paupers. These fall upon society at large; which is represented by the Civil power. And for its own sake, *this*,—it



may educate, and if it be bound to take charge of the class, is bound to educate. I can see no further right.

These same subjects, by the way, the Church is under imperative obligation to care for, and to educate,—if permitted by the civil power.

I find I have written a very long letter, when I intended to have written a very short one. I close it by requesting that it be kept confidentially to yourself. There are those on the watch for anything I say or do, that they can turn against me. In the same confidence, however, I would be glad, if it comes in the way, that Mr. Mitchell King, should see it, whose opinion, as well as the high qualities of the man, I respect. If there is a flaw in the argument, none so capable as he to point it out; and none more ready than I to be shewn where the error lies.

With sentiments of sincere respect, &c.,

J. JOHNSTON.

P. S. Does Dr. Breckenridge believe that the early christians placed their children at the public schools under the direction of the Roman government? or that they would have tolerated the idea of such a sacrifice of their souls?

I was anxious to comply with Chancellor Johnston's suggestion that I should reply to Dr. Breckinridge's article; I was fully prepared to do so and have such preparation now among my papers, but immediate demands interrupted & procrastinated until it seemed too late. Besides controverting his views of the relative function and sphere of the Church and the State, I am prepared to shew his inconsistency with himself, & to disprove, by his former, his then promulgated sentiments.

On the publication of my pamphlet on Denominational Education, Dr. Palmer expressed his warm concurrence and told me also that Dr. Thornwell was very much impressed with the argument for it. He (the latter) told me himself that his position in the college prevented him acting & speaking as freely as he otherwise would, but that his mind was not determined to any opposition. That it was afterwards so strongly determined as to lead him to solicit the article from Dr. Breckinridge & write as he has done, I could not but attribute to the unconscious influence of position and public opinion. Dr. B.'s article he thought conclusive, while to me and many it seemed dogmatic, superficial, and most inconclusive.

Dr. Palmer's  
views.

Dr. Thorn-  
well's opinion.



Dr. Thornwell has changed radically, as on the subject of Theological Seminaries, which at one time he altogether disapproved of; and his severely analytical mind carries him to positions and holds him there and makes him regardless of all consequences—*fiat justitia et veritas ruat cælum*. But wherever his head is, his heart is right and his charity warm and though I have always differed with him on some points, though increasingly fewer, I have always loved him as a man, admired him as profound, able, and eloquent, and revered him as a christian.

His views on Seminaries, originated by abstract conclusions and want of a fair experimental knowledge of them, led me to prepare as an inaugural Discourse at the installation of Dr. Leland as Professor a very elaborate defense of them. \* \* Of this discourse which he heard Dr. Thornwell was pleased to express himself in the warmest manner. \* \* It was prepared with very great care, after very extensive research and long thought, and was designed early for the press. But it pleased God to permit it, together with others of my then most valued discourses, papers, and books, to be lost in our wreck in the *William Gibbons* in 1836.

The following letters were found in an old blue wrapping paper, addressed to Dr. Smyth and marked "Papers found in Orangeburg—Saved from Sherman's Army." In the manuscript of this book is a blank page headed "Papers relating to the degree of L.L. D.," with a line below in pencil "now in possession of Mr. Simonton." Col. C. H. Simonton had married a Miss Glover of Orangeburg. It is therefore permissible to suppose that these letters were carried with her husband's papers, by Mrs. Simonton to Orangeburg for safety. They relate to an unsuccessful effort made by Dr. Smyth's friends to obtain a degree of L.L. D. from Glasgow. They could not however overcome the prejudice created against him by the Scottish Anti-Slavery Society.—Ed.

These are the Professors in the General Assembly's Theological College in Belfast, Ireland.

*To the Senatus Academicus of the University of Glasgow—*

GENTLEMEN—

We, the undersigned, beg respectfully to direct your attention to the Rev<sup>d</sup> Thomas Smyth D. D. of Charleston U. S. as an author on whom you may worthily bestow the distinction of L. L. D. There are very few living divines who have contributed more largely to our Stock of theological literature

than Dr. Smyth; & the republication of his works in this country, as well as in America, sufficiently attests the estimation in which they are held by the religious public. His recent publication on the "Unity of the Human Races"<sup>8</sup> is a new testimony to the extent of his literary attainments, as well as to the Soundness of his theological views, & gives him, we humbly conceive, a new and special claim to the mark of respect which we hereby solicit from your ancient & distinguished University.

JOHN EDGAR, D. D. Prof. of Divinity.

ROBERT WILSON, D. D. Professor of Bible Literature, General Assembly's College, Belfast.

W. D. MILLER, D. D. Prof of Ecc. Hist. Gen<sup>l</sup> Ass<sup>y</sup>'s College, Belfast.

JAMES G. MURPHY, L. L. D. Prof. of Hebrew, Belfast.

WILLIAM GIBSON,<sup>9</sup> Prof. Christ<sup>n</sup> Ethics, Assembly's College.

G. DICKIE, L. L. D. Prof. N. History, Q. C., Belfast.

JAMES M<sup>c</sup>KNIGHT, L. L. D. Editor of "The Banner of Ireland."

*Belfast, June, 1850.*

BANGOR, *June 19/1850.*

MY DEAR SIR

Dr. Dobbin  
to Dr. Reid.

I have heard from some friends of the Rev. Dr. Smyth of Charleston, who is now in this country, that some of his literary acquaintances in Scotland have been bringing his name before the Senatus of your University as not unworthy to receive the degree of LL. D.—Although it may appear somewhat presumptuous in me to volunteer a testimony to the literary attainments of one who in this respect is so far ahead of myself—yet from a long and most intimate personal acquaintance with Dr Smyth, as well as from a careful study of his numerous & valuable publications, I am in some measure entitled to tender an opinion of his talents and acquirements.—

He was a fellow student of mine during the whole of his undergraduate course in the Belfast College, though about one session my Junior, and notwithstanding distinguished

<sup>8</sup>See Dr. Smyth's Works, vol. VIII.—Ed.

<sup>9</sup>Dr. Smyth's college friend and rival in Logic and Moral Philosophy.—Ed.

competition with classfellows, some of whom have since risen to high eminence in their professions, he carried off in almost all his classes the first prizes— Since that time he has been a most unwearied student, and his voluminous works bear testimony to the extent and variety of his literary & theological attainments— Though his works hitherto published are mostly on topics connected with his own profession, yet they indicate an intimate acquaintance with the literature of theology, and display profound research as well as sound & extensive scholarship— His last work, on the Unity of the Human Races, which I presume you have seen, appears to be a solid and satisfactory demonstration of that important truth, and seems to me to place its author among the first rank of men of Scholarship and Science—

I hope you will feel yourself at liberty to commend my friend to the notice of your brethren in the University as worthy to receive the distinguished honor of a degree in Laws from your famed and ancient seat of learning—

I write from Bangor where my family are enjoying the benefits of this beautiful weather at the sea side.

I am Dear Sir with kind regards to Mrs. Reid, yours  
very truly

H. JACKSON DOBBIN.

*Rev. J. S. Reid, D. D.*

*Rev. Dr. Dobbin, Moderator of Irish Assembly.—T. S.*

KNOCKBRACKEN, BELFAST,

5 July, 1850.

REV. DEAR SIR,

Having lately heard that some friends are about  
Dr. Houston. to make application to the Senatus, of the University of Glasgow to obtain for you the degree of Doctor of Laws, I take the liberty of adding my humble testimony to the many more valuable recommendations which I am sure you can obtain, as a candidate for this honour.

My acquaintance with your literary career began early; and from the responsible situation which I occupied under the late lamented Dr. Thompson in the College in which you studied, I enjoyed the best opportunities of knowing your abilities, and proficiency in Study. I can freely attest that at a very early period, you discovered distinguished talents; your acquaintance with the different subjects embraced in the Collegiate Curriculum was solid & extensive; and you occupied the front rank among the ablest students in competing for Collegiate honour. My impression formed at that time concerning you

was that the vigorous exercise of your high mental powers—your habits of close investigation and severe study—& your correct taste and facility of composition were laying the foundation of future eminence. In this expectation I have not been disappointed.

Since you began to occupy a public position in the church in America & became an author, I have taken a deep interest in your literary pursuits, and have perused, I can truly say with advantage, the greater portion of your numerous publications. Your larger works especially—the “Lectures on Apostolical Succession”—the volume on “Presbytery & Prelacy”—and your recent work on the “Unity of the Human Race,” while they treat on subjects of absorbing interest, display an amount of reading and research and an ability in argument which are very rarely to be met with even in the first class of publications of our day. They are deservedly regarded as authorities on the subjects on which they treat, and I doubt not that they will be used as references long afterwards by those who are called to discuss important principles relating to the polity of the church, and the origin of the human family.

I have perused your last work—a British Edition of which I rejoice to learn is in course of publication, with much satisfaction. While it ably vindicates the doctrine of Divine revelation, and exposes the dogmatism & sophistry of the opponents of truth, it contains much true philosophy, and displays an intimate & very extensive acquaintance with writings that treat on the same or kindred subjects, and with topics connected with the origin, dispersion, and unity of the human race, the origin of language, and early civilization. I know of no other work which contains a fuller and more satisfactory discussion of an important question;—I regard it as a valuable contribution to the illustration of the Evidences of Divine revelation.

Your minor works, such as the “Life & Character of Calvin”—the “Historical Sketch of the Westminster Assembly”<sup>2</sup>—Treatise on the “Eldership”—& on “Confirmation,” display a profound knowledge of ecclesiastical history, a just appreciation of character, and the rare capacity of discussing controversial topics and great questions of public and permanent interest in a calm, philosophical & convincing manner. I have likewise read with much pleasure, many papers contributed by you to leading Periodicals & Reviews, on a great variety of subjects—and I am free to say that these productions of your

<sup>1</sup>Vol. III, p. 319, Smyth's Works.—Ed.

<sup>2</sup>See vol. IV, page 385, Smyth's Works.—Ed.

laborious study and fruitful pen have always evinced sound judgment & extensive learning; and that their uniform tendency has been to advance the interests of morality, philanthropy, and true religion.

There are few public characters, who for solid attainments in learning, profound scholarship, and the able and successful vindication of important truths, are equally entitled to literary honours as yourself, and none will more sincerely rejoice than I in the increased and deserved celebrity of your name & writings.

I wish to divest myself of the partiality of friendship in giving my public recommendation; and I assure you that I feel how inadequate is anything that I have here said to express my sense of your merits.

With best wishes for the restoration of your health & vigour, & earnest desires that you may be long spared for extensive usefulness,

Believe me to be

My Dear Sir,

Ever yrs. Mo. faithfy.

THOMAS HOUSTON.

*Author of "Parental Duties," "Youthful Devotion," Editor of "Life & Letters of Living"—Editor of "Covenanter"—"Monitor" &c.<sup>3</sup>*

Further  
credentials.

In addition to the letters given above there are four others. The first, dated Rothesay, (Scotland) June 13, 1850, is from Dr. William Hanna, (author of the *Life of Christ*) the son of Dr. Hanna of Belfast of whom Dr. Smyth speaks in his early recollections, and the son-in-law of Dr. Chalmers—as well as author of his life. Dr. Hanna speaks of Dr. Smyth as an old schoolfellow. The second letter, dated Dublin, June 27, 1850, is from Dr. Richard Dill who refers to his close acquaintance with Dr. Smyth through Mrs. Magee. The third letter, from Bushyfield, Ireland, June 22, is signed Robert Stewart. Dr. Smyth says "Dr. Stewart, for a long time the leader of the Irish Assembly and a distinguished controversialist." Dr. John Brown writes the last on September 10. They all speak highly of Dr. Smyth as an author and are addressed to Dr. James Seaton Reid. Dr. Smyth refers several times to letters from Dr. Reid but the only letter found is from his son Dr. Edward Reid, dated June 3, 1852, which refers to his father's unexpected removal preventing the plan from being carried out, and to Dr. Smyth's order for a set of Dr. Reid's books. Dr. Smyth must have been acquainted with Dr. Reid before coming to America, for in some

<sup>3</sup>Note by Dr. Smyth.—Ed.



of the early letters (omitted), reference is made to Dr. Smyth's having been at Carrickfergus about 1829 at the time that Dr. Reid was minister of the church there. Dr. Smyth has elsewhere accounted for the failure of his friends efforts, by his unpopularity in Glasgow caused by his espousing the cause of the Free Kirk, as well as his pro-slavery views.—Editor.

*Letter from Rev. Dr. McCosh,<sup>4</sup> author of The Method of the Divine Government &c.*

BRECHIN, Aug 19, 1850.

MY DEAR SIR,

Dr. McCosh \* \* I do not believe that any testimonial of mine can be of any use to you— You are already on "Unity of the Races." favourably known by many in this country who have scarcely heard of my name— But if you think it of any value you are welcome to my testimonial, which from the cursory glance I have taken of your work I am sure will be favorable. I hope to have your volume read in a fortnight from this date—and I will then write you—or should you be left the country by that time I can write to Johnstone & Hunter. Should you wish the letter before that time please write me & I can quicken my reading. \* \* \*

If I do not hear from you you may expect to hear from me the week after next

I am

yours truly

JAMES MCCOSH.

P. S. Have you read the papers of Professor E. Forbes (not Prof. James Forbes of Edin.) of this country on the distribution of plants—and on the distribution of fishes— The topics discussed by him should throw light on your topics—He is one of the most eminent of the rising naturalists of Britain— A few years ago he was an infidel. I do not know what he is now.

*Rev'd Dr Smyth  
(of Charleston)  
Messrs Brown Shipley & Co  
Liverpool.*

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<sup>4</sup>In 1852 Dr. McCosh applied to Dr. Smyth for testimonials; he was appointed by the Crown to a professorship in Queen's College Belfast, becoming president of Princeton University in 1868. He continued always a friend of Dr. Smyth, visiting him in Charleston probably in the year 1854. Dr. McCosh left Scotland in that year and says of his journey "I was wearied and I put my feet into a ship to take me to America. I travelled some

BRECHIN, Sept 1851.

MY DEAR SIR,

I have often been wondering during the past year, what was become of the proposed republication of your excellent work on the Human races. I applied to our mutual friend Prof Gibson in May last for information, but he could give me nothing specific. I am glad to learn from yourself—that it is now on the point of shewing its face before the British Public.

If I thought that no other party was preengaged for the work I would offer to the Editor to write a notice of your work in the *Free Church Magazine*. I will also notice it in our local paper—I lent your work to the Free Church Professor of Divinity and to a minister in Aberdeen both of whom were greatly delighted with it, and thought it very satisfactory. Possibly Professor MacLagan—the professor referred to, might notice the work in one of the Aberdeen papers if the publishers would send him a copy and let me know that they had done so.

I have not been gratified with anything in connexion with my work—so much as with the reception it has met with in America. I am under deep obligations to you for helping me to a favorable introduction to the United States.

I should like to be able to complete my work—by a treatise on the Divine Government SPIRITUAL and SUPERNATURAL. But I fear I may never be able to write more than fragments of it. The subject is not only vast—but very recondite. An article on Typical Forms in the last number of the North British review may be regarded as one of the fragments.

In this country, there is a strong current set in, towards materialism or materialistic views of every thing—opposed to this—we have only in the present day a metaphysics of high pretensions proceeding from many, which while it exercises an amazing power over a few minds, sends back the majority

thousands of miles in that country and visited some of the most important colleges and theological seminaries.” His visit to Charleston was a great pleasure to Dr. Smyth. One of his sons, a mere boy at the time, says that Dr. McCosh preached at Glebe St. Church. He was naturally expected to deliver a very learned discourse but instead preached a simple and tender sermon from Rev. V. 6 “And I beheld, and lo, in the midst of the throne a Lamb as it had been slain.” When Dr. Smyth’s eldest grandson entered Princeton in 1880, his father and he were guests of Dr. McCosh for several days. Brechin, the town in Scotland from which these letters are written, is ten miles from Montrose and was one of the centres of the Jacobite rising of 1745. Here Dr. McCosh and his colleague, Dr. Foote, had 1415 communicants.—Ed.

of British Physicists to materialism. I long most earnestly to be able to help to set the British Public right by a work on the Method of Induction applied to the Human Mind:— But... But... But, life is short, and the most of my life is necessarily taken up with pastoral work—

I shall be glad to hear from you when at any time you have a leisure half hour—meanwhile

I am

Yours truly,

JAMES McCOSH.

*Rev'd. Dr. Smyth, London.*

P. S. Perhaps Mr. Longmuir of Aberdeen would be a more likely person to notice it in the Aberdeen papers. I will correspond with Johnstone & Hunter on the subject.

One of the small pamphlets included among the letters and papers preserved in this collection comprises "Introductory Letters" and "Opinions of the Press", on Dr. Smyth's "Unity of the Human Race." The originals of many of these letters are included in the MSS collected. They are as follows:

From WILLIAM CUNNINGHAM D. D., Prof. of Divinity and Church History, New College, dated Edinburgh, Oct. 28, 1850.

" ROBERT S. CANDLISH D. D., dated Edinburgh, Nov. 15, 1850.

" ALEXANDER DUFF D. D., of Calcutta, dated Cargill by Perth, Aug. 20, 1850.

" JAMES HAMILTON D. D., English Pres. Church, Regent Square London, dated 7. Landsdowne Place, July 9, 1850.

" JOHN BROWN D. D., Professor of Theology to the United Presbyterian Church, dated Edinburgh, Arthur's Place, Newington, June 10, 1850.

" WILLIAM SYMINGTON D. D., of Glasgow, dated Ausfield Place, Glasgow, October 8, 1850.

" The REV. DAVID KING, L.L. D., of Glasgow, dated Glasgow, August 4, 1850.

" The REV. HENRY COOKE L.L. D.,† of Belfast, dated Belfast October 25, 1850.

" ROBERT HALLEY, D. D.,† of Manchester, dated Manchester, August 15, 1850.

" LEONARD BACON, D. D., of New Haven, United States, dated Dalton, November 6, 1850.

" The REV. JAMES McCOSH,† Author of "the Method of the Divine Government, Physical and Moral," Brechin, Sept., 1850.

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†See letters following.—Ed.

From The REV. DAVID BROWN, Glasgow, author of a work on the Second Advent &c., dated Glasgow October 10, 1850.

" The REV. J. H. FOWLES, Episcopal Minister, Philadelphia, United States, dated Philadelphia, September 23, 1850.

" J. G. LORIMER, D. D., St. David's Free Church, Glasgow.

" J. PYE SMITH, D. D.,† F. R. S., Author of Geology and Scripture, &c., &c.

" R. G. LATHAM, Esq., M. D.†

The book spoken of in the following letters grew from a discussion with Prof. Agassiz in the Literary and Philosophical Society of Charleston in 1846. Three discourses written in 1849 formed the nucleus of the book and his argument was strengthened by Dr. Bachman's ready assistance. It was favourably reviewed by Hugh Miller in the "Edinburgh Witness" of July 13th 1850, see quotations pp. 40, 50, 75, 77, 199, vol. VIII, Smyth's Works.—Editor.

*From the Rev. James M'Cosh, author of "The Method of the Divine Government, Physical and Moral."*

MY DEAR SIR,—

I have carefully read your work "On the Unity of the Human Races," and I have risen from the perusal with a deep impression of its value and importance. The reading of the author is evidently extensive, and the treatise is well written and well reasoned. In the biblical and historical department, it seems to me to be particularly successful. I am not acquainted with the views of Agassiz, who seems unfortunately to have broached of late opinions adverse to the Unity of the Human Races; but, with the assistance of Prichard and Bachman, you have, in natural history, effectually disposed of the old objections. You have thus furnished a valuable defence of a portion of truth, which has several most important bearings both on religion and morality.

[September 1850]

JAMES M'COSH.

*From the Rev. Henry Cooke, LL. D., of Belfast.*

BELFAST, October 25, 1850.

MY DEAR DR. SMYTH,—

Your work, "On the Unity of the Human Races," I have read with attention, and, I trust, with profit. So early as the year 1807, my thoughts were turned to the subject by reading Kame's "Sketches of the History of Man;" and since that

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†See letters following.—Ed.

time, I have occasionally examined some of the writers who support the theory of various origins. The doctrine of the unity of origin I believe, not merely because I find it unequivocally taught in the divine Scriptures, but also because I find it supported by such numerous analogies, in the cases of plants and animals, which are so wonderfully influenced and externally changed by climate, habitat, and human management; and still farther, by such a Baconian induction of facts, that it seems to me impossible to admit the soundness of the Baconian principles of philosophizing without arriving with you at the same conclusions.

I believe, that by this work, you have done the cause of truth and humanity a great and lasting service, not lessened by the candour with which you have treated your opponents, while it is enhanced by the potent research and lucid arguments by which you have illustrated and confirmed your own views.—

Yours in the gospel,

H. COOKE.

*From the Rev. Robert Halley, D. D., of Manchester.*

MANCHESTER, August 15, 1850.

MY DEAR SIR,—

I have read your work "On the Unity of the Human Races" with great interest and delight. I think the argument is conducted with great ability, and the illustrations admirably selected, and very appropriate. It is a work of great importance at the present time, and will, I think, obtain the circulation it so well deserves.— Yours most truly,

ROBERT HALLEY.<sup>1</sup>

*Rev. Dr. Smyth.*

*From the Rev. J. Pye Smith, D. D., F. R. S., Author of Geology and Scripture,<sup>2</sup> &c. &c.*

This work of the Rev. Dr. Smyth I have perused with much satisfaction. He has collected a vast variety of arguments and evidences, which establish, with accumulated force, his position—the Unity of the Human Races, as to both species and origin. I think it impossible for an upright mind to refuse

<sup>1</sup>This letter must have been of great value to Dr. Smyth as a proof of his having successfully conquered any prejudice that may have been left in the mind of Dr. Halley by the episode of Highbury College. See quotation Dr. Halley in vol. X, Baptism, p. 425.—Ed.

<sup>2</sup>See Unity of Races, p. 126.—Ed.



acquiescence in his conclusion. With him, too, I agree that there are difficulties, as in all science, which we cannot at present remove; but, weighed against the positive arguments, they cannot rationally arrest our conviction. It is to be expected that the progress of observation and the augmentation of accurate knowledge in meteorology, actinology, terrestrial magnetism, and probably some agencies in natural history not yet thoroughly understood, will contribute much to the resolving of the perplexity. There may also have been something preternatural in a judicial infliction upon Ham. Gesenius tells us from Plutarch, that this term, in the old Coptic, denotes both heat and blackness. It might be a case somewhat analogous to that of Gehazi. (2 Kings VI. 27.) The want of scholarship, the presumptuousness, the irreverence, the impiety, with which some writers in the United States treat the Scriptures, is disgusting.

It appears that the able and pious author has been hurried and distressed in the composition of this very desirable work. He probably employed persons to collect materials for his numerous references, who were either uninformed or careless: and evidently the book was printed far from his eye. A revised edition would be a welcome acquirement.

Yet, if this be not obtained, the work, in the hands of candid readers, earnest for TRUTH, will be found a treasure.

J. PYE SMITH, D. D., F. R. S.

GUILDFORD, Dec. 23, 1850.

Dr. Smyth was a prominent member of the British and American Association for the Advancement of Science.—Editor.

*From R. G. Latham, Esq., M. D., Member and Vice-President of the Ethnological Society, London, and author of works on the "Varieties of Mankind"—"The English Language" &c.*

MY DEAR SIR,

I have been so much in locomotion for the last fortnight, that your kind and gratifying letter has only just reached me.

Your book, too, which you have so courteously favoured me with, has yet to be read with due care. I have as yet only had time to get a general view of its principles, and the learning and ingenuity which supports them. I am glad that the doctrine of what I call the Mutiplats Protoplasts<sup>a</sup> [sic.] has been

<sup>a</sup>Dr. Smyth in his book states that he had been allowed to obtain an early copy of Dr. Robert Gordon Latham's "Varieties of Mankind" and quotes from it frequently. The doctrine of "Mutiplats Protoplasts" (held by Agassiz) is treated on pp. 63,

fairly grappled— Though bearing importantly upon natural history in general, the Ethnologist must be the chief investigator of it. I think it not likely to find much difference in our views on the point.

Till November I shall be in Old White House Lodge,  
Fleet in Holbeach  
Lincolnshire.

After that in London. I mention this because I hope that if business or inclination take you in *either* direction that I may have the pleasure of a personal interview.

remaining

My dear Sir

Ever more faithfully yours

R. G. LATHAM.

P. S. A line stating that a copy of my "Varieties of Man" of which I beg your acceptance has reached you safely will oblige.

29 Upper Southwick Street

Hyde Park Square

London, April 11, 1850.

*Dr. Archibald Alexander's opinion\* of my book on Presbytery and Prelacy.*

N. Y. Nov 11. 1851.

REV. AND DEAR SIR,

My sole purpose in writing is to communicate  
Dr. Alexander's opinion, a remark made to me by my father on his dying bed.

"When I found Ch. Govt on my hands," said he, "I looked around for a text-book; & on examining the others settled on Dr. Smyth's *Presbytery & Prelacy*<sup>s</sup> as the best, & determined

113, 116, 227, 302, 355. Agassiz maintained that the Bible referred to the origin of the white race only, but that there was a separate creation for each race. Dr. Smyth does not use the hybrid Greek phrase.—Ed.

\*Dr. Archibald Alexander was an acute thinker, not content to teach simply a system of doctrine, but endeavouring to send out men capable of refuting erroneous faiths wherever found. His influence was continued by his sons: Dr. James W. Alexander held the chair of Ecclesiastical History and Church Government from 1849 to 1851 and Dr. Addison Alexander was connected with the Seminary all his life.—Ed.

<sup>s</sup>See vol. II, Smyth's Works.—Ed.

to introduce it at once." I think he added, "I wish Dr. S. to know this."

I hope you are better; I have been much indisposed. Regards to Mrs. S. & the boys.

Yours fraternally

J. W. ALEXANDER.

BALTIMORE Jan 22. 52.

REV & DEAR BROTHER,

Dr. J. C. Backus' comment on Baptism. I sent your work on baptism by mail a few days since, & thought that it was accompanied by a note, which I afterwards found had been left out.

I am very much obliged to you for its perusal. It is to my mind far the most satisfactory writing on that side that I have seen. Still I cannot say that I see my way clear to act upon its principles. I wish very much that it could be published, and that the whole subject could be thoroughly canvassed.

I am truly rejoiced to learn that your health is so much improved—& trust that you may long be spared to serve the Church of God.

With very many thanks for your kindness in giving me the perusal of your MSS. & with very respectful regards to Mrs. Smyth, believe me to be

very sincerely

Your friend & bro:

Rev. Dr. Smyth

Charleston

S. C.

JOHN C. BACKUS.\*

Dr. Smyth to Dr. Charles Hodge, about the possible purchase of his library for Princeton.

CHARLESTON, May 9, 1852.

REV. & DEAR SIR,

Dr. McCosh. I received yesterday a letter from Dr. McCosh, author of *The Method of Divine Government* &c, stating that he is a candidate for the chair of Moral Philosophy in the University of Edinburgh which is to be filled on June 8 prox.—& requesting testimonials analogous to the enclosed from some of our literati. As I know your very high appreciation of his merits may I *request* you to draw up such an one

\*A director of Princeton Seminary of which he was a graduate.  
—Ed.

at once & procure the signatures of as many of your associated professors, both in College & the Seminary, as possible.

Will you also forward it as soon as *possible* to his address & care to Mess<sup>rs</sup> Sutherland & Knox,

Booksellers,

George St,

Edinburgh, Scotland.

The General  
Assembly.

I am about the same in health. We are very busy in preparation for the Assembly & sorry you do not come.

Will Dr. Addison Alexander come?

There is much interest here now on the subject of Popery & we hope he will come.

We added 28 to our church (14 coloured) on Sabbath.

Desire to  
sell Library.

By the way, in view of my health & unfitness for severe study, I have thought of at once disposing of the great bulk of my Library, say 7500 or 8000 vols., leaving only a working library of some 1000 or 1500 vols. & these the more common works. I spoke of it to Dr. James Alexander<sup>1</sup> who thought Mr. Lenox or others would gladly purchase it for Princeton. It has cost me (much of it free of duty,) about \$23,000.

To see it at once where I wish it I would give what I have mentioned, including all the rare & valuable books, for \$25,000 & if our Seminary in Columbia will not at once take it, I would like to see it in Princeton.

I am completing a full Catalogue.

Our Assembly ought to secure liberty at once to hold its Southern Meetings in April & not in May for the sake of comfort to *all* concerned in *every way*.

I remain very aff'ly & respectfully,

Yrs. in the Lord

THOMAS SMYTH.

NEW YORK, Apr. 23. 1852.

REV. AND DEAR SIR,

Dr. McCosh  
and Princeton  
Seminary.

When I received your letter, which I very much prized, I bestirred myself a little about both the matters suggested by you. In regard to the place

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<sup>1</sup>Dr. J. W. Alexander wrote on May 4th 1852, to his friend Dr. John Hall of Trenton who was a commissioner to the General Assembly to meet that month in Charleston, "Try to see Dr. Smyth's library." See "Familiar Letters of James W. Alexander," vol. II, p. 173. Mr. James Lenox of New York was trustee of Princeton.—Ed.

of meeting for the General Assembly, I have never met with an individual who was not of your mind. In regard to Dr. McCosh, I did not find the same concurrence. Indeed, beyond his volume, his qualifications could scarcely be made apparent to our electors, in any such degree as to receive the tribute of a vote. It was my father's opinion, that his colleagues ought not to be active in regard to the filling of his place; and they have endeavoured to act on that hint.

From first to last, I have believed that my brother Addison ought to be in an *Exegetical* chair. This judgment of mine is well known at Princeton. My hands have therefore been tied; especially as I knew (as well as others) that he was perfectly competent to teach History. The O. T. Exegesis is however well bestowed on Mr. Green,\* who is a scholar of extraordinary powers. I have no scheme therefore to propose. My prayer and hope is that the new professor may be one who will add to the *harmony* of the existing corps.

My health is suffering from the severe winter & from unusual labours. I do not flatter myself that I am any better than I was a year ago.

Present me with Christian regard to Mrs. Smyth, and your boys. God grant that you may see them serving Christ in his church!

I am your friend & fellow servant

JAMES W. ALEXANDER.

Rev. Dr. Smyth.

*From the Rev. Mr. Hemphill of the Seceder Body touching Psalmody.*

DUE WEST, S. C. Oct. 1853.

Rev. Thomas Smyth D. D.

Dear Brother:

I regretted very much to see it announced through the public prints, during the Summer, that you had met with some sudden visitation of providence which was likely, either to impair very much your usefulness in the church or to cut off that usefulness entirely. I hope however that your health has been, or will soon be restored.

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\*William Henry Green D. D., Professor of Old Testament Exegetis, was one of the most important men Princeton ever possessed.—Ed.

\*See vol. VI, page 451. Use of instruments, pages 525 and 556, Smyth's Works.—Ed.



Psalmody. I was pleased to notice that at the last Gen. Assembly you proposed to make such an improvement in, or addition to, the Psalmody of your Church as would meet the wants and the wishes of the Psalm-Singing Churches and enable them to worship with you with more satisfaction, than they are able to do at present.

I wish you success in the undertaking and look for much good to result from its completion.— Notwithstanding our differences there is a kindly feeling among the Psalm-Singing churches generally toward the O. S. Presbyterians which it might be worth while to encourage, and to make an effort to meet their views and wishes on the Psalmody question is the way to encourage it.

Very truly yours

W. R. HEMPHILL.

NEWBURGH, N. Y. *Nov.* 26. 53.

REV & DEAR BROTHER,

Dr. Connelly In the minutes of the last Assembly I observed  
urges Rouse's that you offered a resolution on Psalmody the  
version. final action on which was postponed to the next  
annual meeting.

As reference is had in that resolution to the Psalms of David as presented in the Scotch or Rouse's version & as these constitute the Psalmody of our Associate Reformed churches, your resolution will of course excite deep interest in our Zion.

If your Gen. Assembly in their wisdom & forbearance in love, should agree to print in their Psalm Book, the version referred to, as it is, or with such verbal amendments as might be agreed upon without essentially changing the character of the version, I should anticipate great & lasting benefits to the orthodox churches & to the church generally, from such a work.

Members from Presbyterian Churches in Europe will generally be attracted by the name & character of your assembly, but many will experience a lack in edification if the Psalms of David are not found in the churches.

Your resolution, if I understand it, will do much to remove that lack.

Many of our Ass. Ref. ministers are debarred from the pleasure of occasional interchanges of pulpits, because they cannot, either from conscience or from denominational considerations, use the Psalm & Hymn books now in popular use.

Your resolution will remove this bar so far as your denomination is concerned. And if this ministerial interchange were

established on the admitted truth that there was by it no compromise of principle on either side, it would do much towards bringing about a sacramental fellowship, perhaps an organical union between the churches.

Sometime ago I, with the approbation & patronage of the brethren in our Asso. Ref. Synod of New York, published a verbally amended edition of David's Psalms in metre, of which I send you herewith a copy. \* \* \*

If the Psalms are, as Bishop Horn says, an epitome of the Scriptures adapted to the purposes of devotion, then is it worthy of the churches to labor much in order to present them in such form as may secure their universal use.

If I could do any thing in your Assembly next year in the way of procuring a committee of correspondence, I should gladly attend.

Sincerely desiring that you may be long spared to promote the peace & prosperity of the Kingdom of God, I am yours in the gospel,

H. CONNELLY.

*Rev. Dr. Smyth.*

Enclosed in a letter from Dr. Leland, contrasting Rouse's version of the Psalms with the version of Dr. Watts.—Editor.

The following is Rouse's version of Psalm 6th, verse 6th:

"I with my groaning weary am,  
and all the night my bed  
I caused for to swim; with tears  
my couch I watered."

In Watts' version we have the following:

"See how in sighs I pass my days,  
And waste in groans the weary night:  
My bed is watered with my tears;  
My grief consumes and dims my sight."

Ps 11th v 3d

Rouse. "If the foundations be destroyed  
what hath the righteous done?"

Watts. "If government be once destroyed,  
(That firm foundation of our peace,)  
And violence make justice void,  
Where shall the righteous seek redress?"

Ps 12. v 3d &amp; 4th

- Rouse. 3 "God shall cut off all flattering lips,  
tongues that speak proudly, thus,  
4 We'll with our tongue prevail, our lips  
are ours: who's lord o'er us?"

Watts. "If we reprove some hateful lie,  
They scorn our faithful word.  
'Are not our lips our own,' they cry,  
'And who shall be our Lord.'"

Ps 18. v 8.

Rouse. "Up from his nostrils came a smoke,  
and from his mouth there came,  
Devouring fire, and coals by it  
were turned into a flame."

Ps 19. v 5

"In them he set the sun a tent,  
Who, bridegroom-like, forth goes  
From 's chamber, as a strong man doth  
to run his race rejoice."

Ps 22. v 29

"Earth's fat ones eat, and worship shall:  
all who to dust descend  
Shall bow to him; none of them can  
his soul from death defend."

Ps 35. v 8

"Let ruin seize him unawares:  
his net be hid withal  
Himself let catch; and in the same  
destruction let him fall."

Ps 38. v 5

"My wounds do stink, and are corrupt:  
my folly makes it so."

Ps 51. v 19.

"Then righteous off'rings shall thee please,  
and off'rings burnt, which they,  
With whole burnt off'rings, and with calves,  
Shall on thy altar lay."

Ps 55. v 5  
 "On me comes trembling, fear and dread  
 O'erwhelmed me withal."

Ps 59. v 14  
 "At ev'ning let thou them return,  
 making great noise and sound,  
 Like to a dog, and often walk  
 about the city round."

Ps 66. v 13  
 "I'll bring burnt-off'rings to thy house;  
 to thee my vows I'll pay,"

How admirably suited to christian worship is the following stanza:—

Ps 66. 15  
 "Burnt-sacrifices of fat rams,  
 with incense I will bring;  
 Of bullocks and of goats I will  
 present an offering."

Ps 68. v 25  
 "Before went singers, players next  
 on *instruments* took way;  
 And them among the damsels were  
 and did on *timbrels* play."

Ps 69. v 28.  
 "Out of the book of life let them  
 be razed and blotted quite;  
 Among the just and righteous  
 let not their names be writ."

Ps 71. v 13.  
 "Confound, consume them that unto  
 my soul are enemies;  
 Cloth'd be they with reproach and shame  
 that do my hurt devise."

Ps 83. v 4  
 "Come let us cut them off, said they,  
 from being a nation;  
 That of the name of Isr'el may  
 no more be mention."

Ps 92. v 3

"On a *ten-stringed instrument*  
upon the psaltery;  
And on the *harp* with solemn sound,  
and grave sweet melody."

Ps 98 v 5th &amp; 6th

"*With harp, with harp*, and voice of psalms,  
Unto Jehovah sing:  
With *trumpets, cornets*, gladly sound  
before the Lord the King."

Ps 108. v 9

"Moab's my washing-pot; my shoe  
I'll over Edom throw;  
Over the land of palestine  
I will in triumph go."

Ps 117

1. O give ye praise unto the Lord,  
all nations that be;  
Likewise, ye people all, accord  
his name to magnify.
2. For great to us-ward ever are  
his loving kindnesses;  
His truth endures forever more,  
The Lord O do ye bless.

Dr. Watts' version of the same psalm.

- 1 "From all that dwell below the skies,  
Let the Creator's praise arise;  
Let the Redeemer's name be sung  
Through every land, by every tongue.
2. Eternal are thy mercies Lord;  
Eternal truth attends thy word;  
Thy praise shall sound from shore to shore,  
Till suns shall set and rise no more."

Ps 137. v 9

Rouse. "Yea, happy surely shall he be,  
thy tender little ones  
Who shall lay hold upon, and them  
shall dash against the stones."

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<sup>1</sup>See article "Dr. Watts not a Unitarian," vol. IX, p. 347, Smyth's Works.—Ed.



"A new song I to thee will sing,  
 Lord on a *psaltery*;  
 I on a ten-string'd instrument  
 Will praises sing to thee."

Ps 144. v 9

"O let them unto his great name  
 give praises in the dance;  
 Let them with *timbrel* and with *harp*  
 in songs his praise advance."

Ps 149. v 3

Some churches belonging to our General Assembly have no objections to an Organ or a Bass Viol to aid the music in public worship: but it must be peculiar to the Associate Reformed Churches to have a whole band of Music and a dance besides, as in the following:

Ps 150. vs 3, 4th & 5th

3. Praise him with *trumpet's sound*; his *praise*  
 with *psaltery* advance:
4. With *timbrel*, *harp*, *string'd instruments*;  
 and *organs* in the *dance*.
5. Praise him on *cymbals* loud; him praise  
 on *cymbals* sounding high.  
 Let each thing breathing praise the Lord.  
 Praise to the Lord give ye.

MY DEAR BROTHER SMYTH,

In these sheets you have transcribed by Mr. Stillman a few of the choice flowers of Rouse's \*version. My design is that these several extracts should be accompanied by intervening remarks, of which I have given one or two specimens.

It would be a great gratification to me to attend Presbytery: but under present circumstances I think it better to remain at home. My best respects to Mrs. S. and Mr. Adger's family.

With christian affection

truly yours

A. W. LELAND.

N. B. Let this be published as appendix to my articles on Psalmody when printed.<sup>2</sup>—T. S.

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<sup>2</sup>This request was overlooked when the article was reprinted.  
 —Ed.

ALLEGHENY *Jany 25. 18—*

REVEREND &amp; DEAR BROTHER,

I was purposing to write to you to ask of you the favour of such a recommendatory notice of my "Notes on the Gospels" & the Questions on the same, as you may feel quite free to give to promote their use in the Sabbath Schools. You have expressed yourself so kindly in regard to them, and a young man who ventures to comment on the Scriptures for the Churches has so fairly to furnish vouchers, that in this peculiar task attended as you know with so much labour & expense, I may not seem obtrusive or selfish I hope in this request. I am moved to it the rather at this moment because of receiving word from my publisher that he intends issuing a circular of the very favourable notices which he has received.

Offer to purchase Library.

But I should probably have let pass the whole matter, now, but for needing to write you of our calamity by fire<sup>a</sup> of which you have doubtless heard. Our building is destroyed & we are without a house—Though we had purposed rebuilding in a few years, we were engaged now in raising Professors' houses—and in the midst of this effort we are overtaken by this immediate and serious demand. Our first business is to make good the poor students, some of whom lost everything they had on earth to lose of temporal effects. What shall we say? Will you in Charleston, move singly or together & give us a collection? Our Library too is seriously broken up. I wish you to give us a refusal of your Library, at such amount as you can lowest name.

And to all these items give me your reply my dear brother, at the earliest moment. The Lord reigneth.

Yours very truly,

M. W. JACOBUS.

*Rev Dr. Smythe.*

*American Tract Society Controversy 1857 & 1858.*

NEW YORK, *July 9/57.*

REV. DR. SMYTH,

RESPECTED & DEAR SIR,

Attitude on Slavery, Am. Tract Soc.

We owe you many, many obligations for your two frank & esteemed favors, one of which, we understood as expressing your judgment that neither the part of Dr. Adger's sermon, nor your kind letter,

<sup>a</sup>The fire that destroyed the buildings of the theological seminary at Allegheny occurred in the winter of 1854. Dr. Jacobus held a professorship at Allegheny Seminary until 1858.—Ed.

nor any part of the "Duties of Masters" ought to be issued in the existing state of things. We are grateful also to you & your Board of the S. C. Branch, partly we doubt not through your influence, for their calm & temperate action.

I am now happy to state that our publishing Com. have unanimously, with the unanimous sanction of our Executive Committee, laid aside the "Duties of Masters"—assured that no publication bearing specifically on the subject of Slavery in any of its aspects, can now be circulated at the South. I have written Mr. Kerrison informing him somewhat more fully of this decisive action.

What we have to say to sober anti-slavery men at the North is that we have done our best to find something that christians at the South could approve, but in the present lamentable collisions it is impracticable.

With great respect & cordial love,  
Yr. Bro. in Christ,  
WM. A. HALLOCK, Sec.

NEW YORK, *Dec. 14/57.*

REV. DR. SMYTH,

RESPECTED & DEAR SIR,

We have received & carefully examined with great pleasure & all the care & judgment within our ability, your able & excellent papers for the New York Observer on the shocking and ruinous position taken by Dr. Wayland. It has been ably reviewed by Chief Justice Shepley of Maine, by a Clergyman of Massachusetts (Rev. Joseph Tracy) &c. but your article, as by a Southern Christian & appealing to his brethren at the North as only a Southern christian can, is in many respects better than anything we have seen or ourselves written. It is just the thing to put into the hands of a speaker who is to advocate your views, & ours at our anniversary. We might talk to him about it, but yours from the Southern stand-point, reaches the heart, & makes the whole subject live before the reader. \* \* \*

Yr. Bro. W. A. HALLOCK.

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"Duties of Masters" was preached by Dr. Thornwell from the text Col. IV: 1. on May 26, 1850, at the opening of the Anson Street Chapel. See vol. VIII, p. 150, Smyth's Works. The other was a sermon preached by Dr. Adger on May 9, 1847, "The Religious instruction of the Coloured people," which excited great interest in all denominations. These two sermons had both been published at the South, and had been favourably reviewed by Dr. Smyth.—Ed.

Dr. Wayland's position, as reviewed by Mr. Tracy in the *N. Y. Observer* of Dec. 17, 1857, was that all members of evangelical churches must be understood by the Tract Society to be evangelical Christians, and that as tracts on "dancing, theatrical amusements, intemperance, lying, and perjury" would not receive the approbation of Church members who erred in these matters, so tracts on slavery were not welcome to such as sinned in that way, but were none the less to be published.

In many letters following that given above, Dr. Hallock refers to a letter of Dr. Smyth's published in the *Observer* under the heading, "Why I love the American Tract Soc.," (See vol. IX, p. 451, etc., Smyth's Works.) as expressing "kind and catholic views." Dr. Hallock states that "what the Southern brethren ask" is what "the Constitution always bound us to—you and we *are one* against a common sectional antagonist." He claims that their views are "the same, just as you have expressed them" and congratulates the Charleston Branch of the Society on its position. "Some of our ultra papers abuse us pretty cordially for standing by our Constitution but all right & truth and justice bid us be firm and immoveable." "I rest assured that there can be no revolution of the Society from its true, catholic basis. I believe it will rest there long after you and I shall have done with time. \* \* No friend of the Society has done more than yourself—at once to lull alarm at the South and to show the fallacy and wrong of the violent claims of the ultra men North; You have laid the Society under a debt of lasting gratitude. You have done it for God, & truth & He will graciously accept it at your hands. With great respect & esteem. Yours in Christ, Wm. A. Hallock, Sec."—Ed.

COLUMBIA, April 27, 1859.

MY DEAR BROTHER,

If I understand a curious *hieroglyphic* of yours on the envelope, you ask if you could not revise the next article of yours on Trinity before it goes to press.<sup>5</sup> I wish you had proposed this in time, but it is now too late. The printer is pushing the July No. on as fast as possible before Court meets here, for he will be much occupied then, with their printing. Your piece will go to him at once.

\* \* \*

I owe it to Augustine to say to you and to Sister M. how much he helped me on occasion of the fire.<sup>6</sup> I wish you both joy of him—I see great and steady improvement in him.

Your aff. Brother

J. B. ADGER.

<sup>5</sup>In the *Southern Presbyterian Review*: see vol. IX, Smyth's Works.—Ed.

<sup>6</sup>In the bedchamber of Mrs. William Adger, who lived with Dr. Adger.—Ed.

*Friday Night.*

DEAR BROTHER,

The Revise I desiderated was of the *proof* and not of the MSS. \* \* \*

Affec.

THOMAS SMYTH.

REVD DR. SMYTH

DEAR BROTHER,

Dr. Axson  
concerning  
Baptism. Have you ever publish'd on the question whether children, the Infant offspring of Parents, neither of whom are Professors of Religion, can legitimately receive the Rite of Baptism?

If you have not, can you put me in the way of getting hold of the strongest arguments for the affirmative?

So far as I have been educated, & so far as I have thought upon the question I hold the negative.—

I have heard recently (& authoritatively) that Revd Dr. Kollock, tho' holding the current creed of the Presbyterian Chh: on this point, when he first came to Savannah, afterward changed his opinion & his practice,—very strongly advocating the right of children to Baptism, irrespective of the church connexion of their parents—and that he baptised all applicants.—

There are several such applicants now on hand in my congregation— But with my present views, I cannot see my way clear to comply with their request—

Please let me hear from you on this point, & you will greatly oblige

Yrs most truly

I. S. K. AXSON. †

SAVANNAH, *Feby* 24, 1860.

•EDINBURGH, 20 *July*, 1860.

\* \* The cordial approval you have given of the proposal to reprint the scarce and expensive works of the Puritan Divines is I hope a sure indication that in the States as well as in this country sufficient encouragement will be obtained to ensure the accomplishment of the object. \* \* \*

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†See p. 249.—Ed.

† Pastor of the Independent Presbyterian Church of Savannah.—Ed.



I have written to Mr. Engles<sup>s</sup> to ascertain if he will kindly act as agent for me. \* \*

Very faithfully yours

*The Rev.*

*Jas. Nichol.*

*Thomas Smyth D. D.*

The following letter is bound with the pamphlets mentioned and is in the Smyth Library.—Editor.

REV. THOMAS SMYTH, D. D.

CHARLESTON, SOUTH CAROLINA.

ROYAL SOCIETY OF NORTHERN ANTIQUITIES,

COPENHAGEN, *April 21, 1860.*

*Sir,*

In a letter to the R. S. N. A. of January last the  
 Northern Antiquities. Rev. Caleb Davis Bradlee, after having given expression to his satisfaction at witnessing the sympathies wherewith our Institute embraces the studies, which he and several of his countrymen are pursuing on the Transatlantic Continent, invites us to enter into closer relations with the American friends of historical investigation and research.

On the list of his collaborators subjoined by him your honored name is also found.

It is on account of this intimation that I beg leave to transmit to you on account of our Institute, "The Northmen in Iceland," a Report of our last Anniversary Meeting at the Palace of Christiansberg, under the Presidency of His Majesty the King of Denmark, an Extract from the Statutes of the Society, and Lists in Icelandic or Old Northern and in French of its Foundation Fellows or "Membres Fondateurs."

Our Society as you will remark, having made the illustration and investigation of the Ante-Columbian History of America one of the principal objects of its pursuits, we are incessantly continuing our efforts in this direction, and at the same time we cannot but be extremely pleased at witnessing the sympathy with which they are embraced in America.

On the List of the Fellows of our Society you will find the names of more distinguished Americans.

If it should so happen that you also take an interest in the matters which form the scope of our exertions, it will give us pleasure to propose you for being elected a Fellow R. S. N. A.,

<sup>s</sup>Probably Joseph P. Engles, Publishing Agent of the Board of Publication of the Presbyterian Church.—Ed.

and should the proposal meet with your approbation, we beg to be favoured with your full name with the view to the preparation of your Diploma.

I have the honor to be,

Sir,

your obedient Servant

C. C. RAFN,

Sec. R. S. N. A.

Dr. J. Wm. Flinn in an Editorial Note in "Theories of the Eldership," vol. IV, p. 278, Smyth's Works, says in part: "The following discussion was written in the years 1860 and 1861. \* \* Drs. J. H. Thornwell and John B. Adger, frequently mentioned in the discussion, were Professors in the Columbia Theological Seminary. Drs. Smyth and Adger were brothers-in-law. The debate in the Southern Church on these subjects continuing until about 1878, was a battle between giants. Dr. Smyth was the leader on one side. He showed himself a skillful warrior, mighty and well-armed. Many believe that though the votes were finally against him, he won the victory on the field of truth and history for the theory he defended." Dr. Dabney<sup>9</sup> was the leader of the opposite party.

Dr. Smyth's first work on the Eldership was published in 1836 and in 1845 he added to this; as shown by Dr. Hodge's letters his point of view was the same as Dr. Smyth who claims to agree also with Dr. Samuel Miller on most points. Dr. Adger goes into some discussion of his views in his volume "My Life and Times," p. 387, etc.—Editor.

PRINCETON, Dec. 22, 1859.

MY DEAR SIR,

I have been so much pressed of late that I have fallen sadly in arrears with my letters. As your proposed contribution to the *Princeton Review* was too late for the January Number, I felt the less urged to answer your letter immediately. We shall be glad to receive & publish your article, if, as you say, it is in accordance with our past *deliverances*. It of course would not do, to come out on both sides of the same question. To let you know how one branch of the subject lies in my mind, I inclose a little pamphlet written some eight or ten years ago.—

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<sup>9</sup>Robert L. Dabney D. D., a Virginian, Prof. of Ch. Hist. and Government in Union Seminary, Va. He was "Stonewall" Jackson's chaplain.—Ed.

All I can say about your son is that all interested in the College of New Jersey will be glad to welcome him to Princeton.

very sin'ly your friend

CHARLES HODGE.<sup>10</sup>

*Rev. Thom. Smyth D. D.*

PRINCETON, Jan 18, 1860.

MY DEAR SIR,

You must excuse my remissness in answering your letter. I have mighty little time at my cominand. You can forward your article to me as soon as ready through Mr. Peter Walker, 821 Chestnut St., and arrange with him about the printing and proof sheets.

Dr. Hodge's  
pamphlet, '  
Geneva.

The little article signed Geneva was never printed in the *Repertory*. It was written in compliance with the wishes of a friend, who requested me to give him in the compass of a letter my views of the Eldership. Dr Boardman happened to see it, and had it printed and circulated at the time the Assembly met at Louisville. I had nothing to do either with the printing or the circulation of it.

Your friend etc

CHARLES HODGE.

COLUMBIA, Jan 28, 1860

MY DEAR BRO.

Dr. Howe on  
Eldership.

You ask whether I think Rothe has proved that the *Seniores* of the North African Church were civil or municipal magistrates. I have read over what Rothe says with care, but before I could say what I think he has proved I should read the passages he has quoted from the Fathers, in their connection and from my own judgment of

<sup>10</sup>Dr. Charles Hodge "the gracious," is spoken of as a "man of massive learning and sound exegesis," fully abreast of all the discussions and problems of his time, but above all a man through whom the love of Christ shone upon all who came in contact with him; that "his class room was a place of worship." He was the third professor in Princeton Seminary and continued his work there for fifty-two years, with two sons to take it up after him. The little pamphlet of which he speaks was his "Geneva." Dr. Hodge was the editor of the "*Biblical Repertory*" or "*Princeton Review*." Dr. Smyth's son, Augustine, was to have gone to Princeton College after a time at the South Carolina College, but the war changed these plans.—Ed.

what these passages mean.<sup>1</sup> \* \* In all these passages he says "the *Seniores* are without controversy laymen, because they are distinguished from the clergy, and in part set over against them; they are evidently no other than the civil magistrates of the parish (or Congregation) and the respected members of the same in general, and as such expressly designated by the predicate *nobilissimi*." p. 237.

I confess seeing these last extracts only in their isolation as here presented, I should form a judgment otherwise, and believe them men holding office in the Church as such, ecclesiastical rather than civil rulers. \* \* \*

I can do nothing further without making these quotations matters of special study in the connection in which you stand. And I am afraid I have kept you too long waiting already.

Yours truly

GEO. HOWE.

PRINCETON Feb. 10. 1860.

MY DEAR SIR,

The only objection which I have to your plan about the Elder-Ship discussion, is that is so extended—& makes such distinct reference to Dr. Miller, I do not think it would be decorous or proper for the *Princeton Review* to directly controvert his positions. I did not contemplate this. If done indirectly without mentioning his name or bringing distinctly before the public mind the discrepancy between his views & ours, there would be less objection. He was very much hurt by the printing of the little pamphlet "Geneva" a copy of which was sent you—although it was not formally published—or ever recognized as coming from Princeton. I have a very tender regard for the dear old gentleman's memory, & I do not like to do any thing when he is dead which would give him pain if living. It is however only the personal bearing of your argument which I object to—As it has grown to such length would it not be better and more effective to make a book of, at once.—

The death of Dr. Addison<sup>2</sup> has overwhelmed us in affliction. It was entirely unexpected. The papers will give you more particulars than I can write.

Very truly your friend

CHARLES HODGE.

Rev. Dr. Smyth.

<sup>1</sup>Dr. Howe here gives many careful references and quotations from Rothe's argument.—Ed.

<sup>2</sup>Dr. Addison Alexander, son of Dr. Archibald Alexander.—Ed.

Different views held of the Eldership. Dr. Smyth's reason for quoting Dr. Miller was that his opponent, Dr. Dabney, claimed to agree absolutely with Dr. Miller, and Dr. Smyth considered it essential to disprove this. Dr. Miller used the name "Presbyter" as a generic term for both ministers and elders, but specifically or singularly for ministers, recognizing the latter as a superior class of the same order, clothed as ministers with all the power given for the government of the Church. He speaks of them as "clergy" and of the elders as "laity," denying the right of the elder to impose hands in the ordination of a minister (see "Christian Ministry," Phila. 1840, p. 74.) but maintaining this right in the ordination of other elders.

Dr. Hodge and Dr. Smyth considered the office of the Presbyter or minister as higher and of earlier appointment, clothed with all authority; the elders representatives chosen by the people, known generically as "Presbyters," but having no specific claim to that name, and having no right to impose hands in the ordination of a minister. Dr. Smyth states that while he has followed Dr. Miller's views in the ordination of elders by imposition of hands, as well as prayer, he can find no precedent.

Dr. Dabney, with Drs. Thornwell and Adger, considered the Ruling elder as instituted first and the preacher a development of this office, an elder with the preaching function; that the elder should take part, not only in the ordination of an elder, but in the imposition of hands in the ordination of a minister. That both officers were equally "Presbyters."

Dr. Smyth's "Theories of the Eldership" gives all possible references; Dr. Miller's "Christian Ministry" and "Ruling Elders" with Dr. Hodge's "Church Polity" show their opinions.—Editor.<sup>a</sup>

NEWBERRY, May 1, 1860.

DEAR DOCTOR,

Chancellor I long to express to you the grateful sense which  
Johnston on I feel for the great kindness of yourself and Mrs.  
the Eldership. Smyth on my two last visits to Charleston, in  
calling for me and taking me to your church, to which, from  
the present state of my health, I could not have gone but for  
your assistance. It was too far for me to have walked. I do  
regard it as a great privilege to attend that church, rendered  
dear to me by so many associations. It was the church of Mr.  
Adger and his family, and many old friends, and it was the  
church of such portions of my family as lived in Charleston,  
until they turned away from the worship of their fathers, and  
annexed themselves to the baptists,—from which nothing but  
evil has accrued to them and theirs.

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<sup>a</sup>The editor must apologize for awkwardness in the definitions given above, but believes them accurate.



I trust that I am actuated by no narrow and sectarian spirit, when I declare that I still adhere, with my whole heart, to the organization of the Scottish reformers; those blessed men,—some of my ancestors among the rest,—for example, Warrington and others, who laid the foundations of Liberty, civil and religious, in the sure ground of Bible Truth; and giving all merely human institutions to the winds, committed them solely, bodies and estates,—themselves and their children,—to the government of God and to the grace of God, as He makes Himself known in revelation. O, for more of the spirit of such men! O, that their mantle could only fall on those who take the lead in society and in the church in these degenerate days! Well would it be, if this spirit actuated society in the present day. (Have you any idea, by the way, that such a nest of vagabond politicians as met the other day and is perhaps, still in session in your city, (in the *Sing-Sing* convention,†) could have had an existence among such a people?)

I have read with much pleasure your article in the Princeton Review. I see not how it is to be answered. It seems to me to exhibit the true view of the question. The confounding the merely lay rulers of congregations, appointed by them, with the clergy appointed by the higher courts of the church with distinct and higher functions, by assigning to both classes the same grade and order, does appear to me not only a contradiction of the views of the Scottish reformers, and of the teachings of the Bible, but of common sense. As you say, the fundamental principle involved in the dissemination of the Gospel is preaching and not ruling. The normal idea is that the Gospel is sent *ab astra* to a people destitute of it. They have no church to govern: but are, first, to receive the gospel and *then* become organized. It is only after the gospel is implanted that organization, and of course government, begins. When the Presbyter, (the minister,) is called by the organized body, to take the oversight of them, he *thereby* becomes a ruler among them. This makes him a ruler in the congregation, by its own choice. In this latter capacity, and in the same way, he becomes colleague with the elders whom they choose. It is only in this particular that a parity exists between the two classes. This is my view of the matter: and I believe it to be the view of Presbyterians abroad, and generally at home.

The elders when deputed to represent their congregations in the higher courts, act in those courts only as representatives of these congregations. Of course, when sitting there, they have a voice and a vote in the proceedings of the body; and,

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† The Democratic Convention; see account given later.—Ed.

among other things upon the licensing or censure or deposition of ministers. And they may *vote* upon the ordaining of a minister. But to take part in the ritual of ordination is no part of their function: and my blood runs cold when I see them, as I have seen them, join in the laying on of hands, &c.

In all this I may be wrong, but these are my sentiments.

On the Elder Question, which agitated the church in this country some years ago, I thought, and still think, there was much misplaced excitement.— Each congregation is entitled,— if it chooses,—to be represented. And this is enough, in all reason, to secure the interests and safety of the congregations.—of the people, or *laos*. They cannot be oppressed unless by their own neglect. And if a measure injurious to them should pass at a presbytery in which they are not represented, they have only to take the alarm, send delegates to the next, and revise, or rescind it. What more can be demanded by them? That they should claim to annihilate a presbytery, by the mere *vis inertia* of staying away, is preposterous. Can they extinguish the church in this way? In a region of country where there are no churches, (and of course no elders) surely ministers may meet as a presbytery: and, after congregations have sprung up, do they become possessed by the singular privilege of stopping the wheels of the church, and taking away the rights of the ministers by either wilfully or negligently abstaining from exercising their own?

There is one point in which I would with, deference, differ from what I understand to be a view entertained by some leading men in the church: and that is in relation to the tenure of elders. I abhor *democracy* in all its aspects: and would not willingly assent to the periodical election of elders. It would produce evil, and only evil, continually. Give me a stable representative government. But none of your democracy, or congregationalism in church or state.

I believe that the congregationalism of New England is father to all the anarchy of which we have had such bitter experience in the civil affairs of this state for so many years, and of which I see no happy end. The Independents of England ruined the noble struggle for popular government there and I fear,—I think I see,—that the Independents of New-England are ruining the noblest structure of government ever possessed by man, in America. Lord grant that I may be mistaken!

Dear doctor, I find that I have inflicted a long letter upon you. It is a little singular that one so averse as I am to *letter writing*, should have done such a thing. Perhaps it is upon

the principle that the laziest man when he gets to work does the most,—or that the biggest coward, when hemmed, fights hardest. I leave you to decide; and quit by assuring you that I am ever

Yrs. truly—J. JOHNSTON.

I fear you can not decypher this scrawl, but I can't write plainer.

At the General Assembly of 1860 in Rochester New York, there was witnessed a mighty dispute between Dr. Hodge and Dr. Thornwell on the question of Missionary Boards and Church Government. Dr. Smyth was unfortunately not present. The debate lasted four days. Dr. Hodge's views were those advanced by Dr. Smyth in his writings. He refused to admit that church organization was a part of our revealed religion to be considered essential to Christianity, but held that the church must develop with the progress of the ages.—Editor.

MY DEAR SIR,

PRINCETON, May 12, 1860.

Eldership, Dr. Miller's views. Your interesting and instructive article on the eldership I am sorry to learn has given offense to some of Dr. Miller's family. They feel very sensitive on the subject of his opinions and are pained to have his doctrines controverted in the *Princeton Review*. I did not see your Ms. before it went to press, & think that it would have been better to have omitted all mention of Dr. Miller's name & all quotations from his book. The whole discussion, could have been carried on as well without as with such reference. I hope you will follow the plan of not mentioning him or quoting from him in what remains. It would be very desirable on all accounts if you condense into 40 pages all you have still to say. The article is made much longer than is necessary for the full exhibition of your views by the number of quotations & references.—

Very truly your friend

CHARLES HODGE.

Rev. Dr. Smyth.

From Mr. Walker the publisher—  
*Article on Eldership.*

821 CHESTNUT ST, PHIL.

June 11, 1860.

REV DR SMYTH,  
DR. SR.

I send you proof of the first four pages of your article, which please return as soon as you can.

As your article has caused some commotion Dr. Hodge requested me to send him the MS. and has had it with him at Rochester during the Assembly. Notwithstanding Dr. McGill's regrets he has returned it to me without any alteration. I think these gentlemen do not understand themselves, and I believe when they fairly get a clear belief it will be only what your article teaches. I hope this discussion will cause it to be read generally.

Respectfully yours,  
PETER WALKER.

\* \* Dr. Hodge intends to add a note to the article saying that he cordially agrees with you that ministers and ruling elders are not one in office, \* \* and has no doubt that the articles will prove of permanent value. \* \*

PETER WALKER.

*Received from Mr. Walker, Publisher of the Review, at Rock-bridge, Oct. 9, 1860, with proofs.*

PENDLETON, Aug 6, 1860.

DEAR BR.

Proposed  
Semi-centen-  
nial of Second  
Church.

Your note of June 28 I would have answered sooner if I had felt prepared to say either yes or no to your proposal. I am really not yet prepared to say either. If you go on & go through with your programme<sup>4</sup> I should hate to be the only one missing, and yet for several reasons I do not see my way clear to engage that I will be present. One difficulty I feel arises from my great repugnance to every thing like display. I find it grows on me. Another difficulty is the number & the pressure of my engagements which leave me never at leisure.

I will say frankly that I do not fancy the idea of the monument.<sup>5</sup>

Smith & English are sending me a package of books in a box to you. If sister M. can bring them up with her I shall be glad—but I do not want to trouble her too much. I would almost as soon they remained at your home till I get back to Columbia. They are portions of Calvin's works to complete my set.

<sup>4</sup>Dr. Smyth was very busy at this time planning the celebration of the Semi-Centennial of Second Presbyterian Church.—Ed.

<sup>5</sup>This is apparently a reference to the monument which was to have been raised to the founders of the church by one of the collections proposed as part of the programme mentioned above. See "Exercises connected with the One Hundredth Anniversary of the Second Presbyterian Church," page 40.—Ed.

We are corresponding about the newspaper \* \* My idea is that besides what it costs to buy, we shall need some little capital to begin with—say \$5000. Is that so? And is that too much? \* \* \*

Can you give me any useful hints? Can you get us any stockholders? How many new subscribers can you get us?

Eldership. I am reviewing your two articles. Shall do it honestly & earnestly, but kindly, I hope, & in a way that can not hurt your feelings, except as I may succeed in shewing you to be in the wrong. By the way there is a very striking similarity of thought & even expression in Dr. Hodge's last article—the one on Presbyterianism—and also in his speeches in the Assembly, to some of your paragraphs. He appears to me to borrow from you very freely. Unfortunately so far as I am able to judge—it is just where you are yourself wrong that he has adopted your ideas & your very words.

When do you go to the Springs? Gus has just been here on a message. All well.

Yours very truly,

JNO. B. ADGER.

NEWBERRY, Sept 3, 1860.

DEAR DOCTOR,

Chancellor I received some time ago your little volume of  
Johnston on "the Well in the Valley." \* \* \* Sick-  
ness in my family, by which we lost our youngest child, im-  
peded not only the examination of the little  
the Valley." peded not only the examination of the little  
volume, but all epistolary correspondence on my part.

To say that I am pleased with it would be a very faint expression of my opinion. \* \* I entirely agree to all you have said on the Eldership in the Princeton Review, and long to see what you have yet to say about it.

Solace for My poor wife is much prostrated by the loss of  
Bereaved her sweet nursling. I really have apprehensions  
Parents. that her health may suffer. I should like to place  
in her hands a copy of your Bereaved Parents Comforted,<sup>1</sup> but  
our little book store does not contain it. I would feel much  
obliged to you for a copy. \* \*

Sincerely dear Doctor,

I am your friend and admirer

Dr. T. Smyth,  
Charleston.

J. JOHNSTON.

<sup>6</sup>See vol. VIII, p. 395, Smyth's Works.—Ed.

<sup>7</sup>See vol. X, p. 141, Smyth's Works.—Ed.



WOODBURY, N. J.

*Sept 11. 1860.*

REV. &amp; DEAR SIR.

Ecclesiastical  
Catechism.

We are informed by Mr. Jos. M. Wilson, that you have intimated to him a readiness to give the Presbyterian Historical Society the plates of your Ecclesiastical Catechism.<sup>s</sup> I am, therefore, directed by the Ex. Com. to write to you on the subject. Will you favor me with a line informing me as to your view in the matter, & the precise nature & conditions of your proposed transfer.

This matter would have received earlier attention but for successive failures of a quorum of the committee, & a protracted indisposition, from which I am just beginning to feel myself relieved.

With grateful acknowledgments of your kind intention toward our society, I am

Yours truly,

SAMUEL J. BAIRD

Cor. Secy. Presb. Hist. Soc.

SAN FRANCISCO.

*29 Oct, 1860.*

MY DEAR BRO.

The Well in  
the Valley.

I have your note & return many thanks for it & for "the Well." It has just come to hand. God willing, I will give it attention next month. I have no doubt I shall be pleased with it. The remembrance of you is always pleasant. I wish you would visit us—Come and spend next summer with us.

Present me kindly to the ladies—all—& to your family—& Dr. Adger. Pray for these ends of the earth, & for *me*. God's blessing be with you forever.

Yours affectionately in toil for Christ's crown & kingdom.

W. A. SCOTT.

BETHEL RIVER P. O.

YORK DIST S. C.

TO DOCTOR SMYTH:

*Jan 26. 1861.*

REV &amp; DEAR SIR,

I hope you will pardon the liberty I take of addressing this note to you.

Eldership.

It is simply to express to you the gratification which I have received from reading your articles on the Elder Question in the Repertory, & also those, thus far,

<sup>s</sup>Dr. Smyth's note to this is "Mistake." He wished them to republish the Ecclesiastical Catechism, not to give the plates. They did not undertake it.—Ed.

in the N. C. Presbyterian. I, & many others doubtless, are placed under lasting obligations for your able & I think, unanswerable defence of Dr. Miller, against the advocates of this New Theory. I heard all Dr. M-s Lectures—have copious notes of the same, his Book on the Eldership, &c; and it was a surprise to me that they should claim him & will be now to others who may read your article. I regret that these Articles will not be seen by many in this part of our church. In this section where I was born & in adjacent churches in N. C. where I labored for a Dozen years, I presume it never entered the minds of Ministers or people until a few years ago, that Elders were Ministers! And where this idea is now entertained, it has not been derived from the Bible, or the Confession of Faith, or our Form of Government.

It is to your kindness I presume that I am indebted for the Numbers containing those Articles. For this I thank you. Having one son in Davidson College & another in the Seminary at Columbia I cannot indulge in the purchase of Book or the luxury of reading, even religious Periodicals to any extent.

That your Life & Health may long be continued & that you may yet do much for the Building up of the Kingdom of our common Lord, is the prayer of your fellow Laborer

S. L. WATSON.<sup>9</sup>

FAYETTEVILLE N. C. 14 Feb. 1861.

REV. THOS. SMYTH D. D. CHARLESTON:

MY DEAR SIR,

I have just laid down the *N. C. Presbyterian Eldership*. of today after perusing the last of the Series of Articles on the Eldership from your pen. Ten thousand thanks to you for these well digested Scriptural articles. You have done a great & good work. The article in the *Princeton Review* I have not seen; being a country Pastor my means are too scanty to subscribe for that excellent quarterly. When the first two articles of Dr. Dabney appeared in the columns of the *N. C. P.* I saw at once that our Church was drifting from her anchorage, and dreaded the effects of his letters upon our Sion. I told Bro. McNeil, one of the Editors, that Dr. Dabney's theory of the Eldership was entirely wrong. That if Dr. D's views were correct all our Elders may demand a seat *ex officio* in our Presbyteries and Synods as well as our Ministers. I am a Scotchman by birth & education and I told Bro Mac that Dr. D's new light theory ignored that of the

<sup>9</sup>Rev. Samuel Lytle Watson, a graduate of Princeton in 1826. One of the pillars of Presbyterianism in South Carolina.—Ed.

Scotch & Irish Presbyterian Churches, as you well observed. Your arguments are sound, logical, and better still Scriptural, and like the Derry boys unconquerable. *Your besiegers may sound a retreat, for you have won the battle.*

Returning from Synod last fall, many of the members were with me on the cars & these half fledged theologians, who perhaps have never spent an hour in chewing the cud on the subject, began to applaud Dr. D's theory as the *sine qua non* view of all that have been written on the subject. I listened till my Scotch temper could bear no longer. "Brethren," I said, "the O. S. Presbyterian Church has not yet come up to the scripture standard for they had Deaconesses. We want that office introduced into our Churches. Our Deacons are not now the deacons of the church in Jerusalem. The functions of the office is entirely different from that of the twelve Jerusalem Deacons: neither are our Elders according to Dr. Dabney, the Elders of the Apostolic Churches." "He is a Scotchman," said one of the party, "and his Scottish views will not do in this country." I was much afraid that no one would enter the field with Dr. Dabney, but no sooner did I see your name in the *N. C. Presbyterian* than I felt satisfied that justice would be done to the subject, and the professor's theory would vanish like smoke before the Old Scottish theory. There are many who will, nay, who do hold your views in our Synod.

Your brother in the Gospel

J. C. SINCLAIR.

REV. T. SMYTH D. D.  
MEETING STREET.  
MY DEAR SIR,

I regret that I had not a copy of the Psalm Book to send you on receipt of your note. I have just received it—and I beg your acceptance of it.

Yours sincerely

JOHN FORREST.<sup>1</sup>

CHARLESTON, *January 10, 1862.*

SAVANNAH.

*Dec 20—*

REV'D AND DEAR SIR,

Your favor in sending the Manuscript of the work on Baptism, I thankfully acknowledge. I will take much care of it and return it to you after a while. I hope there will be an opportunity for putting it to

Dr. Axson on  
Baptism.

<sup>1</sup>The Scottish pastor of the First Presbyterian Church of Charleston.—Ed.

press before a great while. Dr. Palmer of New Orleans told me he had been appointed by his Presbytery to examine this same subject and prepare a paper on it.

Yours truly

I. S. K. AXSON.

REV DR SMYTH:

N. ORLEANS, Jan 1, 1862.

MY DEAR BRO.

Dr. Palmer  
on Baptism.

I regretted exceedingly not being able to call on you as I passed through Charleston a short time ago—but I was in the City only from 3 to 9 A. M. and most of the time after seven was occupied in obtaining a Passport from the Mayor to Savannah—

I am desired by my Presbytery to prepare and read a Paper on the relation of Baptized children to the Church, especially with reference to the baptism of children of Non-Professing Parents— You have, I know a manuscript on that subject, & have examined it with more care than any other man. Would it be possible for me to get the reading of it? Perhaps, you would be willing to send it to me by the Express, upon my bearing the expense of transportation, & upon my promise to return it promptly in the same way. If you are unwilling to risk this, would it be asking too much of you to request you to write, in naked propositions & without expansion, exactly your position, & the general Principles on which you defend it.

I dislike to ask you to do what will cost so much trouble, but I cannot lay my hand upon any thing in print on that point. Can you refer me to any discussion of it any where? If not, why do you not publish your manuscript? Excuse great haste, & believe me,

Ever affectionately yours, in the recollections of past & pleasant intercourse—

B. M. PALMER.

SAVANNAH GA.

Jan 21, 1862.

REV'D DR SMYTH:

DEAR BROTHER,

Baptism.

I have just reached home \* \* and finding your note of the 9th Inst on my table, I this morning have carefully put up the MSS (*all* of the Chapters) and directed them to Dr. Palmer, by *express*— Accept my thanks for the favor.

Most truly yrs,

I. S. K. AXSON.

Among other compliments received by Dr. Smyth, were honorary memberships in the State Historical Society of Wisconsin, the American Society for Meliorating the Condition of the Jews, the New England Historical Genealogical Society and the literary societies of Mercer University and Emery, Davidson South Carolina, Hampden Sidney, Erskine and Penfield Colleges.

Further letters concerned solely with Dr. Smyth as an author will be found with others of a corresponding date in the sections following the year 1865. His authorship continued to the very day of his death and his unrelenting pen carried his message to multitudes beyond the reach of his feeble limbs and faltering tongue.

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# INCIDENTS OF MY LIFE





## INCIDENTS OF MY LIFE.

## CHAPTER I. 1834-1845.

I. *Shipwreck on a desert island.*

This occurred in the fall of 1836 when my wife and sister-in-law, Miss Susan D. Adger, sailed from New York on Saturday afternoon for Charleston, in the *William Gibbons* Steamer. The Captain was sick and Captain Halsey of the Liverpool line of Charleston packets took charge. He was reputed a skilful navigator, but was of an imperious temper and easy habits, which he then indulged. The wind was favourable and rose to a gale, so that by Sabbath night he presumed we had passed Cape Hatteras, and ordering the helmsman to change course for Charleston, he and the mate I suppose went to bed. The course taken—Hatteras not having been passed—led into an inlet behind the Cape, and between Chicamicamico,<sup>1</sup> the small island of the Cape, and another very small island called Pea Island, which was totally barren and uninhabited and chiefly a marshy quicksand bank. At full tide the inlet has I believe, only three feet of water, and with full tide and before a driving gale we steamed into it among the breakers, which like so many monsters of the deep were dashing furiously upon Pea Island beach.

I did not have my clothes off, being sea sick, and woke to find myself lying on the State Room floor, whereupon I rushed on deck, to find no one but the man at the helm and nothing visible but the foaming breakers; into which the vessel was still urged all steam on, in order, as I thought, to get her over some shoal. She was however hard and fast, and as day light broke and the tide fell, we found ourselves exposed to the incessant shocks of waves and breakers, rendered more and more irresistible by the increasing violence of the storm.

Some fishing boats from Hatteras Island  
 116 passen- boarded us and carried a hawser to the shore, to  
 gers landed. which, with the help of the ropes, the passengers—  
 without breaking fast and under the lying delusion of getting

<sup>1</sup>The island of Chicamicamico was named for an Indian Chief converted and baptized by the Roanoke colony. Pea Island is now known as Bodies Island, the name given in Mrs. Smyth's letter.—Ed.

to mainland and comfortable quarters,—were landed in boat-loads, to the number of 116 out of 147, when the rising tide rendered it impossible to land more.

We were enabled to bear the exposure and starvation better by my having induced the ladies to take their cloaks—new cloth ones, and we had eaten some crackers, and filled our pockets. The clothes added to our weight in pressing through the sand, in which Miss A., who was in delicate health, sank down hysterically exhausted, but their comfort afterwards abundantly compensated us.

My party was among the last landed on the sand in the midst of pelting rain and powerful wind, to force our way, sinking knee deep at every step, after the stragglers before us for four miles, to an old frame of a house intended for a fishing rendezvous, but without windows or doors and only a small kitchen attached. Here we arrived after painful labour just at twilight, and found the ladies squatted on the floor of the kitchen, round a fire which had been kindled with boards torn off the building. Soon however the rain began to come through the roof so thick and fast, as to oblige all to vacate and seek refuge in the main building, where we all spent the night lying heads and pout<sup>2</sup>s upon the floor. The weather continued terribly severe, both in rain and wind through next day, and on the following morning cleared off clear, cold and frosty, and revealing no signs of the vessel to which we were led to believe we would be re-taken.

During the first day on the island, a solitary sheep was found and shot down and properly prepared; then handed over to a committee of ladies to cook and subdivided into 116 parts. To our share came the fat part of the tail which even as we were, we felt unable to eat. The sight of parties sacking the very brains from the skull gave fearful forebodings of possible cannibalism, and the brutalizing effects of famine.

A comic tragic scene which has frequently revived a pleasant laugh, took place on Pea island; on the third day, fishing boats from Chicamicamico brought us some oysters which to me were very refreshing and of which, against her distaste for them, my wife partook. Miss A. however, could not even then overcome her dislike for them, but as she was

<sup>2</sup>A Gaelic word used in the north of Ireland and Scotland. The phrase corresponds to the Lowland Scot's "Heads and thraws," and signifies that the head of one man was placed by the feet of the next, alternating, so that the whole row should take less space.—Ed.

nigh unto starvation, I insisted very earnestly and got her to open her mouth and swallow whole, some which I put into it.

Removed to Hatteras Island. During this day, fishing boats from Hatteras island took us off party by party, and conveyed us to the island, where we were quartered about among the fishermen's houses, and treated as comfortably as they could, and with what they had, of coffee, sugar &c. as long as they lasted among so many hungry cormorants.

During the ensuing week while on Cape Hatteras island, our quota of some fifteen or sixteen ladies and gentlemen had to occupy one loft room at night—the ladies retiring first and the gentlemen afterwards, while the ladies covered their faces with the clothes; and so also in the morning during the reverse process of dressing.

But indeed nothing could be more grotesque and comical, in retrospect, and even at the time, than the first, weary disposition in a recumbent posture, on the bare floor of an unframed, windowless room, of 116 ladies and gentlemen, stretched heads and heels and yet not room enough for perfect elongation; and the continual inroads of heads and feet upon alien territory and sensitive ground too.—the consequent mournings and complaints, mingled with snoring, laughing, whispering, groaning, and unavailing murmurings.

The vessel floated with high gale tide and drifted off, leaking badly however, and only preserved from sinking by the shallow water, and from going out to sea by being again stranded, a complete wreck, upon Hatteras island.

Here we found her in due time, after a considerable rowing journey. The baggage as far as saved was on the beach. The stewards and hands left in a large boat laden with rich booty, and the Captain made off also, leaving every man to do as he best could. The hands it seemed had, as they often do in emergencies, become desperate, broken into the bar, become intoxicated, besieged passengers, Captain, and Stewards in the Saloon; they had then proceeded to disembowel the mail, to break up merchandize, and to rifle and throw overboard many trunks, among which was one of mine. Missing this I went on board, and found one sailor in the bar, up to the waist in water, drinking away—with knife in hand. The cabin and rooms were under water, and the deck strewn with broken merchandize and trunks and letters.

My trunk contained most of my then most valued sermons and writings, and many very valuable books.

Among the MSS. was my Inaugural Discourse at the installation of Dr. Leland as Professor, on "A Vindication of Theological Seminaries, Scripturally, Historically, and Instrumentally, as appointed means for preparing for the work of the ministry those called of God." This was very highly approved, and intended for speedy publication.

Another which I had elaborated with very great care was on the Moral Dignity of the Missionary Character, designed as an attempted fellow to Dr. Wayland's Discourse.<sup>3</sup> This was prepared for the ordination of the Rev. Dr. Adger as Missionary to Smyrna and was delivered on that occasion; he having been married to one of my members in presence of the whole congregation. Our loss of personal property equalled about \$500.00 but was nothing as compared to the loss of the sermons.

On Cape Hatteras Island we remained a week, as Elizabeth City—the nearest place, was 60 miles off, requiring a day and night's sail and rowing for each boat full, in an open boat or fish-hold.

Arriving at Elizabeth we had similar difficulty <sup>His illness at Norfolk, Va.</sup> in finding conveyances to Norfolk, where after an upset in our stage trip, we arrived safely and found quarters with my friend and Princeton-mate, the Rev. John D. Matthews,<sup>4</sup> at whose house I had a very severe attack of sickness; finally reaching Charleston in company with 240 passengers.

The excitement in Charleston was very great as we were entirely out of any mail route, and they were three weeks without hearing anything of us. Under the most general and hopeful impression that we had been disabled and blown out to the Gulf stream, Mr. Adger sent a chartered steamer to cruise for us, laden with provisions. Mr. Hart, who with some others had chartered a fishing smack and arrived safely in Charleston, communicated very kindly the information of our whereabouts, to Mr. Adger in the middle of the night.

<sup>3</sup>Dr. Wayland's Discourse on the "Moral Dignity of the Missionary enterprise" was written in 1823. In this connection Dr. Smyth says elsewhere that to Dr. Wayland he owes much of that enthusiasm for missions, "which has become a master-passion even in the death of manly vigor." (1858) See vol. IX, p. 491, Smyth's Works.—Ed.

<sup>4</sup>See letters. He remained a life-long friend of Dr. Smyth.—Ed.



The account just given was written in the Summer of 1859.  
The original letters follow.—Editor.

CHICAMICAMICO ISLAND, NEAR CAPE  
HATTERAS, N. C.

Oct. 14. 1836. Friday.

Dr. Smyth to DEAR FATHER,  
James Adger.

If this reaches you it will inform you that Margaret, Susan, & I are well & now in safety. You are all this morning, I doubt not, in great anxiety & distress of mind, ignorant of the fate of us & our vessel, & altho' I know not how or when this letter can be forwarded to Charleston, I will write it & embrace the first opportunity to send it on. On Friday morning we left Philadelphia & arrived in N. Y. about 5 P. M. It was however 7 P. M. before I could find lodgings. We were at length deposited in No. 10 Park Place in an uncomfortable house. On Saturday having finished all business we went on board the *William Gibbons* with a company, in all of 140 passengers. All was calm & pleasant & we went to tea hoping that we might escape sickness & rough weather, as there had been much bad & stormy weather in Philadelphia. In the evening however it breezed up & we went to our berths squeamishly inclined. On Sunday morning I found Susan on deck, the wind strong & unfavourable & the sea rough. I was quite sick & could eat none but remained with Susan until dinner time, when I had become so sick & weak I went to my berth. I lay down in my clothes & over coat as it was rather cold. The wind continued to rise all day & night. Towards morning about 4 o'clock I was roused up by a strange motion & heard great shouting & soon after that we were aground. I ran up but all was dark, every sailor running, & the waves dashing thro' the boat. I therefore retreated to my berth, hoping she would get off before there was any general alarm. I went up again & found many of the passengers mingled with the rushing & distracted crew. I clambered along & there saw all around us white, foaming, & raging breakers. By this time the alarm became general, but still mitigated by the hope of relief as soon as day light came. As this began to break we found that there was beach on each side at some short distance & breakers all round us. It was now thought as the tide rose we might get off & about 8 A. M., all sail was put up & all the steam, & after some time we floated, to the universal joy of all on Board. Our joy was short. She was soon on as hard as ever, & it seemed impossible for her to withstand the thumping of the breakers. The

ladies dressed, some came up, but most remained below & all maintained great composure. Few were well enough to touch any breakfast. As the tide went down we were more quiet, & at lunch time we all tried to take a little soup & biscuit, & were calculating upon a good dinner as a preparative for future trouble. About this time some men were seen ashore whom we judged to be wreckers. The Captain sent a boat ashore, which returned with but little *public* intelligence. We heard however that there was no hope of any passage where the wind & waves were driving us, & that it was impossible to retreat. How we had got here no one could say, & the Captain would not tell. It is however certain that neither the Captain nor mate were on deck when we struck. The Captain says he believed us past Cape Hatteras & was steering for Charleston. We had turned into what is called New Inlet which opens into Pimlico Sound, where at best there is only three feet of water & this only in some parts; where we lay, in calm weather is dry.—

About  $\frac{1}{2}$  past one the Captain ordered the ladies to be immediately ready to go ashore, but without *any manner* of *baggage*, without dinner, & without even a biscuit. The landing commenced under dangerous & most disagreeable circumstances. Mr. & Mrs. Holmes & daughter (who went on with us), Margaret, Susan, & myself, & Mrs. Kerrison of Charlestown, formed the last boat full. I made Marg. & Susan open their trunks & take out shoes & their watches, & what they could put in the basket; & also to put under their common cloaks two beautiful cloth ones they had got, which I thought might be saved & keep them warm. I put on my old surtout & over it a very fine Boston wrapper I had got; & filled my pockets with my cap, apples, 4 biscuits, some crackers, & a bottle of port wine I had. With these & our umbrellas we started in the rain, were landed & set off along the beach in the direction we saw others take. Our situation was dreadful. The wind was tremendous & the sand drifted against us with great violence. To this was added heavy rain. Poor Susan was in hysterics, & how to walk four miles & cross two creeks we knew not. Two or three times Marg. & Susan gave out & lay down on the sand. At length however we got to a little island called Pea island, wet & almost lifeless. Here we found a little log hut with a chimney & two apartments & a larger house of two stories, without doors. A fire was got up, some thatch off a little house spread out, & the ladies were stretched all round the fire. In all we numbered 116, leaving some 15

on Board.<sup>5</sup> Tuesday night the storm was awful & the rain very heavy, & by morning the rain was beating in upon us in all directions. To add to our distress Susan took sick, so that when in the morning the ladies were moved to the larger house, which was more dry tho' without a fire place, she could not be stirred. Margaret sat by her on the straw & we endeavoured to keep her warm with the cloaks & fire, while with two umbrellas we protected her from rain. The whole party were now starving & some oyster men who had come to get a load & who promised to bring some, could not approach us thro' the storm. Fortunately a stray sheep made its appearance, which was immediately shot down, killed, skinned & cut up, & roasted upon sticks in our apartment. About 12 o'clock this was divided into twelve parts for twelve messes, & these again, so as to make one hundred & sixteen pieces, one for each individual. *And then such a scene; 116* famishing, wet, cold, & desolate creatures, devouring their *little* portion & polishing every bone! Susan happily grew better, & about four o'clock the house became so saturated with water & our condition so desperate, we made a move. It rained & blew dreadfully. I carried Susan, but with the greatest difficulty kept from being blown away. Margaret walked thro' the water which was now accumulating upon the ground. I was nearly wet thro'. The larger house was now also leaking fast & a branch of a tree formed our pillow. Here we placed Susan. Margaret, I laid down next her, & I lay down beside her. The rain now abated but in the night it blew hard & cold. Our comfortless situation you can hardly conceive. In the morning we rose up to look upon weak and despairing countenances, & to hear the cries of hungry children for whom there was no food. I divided my little stock sparingly, awaiting still greater suffering. About this time the oyster men came with some oysters, which were eaten partly raw & partly roasted—parties were sent to the boat which was still seen in sight, & to seek out some house which was described to us where we might get something to eat—and we all tried to cheer up our spirits. On Tuesday morning we could see the Boat with a sail up, & a little after she appeared without masts or chimney. About 3 o'clock on Wednesday a party returned from the house with some salt, a few potatoes, & the intelligence that they had purchased a cow which would soon follow, killed & quartered. Soon after a party returned from the Boat, whose attention they had been able to attract from

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<sup>5</sup>The Doctor is solely responsible for these mathematical calculations, as well as for other details.—Ed.

the beach where we first landed, & told us she was landing our luggage on the opposite island & would send boats to take us there. We engaged the oyster men to carry thirteen of us in a little boat, from which we were safely landed where I now write, at the house of Squire Midget, the Commissioner of the island, sometime after Sunset. We were received kindly, & had soon a supper consisting of coffee & molasses, corn bread, corn Beef, & sweet potatoes. Our party consisted of Mr. Day, his two daughters & son, Miss Hale, Miss McCready, Mr. Ball, Mr. & Mrs. Sullivan, Margaret, Susan, and myself. Beds were made for the ladies up in the loft & the gentlemen lay down before the fire. About five o'clock in the morning, the gentlemen started in three canoes belonging to our host for the Boat, which we reached in three or four hours, the distance being fifteen or sixteen miles by water, & ten by land. Here we found the Boat lying on her side, filled with water & with all her rigging gone—the Sailors & mate all infuriated with drink, & armed with knives & pistols, even the Captain as surly as a bear & almost as drunk as his men. Most of the other passengers, except the ladies, had slept upon the beach. The remnant of the luggage which was not thrown overboard or destroyed, was piled up with hams, bedding, &c. The crew were roaming about, maddened with drink & threatening the passengers with death. A guard was kept up all night at the baggage, & in the morning each person identified what he could & had it carried off as he could. When we arrived most of it was selected. I found Margaret's trunk, Susan's, & a third, containing some of my things & some of Margaret's. One of the Bonnets belonging to Margaret which had been in the little trunk, I found on the beach tramped down, proving that our property had been opened & destroyed. Mr. Day had several cases of silks, &c, besides luggage, some of which he found, but in a very damaged state. I got one of our canoes to take me out to the boat, which I searched in vain for any more of my things. The Bandboxes were all destroyed, & goods, trunks, & wearables of all descriptions were floating about in the cabins. I saw several trunks broken open & empty. The mate & sailors on board all drunk. Laden with some apples, &c., & some loose things, I was glad to get away alive. With what baggage we could find, & some hams & tongues, we set out for our present residence & got here before Sunset. Our trunks proved dry & in good order, but most of the others wet & every thing injured, & some full of nothingness.



Today I have been hunting over the island to see if I could hear anything of the missing baggage, but in vain. Mr. Day has also been to the Boat but found nothing; we are therefore determined to be contented with what we have, & if possible take it safe home. I succeeded in getting some loaf sugar from the crew—& some butter out of a large firkin & some apples, which make quite an addition to our comforts.

All is now confusion among the passengers. Some have started in *canoes* to go sixteen miles to Ocracoke\*—& some in larger boats—& thirty will probably sail tomorrow for Charleston, by whom I send a note in case they succeed in getting there soon. Their prospects are very bad. Every one must provide for himself & they may be out for several days. We had no chance of getting in her but would not go if we had. We have contracted for a boat that will carry 25 or 30 to go to Elizabeth city or Ocracoke, If to the former, we can get to Norfolk in a day & may (if there is a boat & room,) be in readiness for the Norfolk Boat, or go on by stages to Columbia. We can muster very little money & have several expenses here. It will cost us also something like 3 or \$4 or \$5 apiece to go to Elizabeth. I mean to make effort there to negotiate a draft for what we may probably need.

There is but one opinion as to the source of our misfortunes. We were not driven on the breakers by stress of weather but by *neglect* & miscalculation. All *thro'* we have received no sympathy or kindness from the Captain. And from beginning to end he would not give a civil answer. And that we are relieved from *starvation* & absolute want is owing, not to him, but to our own passengers. We have been *prey* on which the entire crew have rioted. One trunk was cut open before the eyes of the passenger by the mate, who opened the mail letters, & said he had \$10,000 worth of things. A Boat full of the crew have made off with their booty & more are now ready to depart. Whether we can recover any thing on our passage money & our loss (which to the passengers must be some 8 or \$10,000, & to us some \$130 prime cost, besides trunk & sermons,) I know not; but common justice would seem to demand it. We are now sitting round the fire (with the Captain,) & sympathizing with you in your anxiety about us, & anxious also on your account. May both of us be guided & blessed, & permitted to meet soon in happiness.

In great aff<sup>n</sup> y<sup>rs</sup>

THOMAS SMITH.

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\*Ocracoke Island lies just south of Hatteras.—Ed.



I ought to mention that there are two other vessels who were wrecked the same night, about 25 miles off on the same island, both Schooners, the *James L. Somers*, & the *Lady's Fancy & Sailors Delight*, bound I believe, for Charleston—everything destroyed—

P. S. We have arrived safe at Elizabeth City after two days voyage in a little craft. All well. Will leave for Norfolk tomorrow. Margaret is writing. I got my lost trunk, but entirely *empty* except water. It was got out of the bottom on Saturday.

ELIZABETH CITY. N. C.

October 17, 1836.

Monday Night.

MY BLESSED MOTHER,

Mrs. Smyth      Thank God, we are at last in safety & comfort,  
to      but oh Mother! what we have endured & suffered  
Mrs. Adger.      for the last 8 or 9 days you have no idea of—and  
all our sufferings have been aggravated by the thought of the uneasiness you would all feel on our account.— We have had no possibility of conveying you any intelligence or having communication with any one. Mr. Smith has a long letter written to Father giving him a particular account of our wreck, which he designed dropping in the first Post Office—besides this he addressed him a note by Mr. Wilson, seedsman in King Street,—Mr. Cohen & several others promised us they would call & tell you we were alive & well.— To Mr. S's letter I refer you at present for the history of our wreck & of the time we spent at Pea Island or, as it otherwise called, Bodies Island. On Wednesday evening 15 of us were landed from one small boat at the northern end of the Island on which stands Hatteras light House, called here Chicamicamico—it is inhabited altogether by fishermen & wreckers, a simple, *ignorant*, indolent, dirty people, yet withal *very* kind hearted—here we lived on pork, corn bread, & sweet potatoes, with a kind of coffee sweetened with molasses, & slept on the dirty floor, ten in a room.— The rest of the passengers were distributed over the Island, & fared just as we did.— Two, *the only 2*, schooners were chartered to convey, the one 50, the other 30 passengers to Charleston, but they were badly provided with water & food, and have no accommodations for sleeping; & if they have contrary winds I fear they will suffer. We could not have obtained a passage if we had chosen, as the number was completed before we heard of it—but we would not have liked to risk so uncertain, so precarious a

conveyance; others took open canoes to Ocracoke, where stands the Light House, 60 miles distant, but how they will get from thence is uncertain, they may have to return to this place.— *Tuesday morning*.—Mr. Day of King St. (who has 5 young ladies with him), another gentleman & his wife, & 3 single men, with Mr. S., chartered a small schooner of 30 tons to sail first fair wind for this place—60 miles distant. The wind was fair on Sabbath morning—Mr. S. demurred, but we urged him, & the other passengers would not wait, & so in a heavy rain, without umbrellas, we went on board, getting thoroughly wet—happily it cleared off after 2 or 3 hours & we were enabled to get our cloaks & shoes dry. We were 36 hours in crossing the sounds, sleeping in the hold, upon a blanket, covered with our cloaks & quite sea sick; our provisions gave out but happily we did not suffer long—a good & plentiful supper here & a comfortable bed, & a good breakfast this morning, makes us all well again—we are obliged to remain here today—tomorrow a stage will take us to Norfolk, 40 miles, where we will take the Steam Boat of the 27th. We had hoped the New Boat would have been ready to go on first Thursday, but in this we are disappointed. It may seem a long time for us to wait until the 27th, but we think in the end it will prove the speediest & certainly the most comfortable—indeed there is no other mode of getting on unless we take the stage all the way, which, even if we get seats (which I doubt) would be too fatiguing—more than any of us can stand. Indeed, dear Mother, we are almost beat out. I have feared for Mr. S. but he has kept up his spirits, & stood it wonderfully—now he needs rest.—Poor Susan looks worst—oh Mother! what I suffered with her on that desolate island—it seemed to me as if I could not keep up—she has been much dejected all the time, & still her cry was “Oh, my Mother!” This morning she is more cheerful than I have seen her yet, she says ‘she is now on the *main land*, & has some prospect of getting home’—she is now sitting at the fire in my room reading—Mr. S. is busy brushing his ‘Boston wrapper’ & inviting her to darn a hole in it for him, wh. he says *she must* have torn, as he known nothing about it.—

As regards our baggage we have been among the fortunate, we just lost our band box, containing 3 new bonnets, Mr. S’s present to *you, Susan*, & myself; & his small trunk, wh. contained some half dozen *very rare, old books, valuable pamphlets*, & some of his *best sermons*, a pair of new boots & shoes, his flannel shirts & drawers—&c. &c.—& 2 *very handsome* little chaly dresses wh. Susan had made for Sarah Ann

& little Sue, with a little Merino dress & Cap I had for little Bellinger.<sup>7</sup> These have all gone, but our own trunks, with one containing Mr. S. shirts &c. & a new suit of clothes, we have saved, & they are perfectly dry & in good order. Many of the passengers have lost every thing—some have found their trunks cut open, others the locks forced, & all that was valuable taken out; some have their trunks & every article saturated with water—rich dresses, worked collars & capes, bonnets, & every article of female dress were flying about the beach, & thrown about by the sailors & firemen. Oh Mother, there was foul play on board that boat! The passengers are much exasperated against the Capt. & also the owners of the Boat—& I suppose there will be some publications about it.—Tell Mom Sue<sup>8</sup> in all my distress I have saved her child's basket, but they must both go without their new frocks.—We think it quite possible Robt., Jane, & Eliz. may be with us in the Norfolk boat, how glad I am they did not sail with us from N. Y. We tried hard to be with you before them, & expected to be so at least 3 weeks—but Providence has ordered it differently.—When we left N. Y. Mr. S. had some \$4. or \$5.—on the Island he was fortunate enough to borrow \$50 from Lewis Y. Chupein—& here he has got \$200. from Mr. Williams; for wh. last he has given a draft on Father in favour of Thos. P. Williams of Charleston. There was great distress among the passengers for money, few had any—the Capt. refused assistance, & the Islanders would do nothing without they were well paid for it—They charged \$25. for bringing our baggage from the wreck to the house where we stayed. \$70. for bringing us here. \$4. each for board, & so on. The day before we left, Capt. Halsey told Mr. S. he saw his trunk on the beach, that it was that day got out of the boat. Mr. S. hired a canoe (\$3.50) & started next morning at day light to the wreck—he found his trunk indeed, but it was *open, empty*, & soaking wet—& his sermons & other papers whose loss we most lament were not to be seen.—*12 o'clock*—Sandiford Holmes with his wife & daughter, Mrs. Kerrison & her son, & several other passengers have just arrived, cold & spiritless, not knowing how they will get on, or what they will do—we have secured the first stage—everybody here for themselves.—My dear Mother, I know not when we shall be at home—God only knows when, if ever, we shall meet again.—We have told you our present plans, if we are able to execute them—we may

<sup>7</sup>Presumably, Dr. Bellinger's child.—Ed.

<sup>8</sup>The old nurse, belonging to Mrs. Adger and nurse to her children first. See "Life and Times," John B. Adger, p. 44.—Ed.

not get the stage tomorrow—it is to come from Norfolk.— This is a poor place, not a stage, nor mail, nor anything, all goes by the way of Norfolk.— We are rejoiced to hear of the health of Charleston. May God preserve you *all* until we meet again. Kiss my dear children for me, *once* I thought we would not see them again, & that they must serve to remind you of *all* you had lost.—Mr. S.'s & Susan's kind love with mine to dear Father & Wm, & all friends.

Yours most truly—

MARGARET—

*All safe at Norfolk—Wednesday 19th.*

M. M. A. S.

Further experiences at sea. I experienced another very severe and stormy passage on board The Collins Steamer *Atlantic*, when the shaft was broken and we were considerably disabled.

My voyage in the Cunard Steamer *Europa* (?) in 1846 was very remarkable. Mr. Lyell<sup>o</sup> the Geologist was on board—also the Rev. Dr. Scott and Rev. Dr. Backus (now of Baltimore).

We sailed from Boston via Halifax, and for two days passed through an army of Icebergs, which seemed to threaten to freeze up the tropics and congeal the ocean. We counted in sight sixty, one of which Mr. Lyell calculated to be 1500 feet in height, as it was visible over the masts of a vessel some miles off.

Several were covered with birds. They were of all variety of shapes and suggestive of all possible castles, towers, and magnificent objects. One, while we were passing close by, and within hearing of the multitudinous birds congregated upon it, broke in two, and each part with tremendous roar like that of thunder tumbled over into the depths, creating terrible convulsion in the sea and consternation among the birds.

During this voyage I manufactured from the raw material the three last sermons used at the close of our long revival—my little work on Union to Christ and to his church which, with my work on Confirmation, was published in Edinburgh by Mr. Kennedy. This work constituted the nucleus, and is in substance embodied in "The Well in the Valley."

<sup>o</sup>Charles Lyell, Pres. Geological Society, knighted in 1848. He was returning to England after a year of lecturing in America in 1845-46. In the MS. Dr. Smyth gives this date as 1844, but all internal evidence shows it to be 1846.—Ed.

<sup>1</sup>See vol. VIII, p. 395, Smyth's Works.—Ed.

Books lost  
at sea.

On the subject of the sea I may mention that twice it has engulfed or destroyed cargoes of imported books (and mine have been chiefly such), once when uninsured to the value of some \$300., and once when insured, to a greater loss.

Dr. Smyth  
Preaches  
against the  
Theatre.

On occasion of preaching my two Discourses on the opening of the new Theatre<sup>2</sup> in 1838 there was great excitement, as they were advertised and preached before the evening of its opening, and the work al- luded to in them had been going on during that very Sabbath. I was threatened with an assault if I preached the Second in the evening. A few of my people, Mr. Fanning among the number, insisted on accompanying me home, which we reached without any interruption. In view of preaching on that oc- casion I endeavoured to secure a cooperation of ministers, especially our own, in preaching on the subject in their own pulpits or on a union occasion, but all declined. Two scur- rilous replies were attempted. Mr. Abbott the Manager how- ever, as was told, discouraged them, saying that a heavy blow had been struck & they had better not provoke another.

*Fact.*

*Warm Springs, Aug. 1860.*

A Mr. Jefferson of Va. who owns a Stock farm in this neighbourhood, introduced himself to me, saying that we had been together and ridden together at the Hot Springs some three years ago, when he had introduced to me a young clergyman of our church, by name ..... who was in a very miserable and dangerous state of mind, so as to have abandoned the ministry. He had come to doubt every thing.

He was present during a long and earnest discussion I held with a bold and impious Armenian who put God to very im- pious defiance. We pursued the conversation alone, and also on another occasion, when he revealed his difficulties which had been touched upon, receiving earnestly sound views and advices I presented. Mr. Jefferson wished he said to let me know that the Rev. Mr. .... had received material benefit from our communications and was now preaching in Albermarle Co. with great ability and acceptance. *Laus Deo.*

Smyth family  
details.

(Note 1859.) The only remaining letter of my youngest Br. Robert, enclosed in one from Isa- bella giving account of the death of my Second eldest Br. Samuel, who died of Cholera on his way home from

<sup>2</sup>Published without request, vol. V, page 303, Smyth's Works. The Theatre was in Meeting St. on the west side, below Market. —Ed.



N. Orleans at Vicksburg. He died a member of the Indiana legislature. He was highly educated and a man of great reading. James was wild and the first to leave home, from pure love of adventure. Mother persuaded Samuel to go after and take care of him. William followed Samuel and Robert, William, and all to Vincennes Ind. whither Mother and Father and Isabella went, when I went to Princeton.

William<sup>3</sup> fought in Florida and Mexico and probably died there.

VINCENNES May 19, 1834.

MY DEAR THOMAS,

Death of Samuel Smith, Jr. I am, in order to give vent to my heavy, stricken heart, sitting down to write you. You have no doubt received our Father's letter telling you of our noble, highminded, beloved Sam's death on board the Steam boat *Warren*, of cholera, and of his burial in Vicksburgh, Mississippi, but a thousand letters could not tell you of the intense, bitter, withering agony, endured by me; for several days after I heard it, I felt as though I had no heart, I could not even *feel it beat*. We were in hourly expectation of his return home, when the stunning news came, no one knows how much I loved him, he was so much like our Mother, so honorable, so talented, so retiring, so feeling, so every thing that you can love; his religious opinions were not infidel at all, he believed the principles he was raised in and that is all I can say; and it was the very Knowledge of his not acting on them that made me regard him with so much intense fervency, but the Bible says "the memory of the just is blessed," and hundreds of mourning hearts here can testify that in many instances he has wronged himself, but not others.

June 5, 1834. Last night your letter to Robert came to hand, in it you ask the particulars of my own noble brother's death. On the 15th of April, Thursday, he left New Orleans on board the Steam Boat *Warren* for Louisville; previous to his leaving N. O. he had had a severe but short attack of illness, but was almost entirely recovered, on Thursday evening a man on board was attacked with Cholera; his brave kind heart, and the almost frightful familiarity with the disease in his campaign as a soldier induced him to attend the poor victim he sat up with, and others, all night; the man died next

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<sup>3</sup>It is generally believed in the family, that, as William Smith was last heard of on the way to Japan, his death took place in that country. Samuel is recorded as having delivered the oration on July 4, 1830, at Vincennes.—Ed.

morning; all day Sam felt a little unwell, about 6 in the evening he took a dose of calomel and went to bed, about 10 he waked up a physician and told him to give him more medicine; he was attacked shortly after with spasms, several boatmen from Vincennes came to wait on him, also 2 Irishmen, one an old and tried friend; every thing was done, rubbing, blistering, salt water bath, &c. In all his fierce agony he never complained, he only moaned; he was perfectly sensible to the last, he told them he had the Cholera—that all the medicine in the world could not save him, he then said to Mr. Paterson, his Irish friend, “go and get my coat, take my pocket book, give it to Robert, tell him I want him to have everything of mine; and,” said he, “if it is possible, when I die, bury me decently.” He continued worse and worse, about half past 5 the boat came to Vicksburg. 2 physicians were sent for, in which measure he acquiesced; they could do nothing for him; at 6 o’clock he *died*. Saturday morning, the next day, was his birth day. They got a good coffin made, bought some bleached domestic for a shroud and buried him in 5 hours after in Vicksburg, a town containing 600 inhabitants, on the banks of the Mississippi. Almost all the rest that died (17) were rolled up in their blankets, a hole dug at the 1st wood yard they stopped at, and there laid. I have had the melancholy satisfaction of conversing with his physician and learning from him these particulars. There never was a man so universally loved and lamented here, he was a friend to all, as for me I can say, oh how agonizingly true, with “Childe Harold”!

*Twined with my heart* and can I deem thee dead,  
 When busy memory flashes on my brain?  
 Well—I will dream that we again may meet,  
 And woo the vision to my vacant breast  
 If aught of young remembrance then remain,  
 Be as it may futurity’s behest,  
 For me ’t were bliss enough to know thy *spirit blest*.

He has gone and forever, the being on whom my fondest, purest affections were centered; where?—oh I cannot, will not, give up the precious hope that he is with our Mother; the principles she implanted in infancy, tho’ obscured, had not been forgotten by him.

June 9. This letter has been detained a long time. We are all well, I have not mentioned Anna and Mr. Plunket—she is still my *own* one sister, he is everything you can wish almost, I love him so very dearly, and their darling Anna. Will you give my fond love to your wife and dear little baby. Kiss

them both 100 times, if we do not meet on earth, Hope points to the "Better Land;" I am so hurried lest the mail should close; but you know that I love you devotedly, I will never be the "Isabella" you saw last, my heart is blighted much and deep; do accept, both your dear wife and yourself, my fond fervent love, I long much to see you both, but you can study your business best; all that I have written seems a dream, but it is too true, he is gone,

Good-bye dear Thomas, all send their love to your dear family,

Your fond sister,

ISABELLA.

DEAR THOMAS,

Robert Smith  
to his  
brother.

I intended writing you, but as Isabella has undertaken and accomplished the particulars of poor Sam's last moments, I will only say so far as we have heard, every thing she says is the fact. He is gone and forever, peace be to his memory, in his death I have lost a Brother that was as dear to me as life, a friend that cant be replaced; and in fact, so it is with every one that Knew him, Knox County has a vacuum, that cannot be filled; but what need one pine and fret, it is a debt we all owe, God gave and God taketh away; his attack cannot be accounted for by any act of imprudence or what not, so it was he had to go, and he stood it like a man as he was. He has laboured hard and close ever since he came to the country, and although him and James never made money to hoard away, they still had plenty to live on, and he has left enough honestly acquired claims behind him to pay all his debts. I have written to a friend of mine living in Vixburgh to have a Toomb Stone put over his grave, with an inscription suitable to his character. He is an Irishman well acquainted with Sam during his life time, and very capable of doing same, he owes me about \$100.00 and will freely pay the expense on a/c of same or any other way, he is a Belfast man too; his name is James H. Hunter. I trust by this time your health is improved, and that you and your dear Margaret may be enabled to pay us a visit this Summer, we have plenty of room for you and God Knows I, your youngest Brother Robert, and all, would be much pleased to see you, and willing to spend the last cent he had in giving or getting anything our Country can afford, such as we have your welcome to it, and at any time, with love to all,

I remain your Ever affectionate

Brother ROBERT SMITH.

P. S. I had almost forgotten to mention about James and William, the former has been unfortunate. He and his partner having lost by fire \$19,000., \$4000. of which was an individual loss to his partner Mr. Welch, the remaining \$15,000. equal, that is \$7,500. each lost, there was a subscription of \$12,000. raised and offered to them, but they both declined receiving a cent, James thinks that in two years if they have their health, they will make up the loss. William is at the South, doing no good for himself or any body else, as far as I can learn; he has not written home since he left. I gave him a \$100.00 the day he left, he would not stay here at all because he was so watched he could not do as he pleased; suffice it to say he is a gone case.

R. S.

The unprinted portions of the following series of letters contain news of the Adger family connection; in Charleston, Winnsboro, Kinderhook, and far-away Smyrna; as well as Mrs. Smyth's comments on the accounts received from her Mother of the improvement of the two sisters who, under Mrs. Adger's care, were in Paris receiving treatment for spinal curvature. The elder, Susan, was at once told by the great surgeon that her case was hopeless; but keeping this to herself, she endured the whole of the painful and tedious treatment, lest she discourage her beautiful young sister. Lovely Jane Ann was cured, but some years after the trouble returned; she and Susan lived together for the rest of their lives.

Mrs. Smyth's letters also tell of the frightful ravages of Scarlet fever among the children of the congregation.—Editor.

CHARLESTON, *Aug. 15. 1837.*

DEAR SISTER,

Dr. Smyth to Altho I am at this time very much pressed,  
Miss Susan with occupations manifold, yet as a ship goes to-  
Adger. morrow to Havre I will write, & as I am indebted  
to you, I will commence my foreign correspondence with you.

Margaret & Father are both writing so that you will be put in possession of our present family politics. We are still at the parsonage<sup>4</sup> & find it very pleasant. We will probably remove in the fall to the "old concern," which is I expect, still the best stand for a good business in the way of cooking &

<sup>4</sup>Dr. Smyth's residence on Spring St.—Ed.

<sup>5</sup>Mr. Adger's house on King Street, next the corner of Spring. The two lots joined at the back and the corner lot was used by Mr. Adger as a yard. Thus when they went from one house to the other they "went round."—Ed.

consuming. Margaret is pretty well—Elizabeth<sup>6</sup> well, William, who has just returned from a trip to Augusta, well—Sarah Ann also very well—Susan recovering from a second sickness & about as good natured & humble as ever—the little fellow growing out of himself; while I cannot complain except of my side & of being otherwise better than I deserve.

There is not much change in church affairs. The attendance is perhaps greater at church & much at Lecture. The windows will probably be hung & the benches made by your return as we are to have a meeting & an altercation about them which may hurry matters—but I cannot promise. Mr. Gildersleeve preached the Anniversary Sermon for the School, which does well but is unrepresented by a teacher from this family! Mr. Smith has been till towards 12 o'clock last night revising the rules, so that we may have the Manual<sup>7</sup> printed in the course of a year or two, after we have had a few more meetings & maturely considered it. It is not wise to be in a hurry! Mr. McElhenny is indulging a bright hope of salvation & has just been with me. He gave me \$30. for missions, besides \$5. he gave to the Juvenile Society, where we got for the two quarters about \$70. We got \$20 at Concert last week. Father gave \$30. & William 5. besides, to help present necessities.

I suppose you are today approaching the coast of France & rejoicing in the prospect of land, & all its comforts; I hope with renovated health, cheerful spirits, & a disposition to enjoy the novelties & wonders you will see. There is no reason why it should be otherwise, for we are after all only three weeks separated, & not separated from Him in whose presence there is all comfort & joy. I have no doubt your situation will become much more tolerable (if not pleasant,) than you have feared. The chances & changes of a year are indeed many. But a few years will terminate them all, as far as we are concerned & in Eternity we shall find ourselves under an unchanging sky. May we find it unchanging bliss. Mrs. Boyce is dead.

<sup>6</sup>Elizabeth Adger was a niece of Mr. James Adger,—William, his son; Sarah Ann, Susan, and the baby, Adger, Dr. Smyth's children.—Ed.

<sup>7</sup>The Church Manual was published in 1838. For details of Church life, and portraits of Dr. and Mrs. Smyth at this period, look under corresponding date in that section.—Ed.



We have heard from John. All well. I have written to him. I am this evening to marry Mr. Harrall to Miss Anna Vardell! Won't you come? Do, for there is to be great style.

In much love to Mother,<sup>s</sup> James, & Jane Ann I remain

Yours aff<sup>ly</sup>.

THOMAS SMYTH.

CHARLESTON, *August 30, 1837.*

*Wednesday Morning.*—

MY VERY DEAR MOTHER,

Night before last Father brought up with him the little box &c. you left in Philadelphia—the Mrs. Smyth to the Mrs. Adger. *Langdon Cheves*<sup>1</sup> has only just arrived.— You would have been delighted to see Father & the children while I was opening the box—the Parasols he opened himself; the joy of the children was without bounds—after it had abated a little, Sarah Ann says—“Well, I must send Grandmother something after she sends me all this, so many things”—her Grandfather asked. “What would she send?” At first she thought she would send you her “*old umbrella*” that you gave her before—but at last concluded upon Grandfather’s suggestion that she would send “a basket of potatoes.”—Little Sue’s mommer<sup>2</sup> too is highly pleased—but Dye thinks “Miss Susan might have sent something to her own girl.”—“Little Jimmy’s” hat just fits & as he can now hold up his head, he looks quite like a

<sup>s</sup>Dr. Smyth’s tender reverence for his mother-in-law was most beautiful and his devotion to her, as well as to Mr. Adger, un-failing. Both of the old people were very deaf and when the hour came for family prayer they both knelt near Dr. Smyth, but with Mrs. Adger’s ear trumpet so arranged by him that his voice should be directed immediately into it. It was undoubtedly with a thought of her and of his well-beloved sister-in-law, Janey, that in summing up the duties of deacons, he especially mentions the care of the deaf. See vol. IV, p. 373, Smyth’s Works.—Editor.

<sup>1</sup>A steam packet named for the distinguished statesman and jurist, Langdon Cheves of South Carolina, whose close friendship for James Adger dated from their early manhood, when the self-educated young lawyer from the up-country was given a bill to collect by the self-made young Irish merchant of Charleston, and refused to accept more than a small fee, in spite of Mr. Adger’s protests. Tradition says that they were also officers in the same militia company, Langdon Cheves being Captain. See *Life and Times John B. Adger*, p. 35.—Ed.

<sup>2</sup>This is Mrs. Smyth’s spelling of “Mauma,” the old Charleston name for a nurse. Dye was Miss Adger’s maid, acting as nurse also.—Ed.

Commodore—it is very pretty & as he has no other, it will be quite serviceable.— Lizzy's scarf & mine are quite acceptable—I wore mine yesterday afternoon to the Society.— Aunt forgot Papa; however, as he is not backward, he helped himself; & seized immediately upon the narrow stock & has worn it ever since. “It is,” he says, “quite the thing.”— \* \* \*

Mr. S. wishes to send you the daily papers but especially, the *Observer*—Father thinks it useless as you can see them all at the news rooms—You will get from them, (if you see them,) all the news, much of which I forget, & much of which I could not write to you.— Mr. S. keeps quite well, much fatigued always after Sunday, but otherwise he is getting on.— Susan's prophecy about his fondness for his boy is likely to prove correct—every thing & every body must give way for “the boy”—Mom Sue says, his eyes are not big enough to see him.— \* \* \*

*Evening.*—

I wish Grandmother could have seen my dear little group this afternoon after they were drest for a walk— Diana has made up the light frocks their Father brought very neatly, with tight sleeves & frills and bodies; upon Sarah Ann it is quite becoming—but Sue is so little—however she thinks as much of her “frilled frock” as any body—“the boy” too has one of the same piece—they were all equipped—with the parasols, the new cap, & baskets—&c—&c—& Momer & Die as proud as could be.— *You* will not think me vain (or you will pardon it, if you do,) when I say 3 sweeter children you cannot find—Sarah Ann's clear blue eyes, fair skin & ringlets— & Sue's coal black eyes—she is growing pretty & will in time be the most so of the two.— \* \* \*

Father has told you I suppose, that he had sold the young Cow for \$50. to Gilbert Geddes—to improve his stock:—since she has been sold, it is discovered that she is with calf—Father has scolded us all round for not knowing it—says he could have had \$100 for her, if he had known it.— \* \* \*

The Summer is wearing away—the city & neck quite healthy—& I trust we will escape all fever—&c—&c—soon the folks

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<sup>3</sup>Dr. Smyth was always fond of dress, and confessed in later years to one of his congregation how much attention he had paid to the cut of his coats, and how fond he was of his large circular cloak, which he endeavoured to dispose in loose folds about his shoulders, allowing it, as the sermon proceeded, to drop gradually down.—Ed.

will be returning from the North—but we will have a long winter, & then a long wearisome summer to pass thro' before we need to look for you—oh, who of us may be in the cold grave before that time!— \* \* \*

Most affectionately & gratefully,

YOUR MARGARET.

These letters are all addressed thus:

Mrs. James Adger

Mons. D. B. Warden

Rue de pot de fer

St. Sulpice No. 10

A Paris.— Editor.

CHARLESTON, Sept. 24, 1837.—

Monday Evening.—

Mrs. Smyth  
to her sister  
Susan.

MY VERY DEAR SISTER,

It is *your* turn now I believe to receive a letter from me—I have just got my little ones put to bed & asleep, finished tea & finding a convenient corner at the table by Mr. S.'s elbow, I have seized upon it, to do what I have been *intending* all day, commence a letter to you. Mom Sue has been in bed all day, the *first time* since you left home—& this has given me a little more nursing than usual. *Father* is in great distress, & frequently asks me if I attend to her. I have given her a little medicine, & hope she will be better to-morrow. *She* is quite uneasy about "the boy," lest Diana should take him into the street, &c—&c—&c—& poor Sue has been running all day to give a part of every thing she had to her "poor, sick Momer."— Let me now draw a picture for you.—Fancy our little front room—into which (to please Father,) I have put the two ends of the dining tables;<sup>4</sup>—on the table between the piazza windows *sits, or stands*, the Astral Lamp—at one end sits Father busily poring over the evening's paper; in the front in the rocking chair, with his long legs stretched on another chair is Mr. S. *reading* of course! at his back, & opposite Father—sits Mrs. S.—*writing*—whilst Lizzy,<sup>5</sup> a little aside, is busy with "Peveril of the Peak;" she reads Rollin in the morning & feels herself privileged in the evening. Can't you see us all?— We are now anxiously expecting accounts of your arrival. \* \* \*

<sup>4</sup>Old dining tables were made in three sections, the two end sections standing as side tables against the wall when not needed.—Ed.

<sup>5</sup>Elizabeth Adger.—Ed.

Sam & Sarah Jane<sup>e</sup> are at last married—Mr. S. tied the knot—two days after, Sam sent him a note containing *two* \$20. bills—the *largest* fee he has ever had. *I* was at the wedding—the only unconnected lady—the others were all Johnsons or Robinsons—the room was quite full—& a hot supper in Eliza Lee's best style. Sarah Jane looked very *lovely*—*I* never saw her so much so. They had no attendants. They were at church twice the ensuing Sabbath, but have not yet been at the Lecture Room.— \* \* \*

The other churches being all closed, ours is now quite full, & the Lecture Room well attended.— Mr. S. keeps quite well—our City is perfectly healthy—it has never been known to be as much so. Lest I forget again—Mom Sue is quite well—she only lay up one day—but talks a great deal about you & mother.— The negroes are all well.— Betsy is doing quite well now—Caroline makes potato-pone & lives in the bathing house—much to Father's distress, who says she burns more fire-wood than she pays wages.— She protests she *buys* her own wood. They are great plagues—your maid Diana has quite a fancy to run into the street at night after she puts the children to bed & I have had some trouble with her.—She is getting to be very impudent.— Lizzie can not get on with her at all.— I have not employment for them. Rachel has had nothing but the washing of 2 people; but to put them out as Caroline is—is worse—for I have all the noise & bother of her children; & have her sitting about the yard all the time doing nothing.— These negroes are my "*thorn in the flesh*"—I do heartily pray to be rid of them.<sup>e</sup>—I must make another complaint to Mother.— Somebody last night stole the two Turkey gobblers wh. she left—& wh. I was keeping for Christmas & New Year. They were very large & fat & would bring \$5. or \$6. I have had Richard all morning looking for them, have sent him down to Market & will send him again this afternoon. We have plenty of milk & use fresh butter altogether on the table—but our stock of Rice flour is done—& Father will not get any more because somebody tells

<sup>e</sup>Son of Mr. John Robinson, the old friend of the family.—Ed.

<sup>f</sup>Poor Mrs. Smyth had changed her views since her letter to her brother John in 1832. Caroline probably sold potato pone at the Bathing-house at the Battery. Betsy was the wife of Francis, sexton of Second Church, a free man, part Indian. Their children were Diana (referred to above), Sam and John Dent and young Betsy. Both the sons were Mrs. Smyth's house-servants for many years, John until his death long after the war. Peter was Mr. Adger's coachman.—Ed.

him it spoils the butter—this distresses Richard & Mom Sue—they say the old Cow will die this winter if she does not get slop—old Peter advises me to send for the Flour & say nothing to Father about it. “His Misses would do so—she would have the Rice Flour, she would not let the Cow go without it.”—The old Cow will fall off I am afraid.—Rice flour is 50 cts. & Peas \$1.75 pr. bushel, we are feeding them now with Northern potatoes.—This I have no doubt is all very entertaining to you, but it is part of my troubles—& often I wish that my dear, good, *patient, even tempered* Mother was here to mind her negroes, & cows, &c. &c. & make every body do right & behave well. She told me before she left that she had given them their clothes until she would return—but they are all at me for their winter clothes—& I know not, *what*, nor *how much* to give them.—Poor me—I am troubled—what shall I do! \* \* \*

My boy grows finely, & never cries— \* \* \*

You would laugh to hear Sue talking—she speaks so very plainly—& is so little—she is a fairy.—I had her with me the other day in Mrs. Gidere’s store—the old lady offered her something—“I don’t want that,” says Sue “I want a spool;” “Bless me,” says the old lady—“hear *the baby* talking, I thought she was a baby—& she can talk!”—Diana had her up in her arms—She gave her a spool—“Now one for Sarah Anne” says Sue.—Mom Sue says to tell Miss Susan, “Josey sends howdy’ to her Missis”—&c.

Sincerely, your attached sister

MARGARET.

*Thursday Evening.*

CHARLESTON, *October 12, 1837.*

MY DEAR SISTER,

Mrs. Smyth  
to her sister  
Susan.

\* \* We have been very busy moving round to “dear Grandmother’s house;” \* \* Mr. S. & Lizzie say it is like a dream to them that they have been out of it—but it is not so with me. I have just got comfortably fixed. I would not have moved, had not Father seemed to wish it—& you can’t think how pleased he seems that we are here again.—When round with us, he never would take the foot of the table tho’ Mr. S. often urged it on him—& Wm. always sat there before Father returned—but as soon as we came here, he immediately resumed his old seat & says he has had a better appetite since. \* \* \*



The Augusta  
Convention.

Father is *very busy*, & wishes Robert here—he has an appointment with Gen. Hamilton, Hayne, Cheves—& all the *great men*, to a convention to be held next week in Augusta, about an “Importing Company.”<sup>18</sup>

Fathèr & Lizzie have gone to bed—Mr. S. is still reading, but calling at me to go—half past 10—Good night.— \* \* \*

*Saturday morning, Oct 14,*

Yesterday morning dear Sister, we were gratified at receiving a letter from you and one from Mother. \* \* I thank you for it; \* \* it diverted Father very much when he came home to dinner, for he did not open yours down-town, lest, as he said, “he would have his head broke.” \* \* We had the two little girls dressed up with their sun-bonnets *à la Francais*. \* \* This time last year *we were* at Pea Island, and there, or in a worse condition, I am afraid, is the Steam Boat *Home*.

The ladies of the Cong’n have presented Mr. S. a very handsome new gown, belt, & jacket.— \* \* \*

*Saturday eveg,* When they missed “old Mosser” this morning—Sarah Anne wanted to know if he had gone to bring dear Grandmother & Aunty.—& has asked me several times “Why you would not come home with him.” My dear Susan, you cannot think how lonely we are—if it were not for these children I do not know what we would do—they are great company for Father, he plays with them *all*—but Sue *most*. It is the prevailing opinion to day that the *Home* is lost & all on board perished—how melancholy.— In much love to dear Mother, James, & Janey—from *all*

Yours as ever

MARGARET.

CHARLESTON, Oct. 28, 1837.

*Sabbath Afternoon.*

\* \* \*

Diana sits opposite me with my boy on the floor—

Sarah Ann & Sue are sitting singing, “Let Dogs delight &c” —Sue has just called out “Sa-Ann, preachers don’t sing”— “yes” replies Sarah Ann, “papa sings in church.”— \* \* \*

<sup>18</sup>The Charleston *Courier* of Oct. 17, 1837, mentions, as then sitting, this convention on the Direct Import and Export trade in the South; this was an effort to devise methods by which the cotton trade, in particular, could be carried on without recourse to bills of exchange on Northern banks. The trade of Augusta and the West was being sought after, and railroads and banks established. The *Courier* of Oct. 7 gives the list of delegates with James Adger’s name among them. James Hamilton, Jr., Robert Y. Hayne, and Langdon Cheves are the three men referred to.—Ed.

Mr. S. is so much in his study,—most frequently dines & takes tea<sup>2</sup> before he comes home & we only see him at breakfast. \* \* \*

Father has a cold \* \* he does not like to lie alone and wants Sue to sleep with him, but I am afraid she would trouble him.

Inscription in Dr. Smyth's handwriting in Mrs. Smyth's copy of his "Sermon on the Loss of the Steam-Packet *Home*."<sup>1</sup>

To  
Her  
Who loves me—& whom I love  
best;  
and for whose sake alone I  
desire *ought* of earthly fame  
or worldly greatness;  
is  
This Sermon  
most affectionately  
and tenderly inscribed  
by  
The Author.

November, 1837.

Sabbath Evening.—

Nov. 19, 1837.

MY VERY DEAR SISTER,—

Mrs. Smyth I am all alone, & the mosquitoes & sleep together will not allow of my reading, so I have  
to her sister Susan. taken up my pen & commenced a letter to you, to  
be finished some time again.— It is the evening of the holy Sabbath.—Mr. S. is still absent.<sup>3</sup> Mr. Douglas lectures, Wm., Eliz., Henderson, John Adger, & Bob Clark have gone down. Robt. asked me for the key of Mr. S. study to get a book, & Jane has gone to help him choose one.<sup>4</sup> Father has gone to

<sup>2</sup>With some member of the congregation; as continued to be his custom.—Ed.

<sup>1</sup>This sermon with a full account of the disaster will be found in vol. V, p. 235, Smyth's Works.—Ed.

<sup>3</sup>Dr. Smyth was in Augusta at the meeting of Synod.—Ed.

<sup>4</sup>Robert Adger and his wife, Jane, (afterwards known as Eliza), with their baby daughter Clarissa, had recently returned from Philadelphia. Robert Clark and John Adger (from Winnsboro) were cousins, Henderson a young Irishman who lived in the house.—Ed.

see how the Lamps in the street burn, he is Commissioner of Cross Roads, & takes care of the Lamps—so with the exception of Jane's baby & nurse in the 3d. story, & my three sleeping little ones in the 2d. I am the only living creature in the house. \* \* \*

*Tuesday Evening,*

*Nov. 28,—1837.*

Death of  
Sarah Ann.

Under what very different circumstances do I resume my pen, dear Sister—I was interrupted when I had written as above \* \* & put my letter by—then I spoke of my *three* sleeping little ones—alas! one, the most promising of all—now sleeps the sleep that knows no waking—Susan, I have but *two* little ones now—& how long I may have them who can tell—when I wrote before my precious Sarah Ann bid fair for a long life—how soon has she been snatched from my arms—oh Susan! I cannot realize it.—\* \* Oh Susan! it is easy to preach about being resigned and submissive & composed—to *others*—& I have done so before now, but it is different when called to feel one's self. \* \* Oh! it is hard to bear it. \* \* \*

I wrote to Mother about ten days ago—I told her of the death of little Isaac Johnson & of my taking Sarah Ann to see him—it is not yet two weeks since I took that walk, & since she laid her little hand upon his head, & shrunk back in terror, at its coldness,—& now she lies as stiff & cold as he.—Oh Susan, I think my heart will burst—I cannot bear to think I shall see my child no more! Mr. S. has already written to Mother & given her an account of her illness, & I will get Lizzie & Jane to write you more particularly—at present I cannot. I write now incoherently merely to suppress my feelings while watching over little Sue; she was well this morning & took her breakfast, & has been unusually talkative & lively—at noon she complained of her throat & head—her Father, much alarmed, immediately sent for Dr. Bellinger; when he came the child was playing about; he however said her throat was a little red & she had some fever, directed me to give her some medicine, wh. I did & am now watching its operation. She is not ill at all, & at any other time we would not have noticed it—but now we are nervously sensitive.—Mr. S. is distressingly so—he has not left the room since tea, & it is now near ten.—She is now lying in the crib in which Sarah Ann breathed her last— (a new crib Mr. S. bought for the boy,) & poor “Dye” sits beside her—Oh Susan could you but

see us—how little do you know our situation, how little do we know of yours—what may you not be suffering!—

I do not feel alarmed about Susan—not even uneasy—but Mr. S. is;—but it was different with dear Sarah Ann—from the very first I thought her ill—my heart sank within me when she first said—“Mama, look in my mouth, my throat hurts me.”—I never left her afterwards save for a few moments at meal time<sup>5</sup>—Elizabeth took charge of the house, Jane assisting her.  
\* \* Dear Mrs. Simonton as usual proved true. \* \* Mom Sue too; poor Dye never left the room, the only sleep she took was on a chair or in a corner. \* \*

Poor Mr. S. it is a great trial to him.—He came home from Synod, so full of health & spirits & found her very sick—but could not, or did not think her dangerously ill,—indeed he engaged to Lecture in the Evening & 'twas not until he came home in the afternoon that he thought she would die, & then he thought she would last many days—he could not realize it.<sup>6</sup>—Not so with me—I thought all day she was dying—& hung over her in agony of grief—but no one thought with me, but Jane;—it was not that the Dr. concealed her state—he said from the first—“She is *very sick*,”—& “I cannot say she is any better”—but no one believed she could die.—

*Wednesday Morning.*

Susan is quite sick today—Bellinger has called in Dickson—they pronounce it a case of Scarlet Fever—& have ordered me to keep the Boy out of the room & to give him medicine—it

<sup>5</sup>Mr. Adger had a number of gentlemen dining with him the day Sarah Ann sickened, which troubled poor Margaret greatly as this shows: “About 11 o'clock I came down. Father had ordered punch & the gentlemen seemed disposed to sit some time.” *From William Adger, Dec. 3, 1837.*—Ed.

<sup>6</sup>“Mr. Smith preached as usual Sunday morning & afternoon. In the afternoon he lectured on one of the parables and was very warm and did not get through all he had intended to say; so gave notice that he had not, & that, altho' he had not intended to preach that night, his child being very sick, he would notwithstanding, meet them at 7 o'clock and finish his lecture: he did not realize at all her danger.” *From William Adger, December 3, 1837.*

It was a great shock to him, he was entirely unprepared. He went in to the tea table and just as he sat down a messenger came to hear how Sarah Ann was.—It unmanned him completely and he wept for some time. \* \* \*

As she ceased to breathe her Father said “Suffer her to come unto me, forbid her not, for of such is the kingdom of heaven.” *From Mrs. Robert Adger, November 30, 1837.*—Ed.

may be the decree has gone out that I am to be written childless.— Jane is to keep her babe in 3d story. Mr. S. has just come in to tell me not to be alarmed about Sue, it is a most favourable case— I hope for the best—all the rest are well.

Yours in love & haste

M.

I have had a great many visitors this morning wh. prevented me from writing more.

Dr. Smyth to Miss Adger.

CHARLESTON Dec. 3. 1837.

VERY DEAR SUSAN,

Death of Susan. You will be prepared to hear that another woe is past—& that our house is again covered with its pall of sadness. Yes, it is too true! We are again in mourning, covered with sackcloth & ashes. Susan is no more. Your own—our—sweet little Susan is no longer an inhabitant of earth. Her frame is no more convulsed—agonized with pain—or preyed upon by disease. Its hour of trial is past & it now sleeps the placid sleep of death. She looks just as you have seen her when falling into a tranquil sleep. But she is fast yielding to the power of death, & her form & features as we have seen them we shall see again no more until we behold them raised incorruptible & glorious. Tomorrow morning (Sunday) at 9 o'clock, she is to be buried in the same grave with and along-side of her Sarah Ann. Then—as they used to do on their evening bed—they will lie down together & repose thro' the night of the grave. They are now together in heaven. On Tuesday last when Susan was almost boisterous with mirth & full of her amusing pranks, she told Margaret & myself that she would carry a piece of money Sarah Ann had when sick, up to her to heaven, for she would

*'Dr. Smyth had written on November 27,*

"I had promised to bring her a potato from the country, which I did, with some other little things with which she fondled. On Saturday she talked to me about rising and about eating her potato. \* \* Margaret has been very much strengthened and is now endeavouring with myself to fill her soul with the assurance of the present & eternal glory of our departed infant. Blessed be God for the unspeakable hope—a hope beyond price valuable—beyond thought blissful."

*Margaret Smyth to her Mother, on December 15.*

"She got out of my hand a gold piece, \$5. Mr. S. got in Augusta and gave me on his return: dear Sarah Ann held it in her hand or kept it (with the Potato) on her pillow all the time—I called to



go there. And she has gone—not to carry the money—but to tell her how we sorrowed after her & were only happy in the thought that she was blessed, & to join with her in her heavenly occupations. When she saw us crying, she asked why we cried, & when we told her she said, “when I die you will cry for me too.” Yes dear child, we will sorrow that thou art, thus early, snatched from our embrace; but not as tho’ we were without hope that thou art infinitely happier than when ours!

On Tuesday morning I took Margaret round to the study, with Susan. While there she got tired & went round with Diana. After a little, Diana came carrying her, saying that Susan had said her throat hurt her. They were both frightened. Susan asked me to look into her throat. We pacified her. She very soon threw up, & seemed very much alarmed. I sent for the doctor. He came & found little the matter with her, but ordered a small dose of simple medicine. During the night—fever increased upon her. In the morning the doctor was himself alarmed & brought Dr. Dickson; when they pronounced her disease Scarlet Fever, but favourable in its symptoms. On Thursday morning they found her throat ulcerated & her prospects much worse. On Yesterday morning they found her no better—in the afternoon in some respects, rather better, but in others not so. After tea Margaret called me up. I found her in a great stupor. She could scarcely hear or swallow. I got hot bottles to her feet & rubbed her with mustard, while I sent off for the doctor. He brought Dr. D. She had revived & they both thought her no worse. About 12 o’clock Dr. B. pronounced her decidedly improved. We then thought the crisis had passed as he omitted the intended application of blisters. Towards 1 o’clock we got Margaret to lie down (Mrs. Simonton\* & Mrs. Jones being there), and we all retired, buoyed up with hope. We were ere long roused by the alarming fact that she was in Convulsions. The Dr. was sent for and did every thing that was possible to relieve her, but in vain. She continued in them for nearly three hours, when life was utterly exhausted & she sunk in a moment into the calm of death.

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Sue to give it to me, fearing she would lose it. “No Mamma” she said “this is Sa’ Ann’s, *I am going up to heaven*, I will carry it to Sa’ Ann”!

He never left the house nor went round, even to his study, during all her sickness, nor for many days after.”

\*See Dr. Smyth’s sermon on the death of Mrs. Simonton, vol. X, pp. 535, etc., Smyth’s Works.—Ed.

Such is an account of the death of your little namesake. As your love for her was perhaps not less than our own, I at once communicate it to you and must beg you to throw yourself upon the same hopes, promises, & assurances of her present & everlasting salvation which are all our Consolation. Margaret is very much supported. The boy with Jane's baby are doing quarantine in the 3d story. As others are about writing I will not enlarge, but Remain in the warmest affection to Mother, James, Jane Ann, & yourself,

Your Brother

THOMAS SMYTH.

*Sabbath Afternoon.*

*Dec. 3, 1837.*

My dear Susan,

Mrs. Smyth      It is over \* \* they have gone \* \* I feel  
to her sister    a great want of feeling, a deadness, a lassitude &  
Susan.            heaviness, as if all was a dream.

\* \* Can you believe me, Susan, when I tell you that Sarah Ann & Susan, your own dear little girls, went with me to church this day two weeks;— they were dressed in the chaly dresses made by Miss Wood, Jane brought them—the bonnets<sup>1</sup> she gave them last winter I had just had lined with white satin, trimmed with crimson satin ribbon—they wore them that day for the second time—they looked both of them very pretty.—I could not but observe the admiration they attracted, their entire dress was handsome & their sweet faces & happy intelligent countenances drew every eye to them. Mr. Gildersleeve has said, he never would forget their appearance as he entered to look at the Infant Class—Sarah Ann was sitting with her arm around Sue, & holding the little hymn her Teacher had given—it was a hymn on the death of a little child, selected with reference to the death of Isaac.<sup>2</sup> Had he been required to select the two finest, healthiest, *sweetest* looking children—these little sisters would have been his choice. This Mr. G. said to their Father, & again at the funeral service.—I went over to the S. S. but met them at the door just as they were dismissed—I regret this now, as it was the last time they were ever there.—Our service was held that day in the Lecture Room. I took dear Sarah Ann's hand whilst Die took Sue, sometimes carrying her, sometimes letting her walk.

\* \* \*

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<sup>1</sup>The little girls had also white corded cambric bonnets sent by their aunt in October, 1837, which Mrs. Smyth speaks of as their "sunbonnets à la Français." These she kept all her life.—Ed.

<sup>2</sup>Little Isaac Johnson.—Ed.

In the afternoon we all walked—Harry (Wm's boy) taking charge of Sue, whilst Sam was in attendance on Miss Sarah Ann—I don't know who was most delighted, the negro boys, or the children, at this arrangement. I walked home with Wm. & called round to see Mrs. Dr. Johnson's Susan, who was then thought to be dying, while Grandfather took the two little ones home under his care.— I tell you all these little things, I love to dwell on them *now*, for that was the last walk I took with them, the last time, save one that they were out; on that day week Sarah Ann died, on that day two weeks Susan was buried. Oh—my Sister! what words are these, dead, buried, my children!— My darling boy is spared to me, but tomorrow I may see him too sicken & die.

*Monday morning Dec. 4.*

I wrote you a letter (wh. Robt. forwarded by the Packet of the 8th,) whilst watching over little Sue—because I could not do any thing else;—so yesterday I commenced this whilst watching by the bed side of Mr. S.—after returning from the funeral he complained of being chilly & of sore throat, dreadful symptoms. He undressed & went to bed, & sent for Dr. B.— Today he is better, much better, tho' still in bed—it is the effects of fatigue, some exposure, & much excitement—I apprehend nothing serious—tomorrow he will be up again. He wrote to dear Mother, the day Sarah Ann's little body lay stretched a corpse upon the table in the drawing room—& the day that little Sue's body occupied the same place, he wrote to you. Oh to see your portraits gazing down, as it were, on those little forms, whilst you so far distant, were all unconscious of what was passing at home! \* \* \*

Mr. S. is better to day & went down stairs to breakfast—but looks pale & has lost all the flesh he gained in his Augusta trip—I think he never was fatter than when he returned from Synod—he says he never felt stronger & better, or more in health & spirits—alas how soon have they been all dissipated! —\*. \* \*

In one week they died, & in one grave they sleep—they have lain down together as they did in life—\* \* Sarah Ann would be the first to welcome Sue into the mansions above. She had been there herself just long enough to learn to tune her harp—when she would have to instruct her dear little sister, & together are they now singing—as they did on earth, the praises of the Redeemer.

CHARLESTON, 9 Dec, 1837.

MY DEAR SARAH,

Mr. Adger to  
Mrs. Adger.

I wrote you a few lines last week giving you the loss we sustained, so suddenly; all the rest are well, Margaret & Mr. Smith seem to bear it better than I expected, the little ones are quite hearty, also all the black children. \* \* We will have vessels going from here every week for some time & will write you by each of them, say to Susan some may be directed to her but she must make a partnership with you in letters, without caring who they are directed to; I hope to find her in much better health on my arrival at Paris & she must try & wear the Collar & do every thing the Doctor bids her, even to eat Bull Frogs if recommended by him. Having no news to give you I conclude with love to all.....most affectionately yours,

J. ADGER.

Dec. 22.

Mr. S & Father went to Church on Sabbath morning for the first time; Mr. S. got through the first hymn very well—but when he rose up to read—he could not command his voice; after several ineffectual efforts his feelings overmastered him & he had to sit down and sobbed aloud—his grief was contagious; Father too wept and there were many I am told, of the congregation who shed tears freely. \* \* Mr. S. has prepared two sermons on the Salvation of Infants to be preached next Sunday in our *own church*.

Your most affectionate &amp; afflicted daughter

MARGARET.

Dr. Smyth's two sermons became a tiny book, "Solace for Bereaved Parents," which was revised and added to on the death of the second son, Augustine, known to the brothers and sisters who came after as "the first Augustine;" for his name, as well as the names of the two little girls, was borne by later born children. Mrs. Smyth had wished this second son to be baptized "Thomas," but the Doctor objected, as he disliked his name, and called the child for the great Saint Augustine. "The second Augustine" was given both names.

Dr. Smyth's youngest daughter writes:

"At the same time that I read Father's Autobiography to Mother, I read aloud to her some old letters of hers to *her* mother & sisters in Paris at the time of the death, within one week, of her two first children. My poor old grey haired mother was in feeling, the young mother again in her terrible agony—& at times wept so bitterly I could hardly get through the reading."—Editor.

## Extracts from "Solace for Bereaved Parents."

"The wounded heart of a bereaved parent can only be bound up by one whose heart has been in like manner torn, and who can sincerely weep with him who thus weeps.

It is on this account I would venture to intrude my thoughts upon your present solitude, and whisper words of consolation to that ear which can never more hear the infant voice, now silent in death. Like you, my friend, I have been called to witness the unexpected departure of my children. Two of them I have committed to the same grave.

It was when tossed upon that sea of trouble in which this sudden visitation involved me, I was led to the full investigation of the question of the salvation of infants. That examination more than confirmed my hopes. It strengthened them into a comfortable assurance that in the death of infants, it is well with them, and well with their parents—that God's purposes are merciful to both—and that while he glorifies himself in the exaltation of the children to heaven, he would also do so by the sanctification of their parents. \* \* \*

To you who are still the parents of living children, or who may be such, let me say—Take heed and beware of regarding as your own what is entrusted to you by the Lord, and for the Lord. Look upon your children as immortals—as passing, you know not how rapidly, to the world beyond. While provident of their present wants and temporal comforts, make their heavenly welfare your chief concern."

In the later edition Dr. Smyth writes of the boy in a long poem, that they "clung to him as to the dead revived—for joy o'er him they had forgotten—and felt—that depth of bliss which only parents know," but "with a dove-like wail he sank to rest." The poem ends:—

"God speed thee in thy flight, my blessed boy,  
Let Angel bands conduct thee safe to heaven. \* \*  
Thou wert to me the dearest joy of earth,  
And I would now rejoice with thee above,  
And chide my selfish grief with thoughts of thee  
As now enrolled among the cherub throng.  
Farewell my boy! No more thy smile I'll see  
Till thee I meet around the throne of God:  
But never from this heart shall pass away  
Thy dying form and that last dying wail."

*Charleston, Nov. 27, 1841.*

A sonnet by Dr. Smyth in his preface to "Bereaved Parents," beginning, "Not with mistrusting heart," is very tender in its feeling. See vol. X, p. 144, Smyth's Works.—Editor.



CHARLESTON, *January 23. 1838.**Study—near 2 o'clock.*

MY VERY DEAR SISTER,

Mrs. Smyth  
to her sister  
Susan.

I have been nearly all morning writing for Mr. S. He has just gone out for a little exercise before dinner—I have resisted his invitation to walk with him—& will occupy my time until dinner in commencing a letter to you. \* \* \*

This is the first cold we have had yet—so far, it has been a very mild, pleasant winter. Mr. S. can hardly realize that it is winter, he says it is most luxurious weather—the jonquils, violets &c. are all in bloom. \* \* \*

*Saturday Evening—8 o'clock,**January 27.*

MY DEAR SUSAN,—

I am now waiting tea for Father & the boys, who have not yet come up from the office.— Mr. S. has taken his tea a *long* while ago, & gone round to the Study. \* \* \*

Thursday week was the anniversary of our Ed. Society—it was postponed one week on account of the weather.— We had quite an interesting meeting—30 ladies present—Mr. S. made us a good, long address—our income of subscription was as much as usual. \* \* \*

Mrs. Benj. Gibbs has been very ill—and in her delirium called constantly for Mr. S.—her husband had before proposed sending for a clergyman & named Mr. Spear as she had been in the habit of attending the New Church, but she said, “Oh no! if you send for any, send for Mr. Smyth!”—he did not do it then, & she after became delirious, but in that state called so constantly for Mr. Smyth—Mr. Smyth—that her Drs. advised he should be sent for.— At first she did not recognize him—tho’ she called him by name—& when he was praying at her bed side—put out her hand & covered his mouth—yet she was more tranquil afterwards; by the advice of her Physicians he was sent for almost every day—& at each succeeding visit she became more composed.— Mr. S. thinks he has seldom seen any one under deeper convictions of sin, & more eager to know what she must do to be saved—& more grateful for his instructions: he has visited her frequently—almost daily: for a long time Mr. Gibbs would write a note *every morning*, “Mrs. G’s urgent wish that you should call to day,” &c. &c. Is it not a little singular that both his wives should take such a fancy to Mr. S.?—

*Sabbath Evening,—Study.*

The day has closed & with it the inestimable privileges of the Sabbath—the Communion Sabbath.—I trust it passed not without a blessing to your souls—but that the prayers offered when at the table by Mr. S. when he remembered “the absent,” & prayed that, tho’ deprived of this heavenly privilege, they might have communion with Christ in their closets, & that even at this hour a gale of the Spirit’s influence might be wafted over their souls, refreshing and strengthening them—I trust these prayers were heard & answered.— We had quite a full church, a great many out—8 whites & 2 blacks were added to our number. Jane presented her Certificate, so did Mrs. Gildersleeve & another Miss Lee.—\* \* \*

Scarlet fever among the negroes. We have not yet got rid of the Scarlet Fever—Caroline’s two boys Amos & Joe, have both had it—the latter is up again—but Amos is still quite sick, tho’ not dangerously.—Harry—Wm’s boy—came to tell me to day he had head ache & fever, so I gave him forthwith an Emetic<sup>s</sup>—Father said “sick or no sick, it w’d not hurt him” —whilst Wm thought “I had a grudge against Harry because he does not sweep the pavement, so I wanted to take it out of him.” If he is taking the fever as I suspect he is—it will be the 15th case in the yard, & there is no more of it in the neighbourhood—is it not strange! Johnny, Betsy’s boy, is all swollen, the effects of this dreadful disease

My Dear Susan, do not let Mother fret about the negroes—they do not trouble me now—they all behave pretty well—& Father will make some arrangement about them before he leaves.—\* \* \*

My darling boy seldom cries in anger—but whenever he sees his Father or Grandfather, he jumps & crows, & stretches out his little arms to get to them; if they pass him by without noticing or taking him—he then will put up his lip & cry—he does the same if Mom Sue puts him down or leaves him—even with me.—They are all *three*, very, very fond of him—you w’d be surprised to see how much Mr. S. nurses him—every thing gives way for his boy. \* \* \*

Yours ever most affectionately

MARGARET.

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<sup>s</sup>Mr. Adger had decided that an emetic was a specific for scarlet fever if given early, because all he had dosed in this way recovered.—Ed.

CHARLESTON, *February 8, 1838.*  
*Front Room—Thursday Morning.—*  
*(at Mother's desk.)*

MY DEAR SUSAN,

\* \* \*

Father says, if you are improving, & there is a prospect of your *entire restoration*, he will urge you to remain until it is *completed*—& really having undertaken it—I think you ought to persevere, & not give it up whilst there is hope of improvement. \* \* \* He is getting quite impatient for the time to come for him to be off \* \* and makes great brag of what he will show R. Fleming and Wm. when he gets them to Ireland. \* \* \*

Your *most affectionate Sister*

MARGARET.

CHARLESTON, *April 7, 1838.*  
*Saturday Morning.*

\* \* \*

When I come up to the Study & see the little play things which their Father gave them & which he has collected all around him—when I look at the little corner which Sarah Ann used to say was hers, & where she has her books all arranged, when I see all or any of these,—then do my tears gush out, & my heart grows sad within me. \* \* \*

Mr. S's heart is bound up in his child.—An instance—Diana minds him always on Sabbath morning—Mom Sue in the afternoon, thus they both have an opportunity of getting to church. Last Sabbath morning, it being a very fine day, after he had taken his morning sleep, Diana dressed him & walked to meet us coming from church. I had told her she might do so—but she set off rather too early & got all the way to the church;—when his Father saw him he held out his arms & took him—the child was not willing to go back to Diana, & Mr. S. carried him all the way home in his arms—his gown<sup>d</sup> on, and me walking beside him—I dread the consequences if he should lose him.— \* \* \*

Your Sister

MARGARET.

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\*The Doctor always wore the black Geneva gown until his crippled condition after his paralysis of 1853 prevented—at this time he was an unusually active, erect man, and a commanding figure as he went through the streets in his beaver hat and silk gown.—Ed.

CHARLESTON, *March 22, 1838.*  
*Thursday Evening.*

MY VERY DEAR MOTHER,

Mrs. Smyth \* \* Father's trunk was all packed last night  
 to —& such a counting up of shirts & stockings as  
 Mrs. Adger. we had—I believe we got all right—save one  
 night shirt that is missing—I fixed every thing for him to  
 make him as comfortable as I could.— Poor Wm. is so busy  
 he has not had time yet to fix his things; I have gathered them  
 together & put some of them up—for they go tomorrow at ten  
 —& it is now past ten at night—we have got in from lecture.  
 \* \* We will feel very lonely when they leave us—for my-  
 self I have yet hardly allowed myself to think of his departure  
 —when I do—there is a terrible sinking of the heart—& it is  
 only by great exertions I am able to suppress my feelings &  
 keep up.— I have great struggling, dear Mother, but I thank  
 God I am enabled pretty generally to keep a cheerful counte-  
 nance, & those who do not see me often or who do not observe  
 me closely would but little know of the aching heart, & blighted  
 & crushed hopes I bear. \* \* Your will soon be over now—  
 & the end is accomplished—dear Jane Ann will be restored—  
 what a rich mercy! how grateful should we all be for this new  
 proof of love & mercy.— My dear Susan—it is too late now,  
 but if I were near you—I would say, do not teaze & torment  
 yourself any more—take more exercise & attend more to your  
 general health & never mind the crutches.—\* \* \*

My boy almost walks alone—goes as fast over the floor or  
 piazza as any body, holding by one finger.— Do have your  
 ears examined & Janey's too. Do you know Wm. is quite deaf  
 in one ear? he has promised me to have his attended to.

MARGARET.

CHARLESTON, *March 29, 1838.*  
*Friday morning.—*

MY VERY DEAR SISTER,

Mrs. Smyth \* \* While we were in the Lecture Room last  
 to her sister night—after Mr. S. had got about half thro' his  
 Susan. Lecture there was an alarm of Fire.<sup>5</sup> In an instant  
 every man was out of the Room; Jane & I were sitting together  
 & were very quiet, until I heard some one say it was on the

<sup>5</sup>Mrs. Smyth's brother William was at one time President of  
 the Eagle Fire Company. The family residences were in the  
 upper part of the district known as Charleston Neck, which lay  
 north of the old wall at Boundary or Calhoun Street. At the  
 north lay the fortification or lines established during the war of

Neck.—I called to Jane to remember our children—& just as Mr. S. said he w'd dismiss the people, we started; at the door some one took me by the arm & said, "do not be alarmed, the fire is up near the lines"—this gave us fresh speed, & we flew along together until we had got up Meeting St. when we met Mr. Robinson returning to the Room. He stopped us & said the fire was not near us, but over beyond St. Philip St. but if we were going home he w'd go with us, giving Jane & me each an arm—we trotted the old man along at no inconsiderable rate.—About Mr. Curries'—Mr. S. overtook us.—The fire was at a small negro house opposite Mr. Alex. Brown's—it was soon put out & except the fright, did no body any harm. Robt. it seems had just entered the Lecture Room, & started at once, reaching home some time before us.—

CHARLESTON, *June 6, 1838.*

*Wednesday Morning.*—

Mrs. Smyth           \* \* Mr. Fleming<sup>8</sup> is urging me very much to  
to go on to Philadelphia with Jane and her baby.  
Mrs. Adger. Robt. & Mr. S. join him—Mr. S. says he will  
come on in a few weeks & bring me home again, thinks it will  
do me & the boy both good—but I do not think it w'd do to  
leave Elizabeth alone—& if I take her—I do not see how Mr.  
S. & Robt. will manage. I will stay, & after they all go away  
I will ride out some & perhaps go to the Island<sup>9</sup> a little, &  
thus I will soon regain my strength. \* \* \*

My dear Mother will be surprised after reading  
Her visit to Philadelphia. the commencement of this letter to find it is con-  
cluded in Philadelphia—yes dear Mother, I am  
here with my poor little, delicate, sick child—on Thursday  
Morning I decidedly declined Mr. F's & Robt.'s invitation,  
but after breakfast Mr. S. said so much to me that I con-  
sented.—Robert assured me that there w'd be no difficulty  
regarding Mom Sue<sup>10</sup>—she was willing to go, provided I  
promised to bring her back.—Mr. S. went down to tell Mr.  
Fleming & Robt. to take my passage—returned at 2 & told me

1812, on which James Adger had worked with a number of his  
negroes. See "Life and Times," John B. Adger, p. 42. This is  
now Line Street. The great fire of April, 1837, had left the  
citizens of Charleston very anxious.—Ed.

<sup>8</sup>Mr. Thomas Fleming, formerly of Charleston and Second  
Church, lived in Philadelphia. He was the father of Mrs. Robert  
Adger and Robert Fleming.—Ed.

<sup>9</sup>Sullivan's Island.—Ed.

<sup>10</sup>She was afraid of being free in Philadelphia.—Ed.



Mom Sue *c'd not* go.—I would then have given up & stayed at home, but Mr. S. urged & Mr. F. made so many fair promises—that I came on. \* \* When I arrived here, my boy looked so badly—Mrs. Fleming too thought him very ill & sent for Dr. Hodge—he has attended him ever since—and I am happy, & I trust grateful to my God—that my only child is to day better.—I have engaged a nurse here, a clever good girl, & my boy is getting to be fond of her, but I have still to dress & feed him myself.—The Dr. says he must be taken into the country—and Mr. F. will move the family out next week—country air, & attention to his diet—the Dr. thinks will work wonders for him.—For myself I am better & will soon be quite well again. \* \* \*

I hope to be home again about the 1st August—Mr. S. said he w'd come on in 3 or 4 weeks—we will spend a few days at Paterson,<sup>6</sup> & go up the river & see Ellison<sup>7</sup> before we return.  
\* \* \*

*This letter from my father will shew my trials in Charleston during the New School separations.*

VINCENNES 29 January, 1839.

MY DEAR THOMAS,

It is a long time since I had this pleasure I would have wrote you long ere this but all Through the Summer you were as I heard some times in one place sometimes in another so that I did not know where to Direct to, but I see by the papers you send me you were not Idle. I would consider it a very improper step if you would attempt to leave C. town where the people loves you so *much*, I have perused all your proceses [?] both in the Synod and Presbytery, you have had a hard time of it. I am Very Sorry Very Indeed to see so many Changing their principles to the wrong side I trust in God they will see their Error before their last. I have been much Intrusted and Delighted for some time past in reading Baxter's Saints Rest you have the Book would wish you to read part of page 234-5 & 6, and am got the second time as far as the acts of the Apostles through Burkets<sup>1</sup> I have been just reading of Petre's Delivery out of the prison by the Angel,

<sup>6</sup>They went also to New Brunswick. See Dr. Smyth's account and letters from elders in the New Brunswick Church, p. 165 and pp. 170, etc.—Ed.

<sup>7</sup>Her brother Ellison was with his father's sister at Kinderhook.—Ed.

<sup>1</sup>"Burkitt on the New Testament" was one of his wife's favourite books.—Ed.

all his Brother Apostles were praying in a most fervent manner that was the Key that opened the Doors for Petre. I was thinking if you would get as many ministers and good people gathered into C-ton some Day previous to the great Tryal which I see is to take place in March Insuing, and have a Day of Humiliation, & Prayer to him who has the Harts of all men in his hands to turn the Harts and minds of those who has strayed from the Truth that he might cause them to Return and join his Dear people in love and all pull together like one man against the enemy of Souls—the Devil is Very Busy at present, but I know that our God has always stood by his people and Church and he will in this Instance— My poor Supplication is to him who can change [?] the Hart, You'll come off in triumph I pray.

Samuel                      This cursed Abolition that Satan has set afloat  
 Smith's view    is one of his Devises to Divide your Church I see  
 of the negro.    it has succeeded to a great extent, the New  
 School is taking note of it for a pretext to gain over some  
 wake-headed that the Truth was never in their hearts I am  
 Intirely against making the Black Race free England is sup-  
 plying sorow for it now and if it was the Case here we should  
 be like them, worse as they are amongst us. Even here these  
 are got so proud that the people can scarce get one to live as  
 helper at \$1½ per week you most not call them servants and  
 Dressed Every Day like the master to see a fellow on Sunday  
 with Kid gloves and full breasted Shirt and Every other in  
 proportion. I think we would have a Miserable Country were  
 they free. I have lost of late two faithful Servants which has  
 been in my Empioy for upwards of 70 years, two Double  
 Teeth. I find a great want of them. My bodyly health and  
 strength continues as we can get no helper I have to lend a  
 hand at Every thing and would rather Do it than have one of  
 them Dirty lazy Animals about the House, put a Bonnet on to  
 go 8 steps to the well. I am Very Glad that Mr. Adger has  
 got home I understand he was in Belfast, where I think he  
 would not learn any Bad about me, I Raised a family there of  
 Six Sons, and two Daughters to be men and women and gave  
 them all a first Rate Education. I also had four  
 Daughters Died young, he seen my grave stone  
 Samuel                      I am told, all this I did by my Own Industry and  
 Smith's                      prospered in the things of this world that at one time I was  
 reverses.                      worth £10,000—I then thought I w<sup>d</sup> build houses I bought a  
 lot of ground in Donegall Street and built four, fore-storey  
 Houses which was one of the worst things I Ever Don, at-  
 tending after them I neglected my Business. Banypar's Down-

fall came on before I got them Rented altho all ready. At that time I had a large Quantity of Bacon in London laid in at high Rates, it was selling before his Down fall at 100<sup>s</sup> it came Down Dayly to 50—40—20 the last was sold at 16 to Close

The family  
comes to  
America.

Sales, my Sons would go to America, James went first I gave him £100 worth white cloth a good stock of Clothes & Cabin passage 2<sup>nd</sup> which at that time Cost 25 guineas, Sam the year after gave him £200 worth white Cloth also Ja<sup>s</sup> sold his in Philadelphia at 95% advance, they all went year after year and Mother and I and the two girls were left, you may guess the feelings of your Dear Mother Thomas Breaking her heart Daily and praying for me to go. I could not stand her persuasions I sold off all I had at half price or less and here I am with a fine property and well furnished house and not a well doing son after I built this place I had money left Sam and James was in Business at that time I lent them £200 Rob<sup>t</sup> was Bookkeeper with Chambers & Gorvin six years Ja<sup>s</sup> and Sam Quit Rob<sup>t</sup> came and began. Shortly after a young man from Ireland named Carson they went into partnership and was doing very well untill a half Gentleman came across & bought Carson out and put a man in with Rob<sup>t</sup> who was no Judge this hapened the time I was with you in Charleston if I had been here it would never have happened poor Rob<sup>t</sup> has been so vexed that he has turned to Drink I suppose you have heard that he is for some time winding up his Business. I had in the hands of Chambers and Gorvin \$1,500 which I lent Rob<sup>t</sup> now all is gone he is some what taken up but what will be the End how I will get the little time my God has allowed me here I know not but in him I put my trust there is several Respectable young men looking after Isabella this Carson is one She Denys them all they want the main thing Religion She is a clever fine girl about the sise of M<sup>rs</sup> Tho<sup>s</sup> S.— I conclude this Epistle with unfeigned regard to you and the whole family,

and Remain your affectionate

Father,

SAM<sup>L</sup> SMITH.

P. S. The above is a fine thought which will amuse you. in your next mention if Ever Mr. Adger Ever got a paper sent from Washington by Jn<sup>o</sup> Ewing it was a plan of the Harbour of Charleston with a few lines from me he promised to send it free it was of no use to

S. S.

VINCENNES, 1. Sept. 1839.

DEAR THOMAS,

Samuel  
Smith's  
religion.

I Duly Rec<sup>d</sup> Yours of the 8th 1s<sup>t</sup> with a Draft  
at Sight on New York for 50<sup>l</sup>. I was not Ex-  
pecting Such Knowing you were Rather in Deb<sup>t</sup>.

\* \* put a finish on him. I am sorry to tell you that Jo.  
is a great tipler I have not wrote him since he left here. I  
could not write him without saying harsh things it was the  
most foolish Interprise I ever knew any man in his sinses  
guilty of to come such a journey with such a family and very  
near as much Baggage as would load a Small Steamboat I  
think it could \* \* as for farming \* \* when my God  
thinks proper to Call me, would it be presumption to say I am  
Ready at his Call, my Faith is Strong in the Lord Jesus Christ  
and his finished work and on his Holy word and all his doings  
and sayings therein Contained Father Son and Holy Gost one  
tryune Jehova Together with as umble a walk as I can I do  
all I can to Gard my thoughts words and actions, I trust in my  
God that he will Introduce me at not a very Distant Day to the  
Company of your Dear Mother, probably this may be my last  
letter, its a Considerable troble to me to write now I would  
have wrot you on Receipt of yours only the weather was so  
warm all the month of Aug<sup>t</sup> and not a Drop of Rain fell the  
whole month to the 30<sup>th</sup> when we had a fine Rain and now has  
fine cool Weather which has nearly Driven away all the flies  
and musquotes which was very troublesome. I am Really  
sorry for all the trobles you have had in Charleston first fire  
then Drowning and now sickness it appears to me the Al-  
mighty has a Contraversy with you. The people ought to  
look into the cause and Humble themselves in Sack Cloth and  
ashes I trust my God will Spare you and all the Dear House-  
hold you belong to, have not I a Right to be thankful I have  
neighther pain nor ake Sight as good as when you saw me  
I live Remarkable Temperet. Isabella wants much to go to  
Anna, but I tell her she must stay to take care of me I have  
Strong hopes when my time Comes it will not be tedious my  
76 year was the 11<sup>th</sup> ult.

at present I Remain your affectionate Father  
and best love to all the family

SAM<sup>l</sup> SMYTH.

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<sup>2</sup>This letter is very much torn, with many words missing.—Ed.

CHARLESTON *Sep.* 30, 1840.

MY DEAR SUSAN,

Dr. Smyth to  
Miss Adger.

I have just received your favour for which I am sincerely obliged.<sup>1</sup> As it is a free gift & gives assurance of a true & sincere regard, I would the more heartily respond to it by at once reciprocating the favour & in the same kindness of Spirit. I have just finished a Sacramental discourse on Rev. 3. 7 which I would be glad if you could unite in hearing, if I am permitted to deliver it—as the text holds forth in delightful attitude the person & character of our all glorious Redeemer. He is mighty to save & to preserve—to guide & to cheer—all them that enter in to his opened sanctuary. There I trust dear Sister, you have entered—there continually abide. Only realize that you *are* the Lords—that you *are* under his eye—within his tabernacle—& under his watch & care—and you cannot but be humble thro' excess of joy—grateful under every trial—watchful even unto jealousy—and confident in the exultant hope that whatever betides & whether living or dying, you are the Lords. \* \* \*

Tho' not quite so well, I am still in ordinary measure in health. My side is very painful, but I doubtless need the thorn. Margaret is well, but we are all uneasy for her, lest she may be over taken unaware & there be none to help. Many are confident she must be close upon her expected season, and if not, her season of activity is certainly near its close. I have desired to mention this to Mother, which I do thro' you, as I am startled by your mention of the middle of November, whereas she named that of October.<sup>2</sup> The boy is well & all at Robert's, except the baby which is ailing. Mom Sue is still *very* sick. Jem is, I fear, worse still. I have just seen & prayed with them both.

The weather is quite warm & sultry. One young lady died yesterday at Mrs. Days of the fever.<sup>4</sup> Mr. Church & Mr. Douglas have returned. The latter has determined to leave Charleston, & with his brother, to go to New Orleans. I am very sorry to lose him in the church where we are vacant enough every way. The Miss Aulds are to unite with us from the Circular Ch. Old Mrs. H. . . . . & her daughter are again attending the church & it seems, wish to be *presbyterian* again. But they are not great make-weights in the Scale. Christian Logan is going to the Seminary & is to be proposed tomorrow

<sup>1</sup>"The first Augustine" was born on Dec. 10, 1840 and died on Nov. 17, 1841.—Ed.

<sup>4</sup>Yellow fever had visited Charleston in 1839 and returned in 1840.—Ed.



to the ladies as a beneficiary. Young Lee also, who was so distressed, is to go to the Seminary & study for the ministry,† I presume as Old School:— In Saturday's paper you would have a feast. Susan Robertson has been in a good humour she says, ever since Mr. Thornwell said in a letter to Mr. Gildersleeve that my Presbytery pamphlet<sup>s</sup> was "a *noble* production & did equal credit to my head & my heart." I give his mark & his testimony because it is pleasant to find that, just as I was discouraged by all—& sustained in bringing it out by —*not one*—it may accomplish the purposes I designed.

In much love to Father & Mother & Jane Ann I remain

Your truly attached Br.

THOMAS SMYTH.

Oct. 1. Sue very weak but not so much fever. Jem worse & dangerously sick. If he dies Mr. C. . . . . is seriously to blame, as he was next to starved by him. He has been living, it seems, on what he could beg in our kitchen at night.

#### BUSHBY CREEK POST OFFICE

7 August, 1841.

DEAR THOMAS,

James Smith  
to his  
brother.

It is now I believe nearly 4 years since I had this pleasure, and not having heard ought of you for 2 years, I am anxious to have a letter. In the interval that has elapsed since we last parted, I have had perhaps as fortunate an existence as most children of men. My family now consists of 5 daughters and 2 sons. If I live until 21 Sept. next I shall have arrived at the age of 42 which here in the South is at least 6 generations. I have been Cotton Planting in one of the richest regions of Louisiana. We can make on an average  $1\frac{1}{2}$  Bales Cotton to the acre. I have 1,000 acres of the best land, but not enough hands to work it, and as I have always been a true Whig, I have abstained from going in debt. If any of your acquaintances in Carolina that have a number of hands will come here with them, I will give them an opportunity of putting them to work where their services will pay. During 10 years that I have lived in Louisiana I have had my family every Summer in the Pine Woods. My Summer house is 20 miles from my Plantation. We come here in May by water and move back in October.

I should be more pleased to see you than you can imagine.

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† An ordination not mentioned in "Life in Sec. Pres. Church is that of Dr. T. L. McBryde, on Dec. 8, 1839, in Second Church as a missionary to China.—Ed.

<sup>s</sup>See Life in Second Church of this date.—Ed.

Although we are 1000 miles apart, yet now a-days it is nothing. I observe they are travelling on the Eastern Rail Roads 48 miles per hour for the entire trip. Say whether or not you could bring your family and spend a month or two with me next Summer: I have then full leisure and should like, before the grim messenger should have paid his devoirs to either of us, again to meet. I have not heard from Joseph since his family and self were at Vincennes, neither have I heard from Father or Isabella nor Anna for a year. In fact I have not heard from Mrs. Plunkett nor her husband for several years. We have steam boat navigation from New Orleans to my place all year. I live 7 miles below the mouth of Little River on Black River, Parish Catuhoulou.

Yr. truly affectionate brother,  
JAMES SMITH.

Rev. Thomas Smyth,  
Care  
John Bones Esq.  
Augusta,  
Geo.

Sabbath Afternoon,  
Dec. 3, 1843.

\* \* \*

Mrs. Smyth  
to Dr. Smyth.

It is 6 years to day since little Susan was buried I wish you could see dear *fat* Augustine<sup>e</sup> for a little while & hear his efforts at talking; he has learned to say "pretty, pretty"—& says it on all occasions. He has become a great pet with them all. His Grandfather was not out to day, he has a gum-boil, & is in great pain, & they tell me he nursed the child a great while, amusing him with his specs—money, &c. &c. Ellison too, nurses him a great deal & is very fond of him. His grandmother says "he is the most engaging child she ever saw, He is sociable & free, & will go to them all & kiss them—this Adger never would do—& this makes Augustine such a favourite. He has not had any biscuit, since you left, in the morning. He has learned to do without. \* \* \*

*Sunday Evening—Bed time.*

Dr. Geddings paid me a long sociable visit this evening, was quite amused with Adger's chat. Thinks he will not require any more medicine but cautions me about his eyes—to keep him in out of the air, & not to let him read at all until they are well. *He* does not think the Scarlet Fever prevalent in the City—only in some few families. In them he says, it has been very fatal.—

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<sup>e</sup>"The second Augustine was born on Oct. 5, 1842.—Ed.

Dr. Smith  
hears Mac-  
ready read.

In 1843-4 Macready, the great English tragedian, visited the United States, reaching Charleston in January 1844, and among other performances, acting "Hamlet" on January 8.<sup>7</sup> Many people were at that time so prejudiced against the theatre, as to include Shakespeare himself among the forbidden things, but a strong petition was sent to Macready, begging him to give a Shakespeare reading, which all could attend. Dr. Smyth was already in a measure familiar with Shakespeare, (as shown by four quotations entered before 1840 in his common place book, five in an article of that date, one in 1833, and two on the second page of his sermons on the theatre, published in 1838.) but he desired to know more, and called on his friend, Judge Mitchell King, for advice. The latter assured Dr. Smyth of the perfect propriety of his attendance on the reading; which resulted in so interesting him, that from a casual reader, Dr. Smyth became an earnest student of the greatest of playwrights. —Editor.

NEW ORLEANS, 31 January, 1844.

Dear Thomas,

James Smith  
to his  
brother.

By the Rev. Colin Shaw, a Presbyterian Minister, (who has made a trip with me on the Steamer *Buckeye* to the place, and who, I found in conversation with him, was acquainted with you;) I take this pleasure. When I first enquired of you, he immediately recognized a likeness between you and myself and asked if we were not brothers. So I find that you must have some marks of antiquity about you as well as myself. In your last letter to me you asked my opinion on the choice of location, Natchez or New Orleans. I thought your situation in Charleston was perhaps equal to either, but if you should think of leaving there, New Orleans is the best. It must eventually be the greatest City in the world, and when once a person becomes acclimated and survives Yellow fever, it is as healthy as any other town on the Continent. There is a Rev. Doctor Clapp, formerly of your profession, though for 10 years a seceder from Old Presbyterianism, who has a very respectable congregation here. He is also a very eloquent & impressive speaker. I once had a pew in his church and was always pleased with his sermons. They were so argumentative and altogether out of the old track. He belongs to no particular creed, had the church in which he preaches presented to him for life by a Jew, and makes I suppose \$5000 per annum in the sale of the Pews. His house is full every Sunday. He is a

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<sup>7</sup>For a most interesting account, see "Macready's Reminiscences," page 539, etc. He does not mention the reading, but the story is told by a daughter of Judge King.—Ed.

gentleman of family and can be found every morning very early at Market with his basket under his arm. The Cotton business was so dull last year, prices from 5 to 6 cts per lb, that this year I have purchased an interest in the *Buckeye* and receive \$100 per mo. as first clerk. As yet the boat has made but little, but even should she not loose, my \$100 per mo. will enable me to make up for a short crop. My family reside on the Plantation and are all in excellent health, I expect shortly to have an additional heir which will make 9, all of whom, except Peter, are alive & all fine looking children. Where I live however I have no opportunity of getting them to School and will first good opportunity, sell my Plantation and remove to a denser neighbourhood for the purpose of educating my younger children. 3, say 2 girls and 1 boy, are grown. Sam the eldest is 6 feet 2 inches and weighs 175 lb. He is a Catholic, having received his education at St. Louis College, a Catholic institution,—all the Professors being Belgian Priests. It appears to me the Catholic are altogether the most assiduous class & their policy for increasing their church the most certain. They have Schools every where and all of them are in good repute as establishments of learning, besides they make it their chief study to make a catholic impression on the young minds. We had a Sermon on the *Buckeye* from Mr. Shaw which is the first I have heard in 2 years, and he done his text justice. I was quite pleased with him. My regards to your family and affection to yourself.

JAMES SMITH.

NEW YORK, *May 23, 1844.*

MY DEAR DR. SMYTH,

Dr. Smyth's  
first return  
to Great Bri-  
tain and  
Ireland.

It is possible that I may not see you when you come on to this City, as I must be in Phila. or rather in Washington, a part of next week. It is possible that I shall see you in Boston, if you go by the Steamer of June 1st.<sup>s</sup>

I send you herewith, care of Leavitt, Trow & Co's Book Store, some letters which I trust will be of use. As you advance you can get letters from gentlemen whose acquaintance you will make which will be of great use.

Should you be in Boston next Friday (the 31st inst.) I wish you would speak at an anniversary of our Society—

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<sup>s</sup>See Mrs. Smyth's letter of 1859.—Ed.

I do not know that I have any thing else to add. I suppose you have your passport all *en regle*.<sup>9</sup>

Wishing you a very pleasant and profitable journey and a happy return, I am

Yours most truly

N. BAIRD.

P. S. Perhaps it may be of use if I put down the names of some good hotels.—

Liverpool—	The Angel.
Glasgow—	Royal Hotel, (Mr. Craddock's).
Edinburg—	Mr. Tait's Hotel.
“ —	Regent Hotel, Waterloo Place.
London—	London Hotel, Albemarle.
Brussels—	Hotel de la Guède.
Hague—	Maréchal Turenne.
Amsterdam—	Hotel des Pays-Bas.
Bale—	Hotel de la Cigogne.
Lausanne—	Hotel Gibbon.
Geneva—	Hotel des Bergnes.
Turin—	Hôtel de l' Europe.
Florence—	do. do.
Naples—	Hotel du Commerce.

Open letter from Dr. Chalmers, written to Dr. Smyth while in Edinburgh.—Editor.

EDINBURGH, 25 Sept., 1844.

MY DEAR SIR— I do not need to assure you how little I sympathize with those who—because slavery happens to prevail in the Southern States of America—would unchristianize that whole region; and who even carry their extravagance so far as to affirm that, so long as it subsists, no fellowship or interchange of good offices should take place with its churches, or its ministers.

As a friend to the universal virtue and liberty of mankind, I rejoice in the prospect of those days when slavery shall be banished from the face of the earth; but most assuredly the wholesale style of excommunication, contended for by some, is not the way to hasten forward this blissful consummation.

Few things would afford me greater satisfaction than to hear of a commencement in your country, of that process by which the labor of freemen might be substituted for that of slaves.

<sup>9</sup>Dr. Smyth was naturalized as an American citizen on May 2, 1844.—Ed.



As I mention to you, I was exceedingly struck, so far back as twenty-five years ago, by the description of such a process in Humbolt's *Travels through Spanish South America*. This was long anterior to the abolition of slavery in the British Colonies; and such was the confidence I then felt in its efficacy, that I ventured to draw out a sketch of the Spanish plan which, if adopted at the time, might have ensured a far safer and even earlier emancipation than took place afterwards. You will find my account of it in the twelfth volume of my works, from page 395 and onwards.

I have not been able to engage in any sort of public business since I had the pleasure of meeting with you, but I observe that in our Assembly's Commission, a few weeks back, the subject of American slavery was entertained. I do hope that the Resolutions which they have adopted will prove satisfactory.

I feel it a great acquisition that I have made your acquaintance. We owe you much, and I trust the ministers of the Free Church of Scotland will ever entertain a grateful sense of your able and disinterested services.

Do believe me, my dear sir,

Yours most respectfully and truly,

THOMAS CHALMERS.

To *Rev. Thomas Smyth*.

N. B.—I shall be happy at all times to hear from you.

The publication of this letter led to a demand made upon Dr. Chalmers by the Anti Slavery Society of Edinburgh, for a disclaimer of the letter or a fuller expression of opinion. This he gave in a letter on American slave-holding, of which a copy lies before us issued by the Belfast Anti-Slavery Committee, with their violent comments upon it. From this correspondence also arose that fierce onset made upon the Free Church by the combined abolition fanaticism of Scotland; and against which Dr. Cunningham has so nobly presented the irresistible shield of christian truth and charity.

"Not only is there a wrong principle involved in the demands which these abolitionists now make on the Free Church of Scotland,<sup>1</sup> it is hurtful in effect. \* \* A factitious and new principle, which not only wants, but which contravenes the authority of Scripture and of apostolic example, and indeed has only been

<sup>1</sup>The Abolitionists were demanding the return of the subscriptions received from the South. See p. 240.—Ed.

Dr. Smyth's  
comment.

heard of in Christendom within these few years, as if gotten up for an occasion instead of being drawn from the repositories of that truth which is immutable and eternal—even the principle that no slave-holder should be admitted to a participation in the Christian sacraments." Dr. Cunningham.

The foregoing letter and quotation, with further quotations and reference to similar language in Dr. Chalmers' pamphlet on the Evangelical Alliance, may be found in the sermon on "The late Dr. Chalmers," vol. III, pp. 568, etc., Smyth's Works.—Editor.

CHARLESTON, *October 21, 1844.*

*Tuesday night.*

MY VERY DEAR HUSBAND,

Mrs. Smyth        \* \* \*  
to Dr. Smyth.

I think I will send the enclosed letters<sup>2</sup> and I flatter myself you *will be* willing to pay the postage if it is only for this P. S. from me. I trust it will meet you, "all your perils o'er," in N. Y. the last of this week, and in a few days after, I hope to meet you once more in the flesh, and together recount the loving kindness of our God. The days now seem very long, and I am becoming intensely anxious for your safe arrival. Your last was from Dublin, just upon your arrival there. I had hoped to have heard from you again, before this, but the news by the steamer has not yet arrived. \* \* I am now all on the *qui vive* of expectancy to meet my dear Adger,<sup>3</sup> and all the others tomorrow. They have been long detained by Father's illness, he has been sick, *very sick* in N. Y. confined to bed nearly 3 weeks, at the Astor. We have felt very anxious about him, and *still do*, as he is very weak, he has had an attack of cold similar to one he had 6 years ago on his return from England. Mother is better and so is Adger. They have been long away, nearly as long as you have. I expected them home a month ago. I have had a long lonely summer of it. Think of me now in this big house entirely alone, for my children are asleep, and here I will have to wait until 11 or 12

<sup>2</sup>Resolutions from the Session of the Second Presbyterian Church. A letter of this period from Dr. Smyth to the Session is among those in the chapter covering his life in the Church.—Ed.

<sup>3</sup>Mrs. Smyth's eldest son had been travelling with his Grandfather's Summer party, which had visited as was their custom, the Virginia Springs, Kinderhook, where two of Mr. James Adger's half-sisters resided, and other places, including New York. Mr. Adger Smyth has no recollection of his grandfather's illness, but was with him at the St. Nicholas Hotel in New York in 1858, at the time of his death.—Ed.

o'clock as the boys<sup>4</sup> are so busy at the store opening their new goods. But it is all over now. I hope they will come tomorrow, and *next week* I hope to see you. I can scarce realize it. You will not detain longer in N. Y. than to get your baggage ashore, and see your brother, and you will not tarry on the way. \* \* Dr. Leland administered the communion last Sabbath week—the Sunday before he baptized 3 children, Mr. Hughes', Mr. Girardeau's and Col. Yeadon's. Mr. Andrew Moffett and Mr. Hugh Wilson assisted Mr. Dewees. The service was long but interesting. Dr. L. preached three Sundays; he stayed at Mr. Robinsons. He would have preached last Sabbath and has offered to do so until your return—but Mr. Gildersleeve, by some management was invited and preached for us. I believe it was that he might baptize the child of Susan Lee, which he did last Sabbath morning. Mr. & Mrs. Robinson are about setting out for Alabama, to be gone all winter. I have told him he ought to wait for your return, he w'd like to see you, but fears the weather will be getting too cold for Mrs. R. Mr. Dukes has been appointed President pro tem. These absentees have returned, Judge Gilchrist and family, Mr. Milliken and lady. The church is beginning to fill up, and the people look for your return not with impatience, but with *desire*. I believe you have not heard of the death of Uncle Joseph Ellison of Columbia. It occurred about a month ago of Congestion of the Brain, or rather of a kind of Apoplexy—He lived after the attack about 2 weeks—but was almost unconscious all the time. It is a great trial to Mother, as she was very fond of him. He has left considerable property—a legacy of \$1000 to the Seminary—and \$4000 to our Ellison,<sup>5</sup> so much for the name. I shall keep this open to tell you if they arrive tomorrow. Do write to me as soon as you arrive in N. Y. and tell me what day I may expect you. I shall wait very anxiously to see you.—Augustine has a bad cold which has caused his cough to return, to-day I had to give him medicine, which has benefitted him. Dear little Susan grows finely,<sup>6</sup> is a lovely, good child, lives altogether upon her Mother, and is very healthy. I don't think I am as stout as I was, perhaps because our daughter is becoming more so. But I am perfectly satisfied as I enjoy uninterrupted good

<sup>4</sup>Mrs. Smyth's brother William and several young Irishmen, who were interested in a new hardware store. Mrs. Smyth was at her father's house during the Doctor's absence.—Ed.

<sup>5</sup>Mrs. Smyth's youngest brother, Joseph Ellison Adger.—Ed.

<sup>6</sup>The second Susan was born on May 17, 1844.—Ed.

health.— I do trust you have been benefitted by your summer's excursion, and that you will continue to improve after your

Dr. Smyth's  
ill health.

return home. You need not expect a continuance of health however, if you pursue the same course you have done hitherto. I do not believe you have suffered so much, or at all from the effects of our Southern climate. It is congenial to you. It is your habits of *excessive study*, your *mania* for *constantly* poring over books, that has injured your health, undermined your constitution, brought on premature old age, and if persisted in, will bring you to an early grave. I feel it is almost hopeless to urge you, and yet I can not refrain from begging you for *my sake*, and for your childrens sake, desist, and spare yourself. You would be so much more of a friend and companion, if you were less of a student. You would contribute so much more to the comfort and well being of your family were you less abstracted from them, and did you allow yourself to become interested in their pursuits and engagements. You have as fine children as ever gladdened a Father's heart, and it is *your duty* to give them a *share* of your time and thoughts. Adger is a boy of uncommon promise, and to him your attention would now be of incalculable advantage. Augustine is of a most interesting age, and his prattle would beguile you of many moments. He is the *darling* of the whole household. His uncle Ellison's pet. He is just of an age to love, and dear little Susan, is just formed for a fond Father to dote upon. You might be so happy with *them*, and with *me*, if *you* only would. I had no intention of entering upon this subject (and I fear I have spoiled "old Fort's" letter<sup>7</sup>), but it is ever uppermost in my thoughts and it has come out.— Since I have commenced this I have seen both Robt. and Wm. and they both tell me not to expect you next week. Wm. says you will not arrive until late on Saturday, and that it will take you all Monday to get your baggage thro the Custom House and you could not be here before Saturday. I do not wish to hasten you, to make you overfatigue yourself, and come home worn out. Rather take your time and be fresh when you get here, for you will have but little time then to rest.—

In much love, most devotedly,

Your Wife

M. M. A. SMYTH.

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<sup>7</sup>This is written on the blank page of a letter from Mr. John Robinson.—Ed.

*Notice of my visit to Vincennes Ind. to visit my father and see my mother's grave. This was during the meeting of their Synod, before which I preached twice.*

*The GAZETTE.*

VINCENNES. *Thursday, October 9, 1845.*

The Synod of Indiana, met in this place on Thursday the 2nd inst., and continued its session until late on Monday night following. \* \* \*

On Sabbath morning and evening, the Rev. Thomas Smyth, D. D., of Charleston, S. C., by invitation delivered two discourses of surpassing power and eloquence. The sermon in the forenoon, on the nature of the Sacrament of the Lord's Supper, was pronounced by the clergy present to be the ablest exposition of the text, in point of argument and learning, and, by all who heard it, as one of the most powerful efforts, they had ever heard from the pulpit. The church was crowded to overflowing, and the deep stillness and emotion manifested by many at the closing appeal of the speaker testified to the power of his eloquence. It was a high compliment to tender to a stranger the honor usually reserved to the Moderator, of occupying the pulpit on the Sabbath, but Dr. Smyth had preached three times, as we noticed last week, before the convening of the Synod, and had so fully justified his fame as an orator and theologian, that the brethren were exceedingly desirous of hearing him. And when they had heard him they were so struck with his profound reasoning, his fervor and energy, his entire freedom from ostentation, and his sincerity, that their demonstrations of respect and regard were enthusiastic. His co-laborers in the Lord's vineyard testified their high gratification by purchasing a large number of his works and requesting him to publish his sermons.

*This letter from my eldest brother refers to my visit to my father.*

PATERSON, 9 Dec. 1845.

DEAR BROTHER,

Joseph Smith to Thomas Smyth. I duly received your last letter announcing your safe arrival at home after a long tour—of your doings whilst abroad I had previously heard and read. It would seem as if you had completely taken the Western people by storm, as the sensation created in Vincennes from all accounts was greater than you have ever before produced—I hope blessed results will follow your labours there.—How my father must have been delighted. I suppose nothing



earthly could *now* have given him so much gratification. I have likened him to Old Simeon, when he saw the heavenly babe. So would my father in like manner say in his heart—"Lord, now let thy servant depart in peace according to thy word for mine eyes have seen thy salvation." Your visit would have the effect of binding up his broken spirit, soothing his sorrows, and smoothing his way to the tomb—may God reward you for all your kindness towards him.— But when you get time, you must enter into details about how the old man looks, and feels, and what you think of Fauntleroy, and how he is doing, also the appearance of Anna and her family &c, and how you liked the Vincennes people, minister included.— It was a fortunate circumstance that the Synod was in Session, and rather providential as it got you more into notice, and circulated your works.— On the whole it was a triumphal march, and I rejoice in all the goodness that shined on your path.—

This has been quite a year of church extension here.— The New School have put up a very nice church which was opened by Dr. Skinner a month ago. The primitive Methodists have also erected a new church which is well filled.— The Episcopal has been lengthened so as to make it  $\frac{1}{3}$  larger—and the Catholic church has so much increased since the new priest came, that they are going to enlarge the house in the Spring. So all these changes speak well for the prosperity of the place at least, if not for its religious growth— Our church is increasing in members, and we have a very respectable Congregation every Sunday— Mr. Hornblower continues popular and deservedly so— Mr. Colt's family being all away, he has invited Mr. H. to be an inmate of his family all winter and he has accepted the invitation.—John O. [Smith] and Morgan sailed for England about 3 weeks since—and Young Roswell is gone to Housekeeping—he has a fine boy, Roswell the third.— John and Robert come out about once a fortnight, the former seeming well and contented, the latter not. he is like me, a strong Paterson man, and I am in treaty with Mr. Clark for his store as he leaves town in the Spring. if he and I come to terms, I will put Robert and Thomas into it. It is a good safe business, and I think they would draw a great deal more custom than Mr. Clark as he is not popular.— He is an upright honest man, and will be a great loss to our church—he has been treasurer for 15 years, and I President.— We had a delightful fall, it continued Indian Summer till the latter end of last month, when we all at once jumped into winter, and we have had severe weather ever since.— The health

of all the family continues good—Jane is now better than for years—I am in usual good health, and able to wear a leather shoe again, though I once and a while feel a little twinge in the toe.— I suppose your next will announce the birth of another heir, as from Margaret's appearance it cannot be far off, tell her I wish her a safe deliverance.— I never hear anything of Mr. Kee now. the last I heard was that he had been licensed to preach—but I did not learn what school— We had a Mr. Longmore preaching here 2 Sundays ago, who was a Cotemporary with old Dr. Edgar, and belonged to that Body. It reminded me of old times, and I was greatly pleased.—

How pleasant to recall the scenes of youth— It makes one young again.

Yours affectionately

JOSEPH SMITH.

## CHAPTER II. 1846.

Dr. Smyth's journey to Great Britain and Ireland in 1846 was partly in compliance with the request of his aunt, Mrs. Magee, whom he had visited in 1844, but also on account of his broken health. He had never recovered from the death of his three children and was driving his frail body more and more pitilessly in never ceasing work, while much cut off from sympathetic intercourse, as the division in Presbytery still existed and Mr. Gildersleeve had removed to Richmond. The preceding months had also brought Dr. Smyth more than ordinary mental and spiritual excitement and nerve-racking tension, for the great revival, noted elsewhere, had been going on. As a result of his nervous fatigue Dr. Smyth apparently suffered a slight attack of paralysis, although it was not fully recognized by others, he, however, refers to it (though mistaking the date,) in a letter to the session in 1850. As the following letters show, instead of rest, his visit to Ireland brought only added excitement.

Mrs. Smyth's correspondence cannot be given in full for lack of space. The portions omitted tell of her busy home life, her joy and anxiety over her children, and many messages from them to "Papa." There is also much Church business and a great deal about the library and its constant use by many who come and go, borrowing books or working there by the hour; or to help whom she searches, sometimes vainly, the crowded shelves for some coveted book of reference. The noisy workmen trouble her. Besides there is illness in her Father's family, her brother James being stricken. Adding to all this the great length of time required for the transmission of letters and the consequent ignorance of what each was undergoing it is plain that this could not have been a restful Summer to either husband or wife.—Editor.

One of my objects in visiting Europe in 1846 was to be present at the Evangelical Alliance at its first great world meeting. I was present at the Preparatory meeting when the platform and creed, or basis of Union, was discussed and adopted. There was considerable and warm debate on the point of the future punishment of the wicked. Tholuck<sup>2</sup> was in attendance from Germany and was supposed to entertain loose views on this subject.<sup>1</sup> The Rev. Mr. Hinton (Baptist) of London represented a strong antagonistic English influence at which I was much surprised and

<sup>2</sup>Friedrich August Gottreu Tholuck, an eminent Protestant theologian and professor at Halle.—Ed.

<sup>1</sup>Dr. J. B. Adger speaks of "Unitarians and others not orthodox" being admitted.—Ed.

distressed. The representatives from the United alone took a strong and determined position for the necessity of its introduction. I followed Mr. or Dr. Hinton in a Speech urging the importance of a very solid and sufficiently broad foundation to sustain so wide and comprehensive a structure, and the importance attached to this doctrine in the teachings of Christ and his Apostles.— It seemed to make great impression and led to the self introduction of a number, who expressed their gratification on hearing it and on the result to which they thought it certainly contributed.

I attended the morning conferences and breakfasts at the house of Mr. Peabody, (?) an American gentleman, in America Square, where the course proper for Americans to pursue was discussed and agreed on. And it was truly delightful to find how patriotic feeling extinguished all jealousies and all sectional feelings, and united various denominations in one compact determined phalanx to resist any introduction, as a

The slavery question.

base of union, of the Slavery<sup>8</sup> question, on the peril of their leaving. Dr. Cox and Dr. Beecher (the Father) were equally brave and determined with the rest. The point, after much excited debate, was carried. Dr. J. W. Alexander was present part of the time and most nobly refused to be put on a committee to report compromisingly on the subject, and declared as he stood by me, and with great effect, that it was a question on which as Americans we could make no compromise whatever. Sidney Morse Esq. of the N. Y. *Observer* was also very magnanimous and carried the war into the enemy's territory and brought them to terms.

From the result of this Alliance no attempt has been made to convoke on either side an Alliance of both countries.

The Minutes of this Alliance are in the Smyth Library.

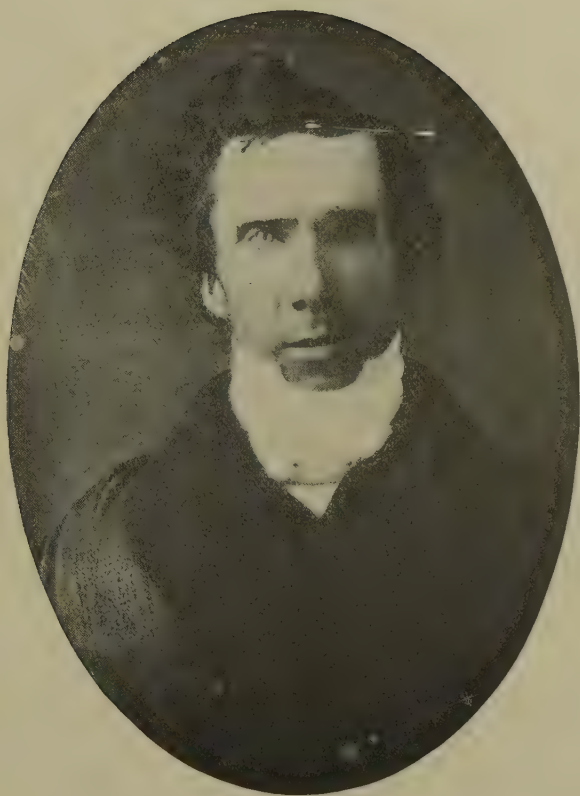
I met Dr. Adger and family in London at this time on their return home from Smyrna.

Dr. Adger's account.

Dr. John B. Adger writes in "My Life and Times:"  
 "I was to represent our mission in this Convention.  
 \* \* To my astonishment I found my brother-in-law, Dr. Thomas Smyth, in London. \* \* He urged my attending the Alliance with him, stating that they had resolved to receive slave-holders, at the preliminary conferences, under protest.

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<sup>8</sup>The leaders of the abolition movement were present and most aggressive. See account in "Life of William Lloyd Garrison," vol. III, p. 165—Ed.



DR. SMYTH.

From a Daguerreotype in the possession of the Family.



I had engaged our passage to New York, and had some ten days to spare. \* \* During the whole time of my attendance, this Evangelical Alliance proved to be nothing at all but a gathering of abolitionists, to denounce slave-holders for their sins. \* \* There were some twenty-odd Americans in the preliminary conference, nearly all from the Northern States, but, to a man, they all resisted the claim of an evangelical alliance to legislate against slave holding. Dr. Skinner of North Carolina, originally, but then of Philadelphia; Dr. Humphreys, originally of Massachusetts, but then of Louisville; Dr. Smyth and myself; if I remember rightly, were all that hailed from the South. Dr. Samuel H. Cox, of New York was the acknowledged leader on the American side. After some ten days' earnest discussion, the question of admitting slave-holders to an evangelical alliance was referred to a committee. Their report came in on Saturday night. The report excluded all slaveholders. Sir Culling Eardley Smith, Chairman of the body, was manifestly for rushing the report through without discussion. As he was about to put the question, I lifted my voice in protest, which caused a check in the chairman's movement. Dr. Smyth who was standing alongside of me, ejaculated that I was a missionary from Turkey, thinking thereby to give some weight to my few words of protest. Dr. Humphreys, who was standing on the other side of me, cried out that he seconded my protest. Dr. Smyth did the same. And then, to my great delight, one after another, if I do not mistake, the whole American delegation backed us up. But, nevertheless the report was adopted. \* \* What followed the next day was afterwards reported to me. After a most touching prayer \* \* by the Rev. Gorham Abbott of Massachusetts \* \* the Americans spoke again explaining to their English brethren that the state of public sentiment amongst Christians generally, in their country, was such that the report could not be sustained. Accordingly it was recommitted and so modified as to be acceptable to all."—Editor.

It was returning at this time I encountered the *Great Western Storm* in company with so many clergymen.

On my visit to England, France &c. in 1846, the abolition excitement was at its height through the instrumentality and speeches of Frederick Douglass, a coloured man, formerly, as he said, a slave in Maryland. I *heard* of him for the first time on my voyage out but found on my arrival he was every where spoken about and by many most disparagingly and damagingly, both as to morals and infidelity. On reaching Belfast, my native city, I found the General Assembly in Session and the city in a hub-bub about this said Douglass. A deliberate scheme was laid to entrap me in a legal snare because I refused to meet or be introduced to him, or publicly debate with him. I was therefore led by former intimate companions to repeat

what I had heard about him among themselves, and on this basis a suit for libel was instituted and writ served on me not to leave the country. My friends among whom were the Rev. Drs. Dobbin, father and son—the former the successor of my uncle in Lurgan church, the Rev. Drs. Cooke, Edgar, Gibson, Killen, &c., found that the introduction of my name into the Assembly would lead to excitement and unpleasant remarks and by my request withheld it. It was thereupon advertised in the Unitarian paper, the *News Letter*, that the Rev. Dr. Smyth, in his own native city, among his own friends, and notwithstanding his high reputation and connections, was excluded from a seat in the house and that the sexton was instructed to exclude me as a slave holder, all which was an abolition lie after the usual order.

After receiving considerable trouble in relation to the suit, the matter was arranged by Dr. Cooke, in whose house I was afterwards domesticated for some days; during which I attended a splendid dinner party out of town, where we met Sir James Emerson Tennent, an old college or schoolmate of mine, then representative in parliament, author of a work on Ceylon, where he was in public office. He permitted me to make and publish extracts from his MS. copy, not yet published, as the Note in my *Unity of the Races* on the aboriginal degraded races of that island.<sup>4</sup>

To. Mrs. Plunket,  
Franklin, Tennessee.

CHARLESTON March 10, 1846.

MY DEAR ANNA,

Dr. Smyth  
announces  
birth of the  
second  
Sarah Ann.

I duly received yours. Margaret was confined a month ago & has had a very propitious recovery. The baby, a daughter (Sarah Ann after the two grandmothers) is an amazingly hearty, fine child with black thick hair & dark eyes. Little Susan has become very hearty & Augustine is considered one of the largest & finest children in the country. Adger also is well.

I have been preaching, sermonizing, & writing very hard. Did you receive my address on Denominational Education? It has been much thought of & requested for republication in Virginia.

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<sup>4</sup>"The Veddahs" from the "Social and Christian History of Ceylon," by Sir James Emerson Tennent. See pp. 268 and 272, vol. VIII, Smyth's Works.—Ed.

Our church was never so prosperous as now. <sup>15</sup> joined last communion & perhaps more than 20 may join at our approaching communion, while a general state of seriousness prevails. I am very sorry to have to leave them now but I begin to fail again in health & to suffer from my headache much.

I heard from Mary Cunningham the other day; I saw her in Belfast.<sup>9</sup> She is a very large, fine looking woman. I gave her some religious books to read & she writes me very seriously & has I trust renounced her Unitarianism. I will write her as she wishes advice.

I am still designing to go over tho I have not yet made arrangements. I will leave if I go in May.

If Mr. Plunkett does not get the books in N. York, get some way to send to me or let me know, & I will carry them to N. York. The work on The Apostolical Succession for you is at Vincennes with several others I sent there & which have arrived.

Nothing has yet turned up for Mr. Fauntleroy. Would it not do to bring him here in case any situation offered?

I write in haste, in much regard to Mr. P. & the children & to Mr. C.—& Remain

Affy Yrs,

THOMAS SMYTH.

N. B. Dr. Scott of N. Orleans wrote that our brother James was to join the church last Sabbath morning & had 8 children to baptize. He hoped his wife would also. Would that Mr. P. could become one with us in our common faith & hope! One R. Cath. lady unites with our church this time and another is inquiring.

Reference to this letter was made by Dr. Smyth in a note connected with it and with a poem also, by the writer, on page 20. The omitted portions of the letter speak of her spiritual uncertainty owing to her restless chaving for knowledge.—Editor.

My dear friend,

GLENWOOD, 14 Jany., 1846.

From Miss  
Mary Cun-  
ningham to  
Dr. Smyth.

I fear my letter written while you were in this Country never reached, under this impression, I write again, to express, my heartfelt gratitude, for your solicitude, on my behalf; \* \* \*

I have read your admirably chosen works, I trust, with

<sup>5</sup>Ten white and five coloured persons. This was the beginning of the revival. In April there were 90 white and 16 coloured. See account given previously.—Ed.

<sup>9</sup>During his visit of 1844.—Ed.

benefit, for which, and your own talented production, Accept my best thanks; \* \* \*

I had hopes, (and still, anticipate the realization of them.) that we should enjoy a few hours of your society in the approaching spring; if I mistake not, you gave intimation of this nature before leaving us, and that Mrs. Smyth, should accompany you, my father, and family, would be so gratified, to have you, even, for a short time, beneath their roof. We all remember, with *grateful affection*, the guide, and companion, of "those that are gone."

Abolitionism and Frederick Douglass. I must now tell you to what subject, my attention, has been lately directed, that, of "Slavery," from the eloquent, and affecting lectures addressed to the inhabitants of this town [Belfast] by a Fugitive Slave.<sup>7</sup> I never, before, knew the heart sickening horrors, of this dreadful system; and, that, among a people, calling themselves by the name of "Christians;" I have learned, with deep regret, that *slave holders* are admitted, to Communion, in several Churches of "The United States," and what is still more to be deplored, that even *Ministers* of "*The Gospel*" hold their fellow creatures in this state of frightful bondage; O! can such things be? This is certainly not doing the will, of "Our Blessed Lord, and Master," for, he says "*Thou shalt love thy neighbour as thyself*," nor obeying,, His commandments, for, He also says, "*Do unto others as you would that others should do unto you.*" Your influence, I know, is great, and I am impatient to hear, from your pen if not, from your lips, whether the account, that we have heard, be true; and I rejoice greatly, that I am enabled, and at liberty, through your kindness, to make inquiry, from such a source; You reside in the land, called falsely, (it is now represented,) "The Land of Liberty," the place of freedom, the picture now before us, is dark indeed, all the false colouring, has been wiped away, and nothing left for the eye, to gaze upon, but the gloomy, ghastly, features of this hideous monster; we need much to be enlightened, as to the truth of these statements.

Oh! the thought of "liberty," the *birds*, that wing their joyous flight, above the clouds of Heaven, afford, ample proof, of the wise, beneficent, and glorious intention of our Heavenly Father, contrasted, with the drooping, and imprisoned tenant, of a gilded cage, though that cage, be hung in the palace of an *Emperor*.

I see your friends, Mrs. Wilson and her family frequently, with whom we have always had a happy intimacy; no doubt,

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<sup>7</sup>Frederick Douglass.—Ed.

you have letters from them often. Will you accept, the tender and affectionate remembrance, of our fireside circle, and present, my kind compliments to Mrs. Smyth.

Again, imploring, as an *especial favour*, and a boon conferred, your *valued reply*, believe me

Your aff't friend and fellow traveller  
in the journey of life,

Rev. Thomas Smyth, D. D. MARY CUNNINGHAM.

Papers relating to the libel suit brought against Dr. Smyth by the Scottish Anti-Slavery Society.—Editor.

*Note to Mr. Zeigler.*

MY DEAR SIR.

As I find many Conscientious Scruples have been awakened here respecting the morality of receiving the money of persons living within slaveholding States in America, I think it right to inform you that I am the Rev. Dr. Smyth of Charleston, South Carolina; and I do so the rather because so many have given credence to the statements of Messrs. Douglass, Wright, & Thompson, which are as unfounded & false in fact as they are uncharitable & unchristian in Spirit.

Yours in the bonds of the gospel,  
THOMAS SMYTH.

N. B. Though not a Slave-holder or haver personally, I am bound to bear true witness to what has come within my own knowledge & observation.

*The Reverend*

*Thomas Smyth D. D.,*

*of Charleston—America,*

*Regent Hotel, Waterloo Place, Edinburgh.*

*Scottish Anti-Slavery Society.*

EDINBURGH, 33 GILMOUR PLACE.

REV'D SIR,

1 July, 1846.

Dr. Smyth  
asked to meet  
abolitionist in  
debate.

Having learned that you are now in this City, and being informed that the Statements lately put forth by Messr George Thompson, Henry C. Wright, Frederick Douglass, and James N. Buffum,\* have been declared by you to be as unfounded in fact,

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\*James N. Buffum and Henry C. Wright were two of the fanatical band of New England enthusiasts led by William Lloyd Garrison. They were engaged with others in a crusade against all who were friendly to the South, and in particular the Free Kirk



of Scotland, for the Abolitionists were still endeavouring to force a return of the Southern subscriptions. It is readily understood that owing to the prominent part taken by Dr. Smyth in the Charleston subscription, they should have spared no pains to slander him in advance, or to entrap and persecute him after his arrival in Belfast. It may be taken as evidence that they entirely failed in their efforts, that there is no mention made of these legal proceedings in the very full account of their achievements of that year, in the *Life of William Lloyd Garrison*, vol. III. Frederick Douglass, the mulatto, escaped a few years before from a Maryland plantation, was one of this party of fanatics, and such a condition of excitement had been produced that in his words, "Old Scotland boiled like a pot." Attacks were made on the Free Kirk buildings, smears of red paint, to represent the blood of slaves, daubed upon their walls, and placards spread broadcast in Glasgow and Edinburgh calling upon them to "Send back the money." Dr. Smyth's name was posted on the walls and pavements of Glasgow, (so said Dr. John B. Adger to the editor),

The fourth man, George B. Thompson, was an Englishman and later a member of Parliament. He worked constantly in the United States from the beginning of the Abolition movement; and was the companion of Garrison on the excursion to Charleston, arranged by Sec. Stanton, to accompany Gen. Anderson on his mission of restoring to Fort Sumter, on April 14, 1865, the identical flag which had been lowered on the same day four years earlier. The account of this expedition is painful reading for a Charlestonian. Gen. Anderson's party were about 80 persons, while another vessel, chartered for the Rev. Henry Ward Beecher by his congregation, bore 180 passengers. Many of us know that it was during this trip that Mrs. Beecher took possession of the panel from the pulpit of St. Michael's Church, which however, she afterwards returned. A meeting took place in Zion Church, but in the description of it there is no recognition of the founding of the church, only enthusiastic accounts of the eloquence of the negro speakers, especially a negro called Samuel Dickerson. At a meeting on the Citadel Square he also figures, and the last tableau described, upon the crowded wharf from which their vessels sail, is Samuel Dickerson, kneeling, with his two little daughters clasped in one arm, waving over them an American Flag. (See *Life of William Lloyd Garrison*, vol. IV, pp. 136, etc.) Samuel Dickerson was a blatant, aggressive negro, who practiced law in Charleston, in reconstruction days, attaining to some distinction for his eloquence; he became a Colonel of militia and was sufficiently important in politics to be able to sell his influence to the Democrats in 1876, proving himself completely untrustworthy. It is difficult to understand the point of view which enables the sons of Garrison, in a book published in the year 1911, to write of emancipation and its effects without one word to show their cognizance of such facts in the political life of the negroes as that just given.—Editor.

as they are unchristian in spirit, I beg to inform you that if you are prepared to meet any or all of these Gentlemen, and disprove the statements which *they* have or which *any of them* have made, either in regard to *yourself* or the *religious party* to which you belong, in the matter of Slavery, a *public opportunity* can be afforded you. *A public discussion* of this matter will be the fairest to all the parties concerned, and if you are prepared to agree to this the *time* and *place* and *terms* had better be fixed without delay. I have the honor to be—

Rev'd Sir, Your Mo. ob. Sert.—

JAMES ROBERTSON,—Secretary.

*Letter to James Robertson, Sec. of Scott. Anti Slavery Soc.*

EDINB. July 2, 1846.

MY DEAR SIR,

Dr. Smyth  
refuses de-  
bate with  
abolitionists.

I am in receipt of your letter of the 1st inst. & beg to say in reply:—

That for *many* reasons—many of which are well understood by the conductors of public meetings, I do not believe that “a public discussion of this matter would be the fairest to all the parties concerned,” but that it is on the contrary best adapted to give plausibility to garbled statements & sophistical declarations; and to promote therefore the interests of a party who can easily gratify the self-righteous spirit & self-glorying tendency of the national heart by the cheap & costless defamation of christian churches, ministers, & brethren in a distant land. Such a discussion therefore I absolutely decline. But were it not objectionable on its own account I should feel called upon to decline holding it with men whose general character & reputation as religious men is such as is attributed, & I fear too justly, to the parties in question.

On any proper occasion, however, & through any proper channel I am prepared—when provided with the recorded statements of the gentlemen in question,—to sustain my allegation—that many of their statements are wholly unfounded; that when they are true the general inferences drawn from them & the wholesale character given to churches & societies is false; and that the spirit & manner in which the whole subject is discussed is adapted to injure the cause of Christ, the amelioration of the system of Slavery, & the best interests of the slaves themselves.

My knowledge is based upon the facts of having gone from this country, having resided some fifteen years in Charleston, & having no direct personal pecuniary interest in the system.

Yours very sincerely

in the gospel

THOMAS SMYTH.

*Scottish Anti-Slavery Society,*  
EDINBURGH, 33 GILMOUR PLACE.

6 July, 1846.

*The Reverend*

*Thomas Smyth D. D.,*  
*of Charleston—America.*

MY DEAR SIR.

Abuse of Dr.

Smyth by  
abolitionists.

\* \* \*

Let me inquire if you are entitled to assume such an air of sanctity and superiority over those whose statements you have denied. In reference to Mr. George Thompson we know far more of him than we know about you. *He* is no stranger to the religious and benevolent people of Great Britain and Ireland. And then what we do know of Mr. Thompson is all in his favour. All who know him consider him a Gentleman of *unbending integrity* and a Christian of *sincere* and *ardent piety*. He is known in fact in both hemispheres as the true friend of the human race. Now in regard to yourself you must permit me to say that what is publicly known of you is all against you *in this country*. You come from *Charleston*, S. Carolina, and altho' a Scotsman by birth, you are the reputed defender and Ally of man-stealers—You are *accused* of being the enemy of our race—of being identified with, if not yourself actually guilty of, crimes the most dreadful and heaven darning of which men on earth can be guilty. Your christianity and religion are in question, and you must not take for granted that they are admitted. Coming from the land of Slaves and where men consider themselves at liberty to invade the prerogative of God by claiming to hold property in man, and yet call themselves Christians, and as *you* admit their claims to be consistant with the christian religion, you are bound, even according to the lax morality of Dr. Candlish, to show how this can be made out. And until you prove that "the blood of the poor innocents" is not either *directly* or *indirectly* upon your soul we are bound to hold you as a suspected person, and it will not do for you to assume such airs of sanctity as you seem to indulge in.

In regard to the Gentlemen from America, whom you de-nounce, I have to say. that, they came to us and were, and are, with us the friends of our Common humanity. They appeal to us on behalf of Three millions of their "Brethren in bonds." They have not asked us to indorse their christianity. They ask us to help them to break the Yoke—the galling Yoke of Slavery in America. But while we have not been asked to vouch for their christianity, I have no difficulty in saying that the cause on which they have come to us and their behaviour while amongst us are more fitted to recommend them to the confidence of religious people here than your position and connections can be to recommend you. It does appear to me that you must now see the force of what I have now said. Be advised then to lay aside your unseemly airs; remember that you are an *accused* and *suspected* man—that you are considered a *recreant Scotsman* and an *unfaithful minister of Jesus Christ*; forget not that you come from *Charleston, South Carolina*—the land where men and women are degraded to the level of brutes—where the prerogative of God is invaded and where an interdict is put upon the Commission of the Saviour to preach the gospel to *every creature*—where the laws of the Eternal One are trampled openly under foot and where *might* and not *right* is the rule of action for persons who claim to be the followers of Jesus Christ; keep in mind that with these monstrosities you are either *directly* or *indirectly* identified. And when you have reflected a little, say to yourself—*My place* is to be humble and contrite. There are serious charges against me, affecting my humanity—and the validity of my christian profession. *Perhaps I may be convicted of guilt.* It is probable that the blood of souls shall be required at my hands. Such a soliloquy my dear Sir, would be perfectly in keeping with your position. \* \* \*

I have the honor to be

My dear Sir

Yours very faithfully,

JAMES ROBERTSON,

Secretary.

BELFAST, 16 July, 1846.

MY ONCE DEAR AND BELOVED THOMAS, and now

I know not how to address you! It is with great pain, heartfelt sorrow, and regret that I take up my pen to address one with whom I at one time enjoyed such warm intimate fellowship and for whose character for everything manly, truthful, compassionate, and

From a boy-  
hood friend.

kind I entertained so high respect—when I find that a few years connexion with a slave-holding church hath cast a withering blight over what was before amiable & lovely, and has so blunted your sensibility of conscience as to permit you to remain in connexion with a Church that sanctions a system containing in its bosom the blackest crimes that could disgrace, not only a professing Christian Church, but humanity itself.—

From what I formerly knew of you, your conduct in relation to Douglass, a poor fugitive slave, in retailing and circulating vile hearsay calumnies against him, and the fact of Rev. Mr. McCurdy totally denying the statements you imputed to him, leaves me at a loss to know what to think.—

So from all that has occurred and from what I know of the enormous evils connected with slavery, which, as a Minister of him who came to break every yoke and let the oppressed go free—you have not faithfully testified against or strenuously sought for its extinction, I therefore feel myself impelled to withdraw the invitation I gave you to visit me at Ballywooley, fearing I would thus compromise my character as a consistent friend to the emancipation of the poor down-trodden slave.—

Now nothing would yield me greater delight, than to find that some arrow of conviction as to your sinful connexion with a Slave Church, many of whose members are venders of the bodies and souls of men, perpetrators of theft, murder, adultery, fornication, and cruelties of the deepest die, would by the Spirit of Love be brought home to your conscience & through His gracious & almighty favor bring you to repentance & change of conduct touching this matter, which has well been denominated the sum of all villanies, which I pray God for His dear Son's sake to grant, as till then I cannot bid you God speed.

Yours faithfully

ROBERT JACKSON BELL.<sup>1</sup>

SIR,

BELFAST, 16 *July*, 1846.

Dr. Smyth  
from Doug-  
lass' lawyers.

We have been consulted by Mr. Frederick Douglass at present at the Victoria Hotel here, respecting a very serious libel, alleged to have been spoken by you, in reference to him, which requires to be

<sup>1</sup>A letter from Mr. Bell, among those Dr. Smyth brought from Ireland, shows him as claiming the position of his "most intimate friend."—Ed.



met with promptitude on his part. The purport of the expressions used, is this, that he (Mr. Douglass) was an Infidel, and that he had been seen coming out of a Brothel in Manchester.

These are Serious charges, doubly so, in reference to a person so much before the public as Mr. Douglass is, and advocating the Cause he so warmly espouses. If true, no condemnation can be severe enough. If false, no punishment too weighty to be inflicted on the libeller.

We have seen the correspondence which has taken place between Mr. Douglass and you, between the 9th and the 11th inst, and it is neither an answer to his demand of surrendering up the author, nor an extenuation of the offence, you reply, that your informant resides in America. And with respect to the second charge, we have ascertained, that the Revd Mr. M. Curdy never directly or indirectly, communicated with you on the subject to which the Libel refers.

You must be aware, that to repeat a Slander, is just as Culpable in the eye of the Law as to invent it, and that it lies upon you to bring forward in this Case, the parties who have so foully maligned Mr. Douglass.

And you have under your hand avowed one Gentleman to be your informant, which Gentleman has certified under his hand, that he never communicated with you on the subject, Mr. Douglass feels bound to conclude that you yourself are the Libeller; and under this Conviction he has instructed us to commence an action against you, which will afford you an abundant opportunity of proving the truth, (if you are able) of the slanders uttered.

Unless some satisfactory explanation be afforded to us tomorrow in Carrickfergus, before 3 O'Clock (where we shall be in attendance at the Assizes) we shall issue the necessary Writ to compel you either to remain in this Country, 'till after the action is decided, or to give in good and sufficient bail to abide the result.

We are Sir,

Rev. Thomas Smyth D. D.

Plough Hotel.

Your Obt Servants,

R. DAVISON & TORRENS.

BELFAST, *one o'clock.*

*July 17, 1846.*

Gentlemen,

Dr. Smyth  
acknowledges  
the preceding  
letter.

I am now engaged in replying to your letter in behalf of Mr. Frederick Douglass—but as it will occupy me a considerable time in copying documents— I fear I shall be unable to forward it before 3 o'clock.

For your satisfaction and to prevent the unnecessary expense

to Mr. Douglass of a "*ne exeat regno*" I pledge my character that, if a Lawsuit be unavoidable, I shall tender you whatever security you require that I shall make no attempt to evade it.

I remain, Gentlemen;

Very respectfully yrs,

THOMAS SMYTH.

N. B. As I intend going in the morning to Dublin on business I will if necessary name individuals who will become my securities & who will I am sure be more than sufficient. You can address me at the Plough Hotel.

GENTLEMEN,<sup>2</sup>

BELFAST, 17 July, 1846.

Dr. Smyth's  
answer to  
Douglass'  
lawyers.

In relation to Mr. Frederick Douglass I have been twice interrogated; first by the Rev Isaac Nelson and Mr. Robert Bell—who though they both spoke to me as private friends, it afterwards appeared, were a Deputation from the Anti Slavery Society.—Upon that occasion both these gentlemen appeared so far satisfied with my explanation in reference to what I had said respecting Mr. Douglass, that they concluded by challenging me to a public discussion with him (Mr. Douglass), while a formal invitation was extended to me by Mr. Bell to visit him, on the grounds of an old and intimate friendship. Afterwards I was, in a similar manner, trepanned into a conversation with Mr. Robert Bell, whom I received & considered as an old & intimate friend, & two other individuals unknown.—The gentlemen however, finally turned out another Deputation—and, though I might have felt just resentment against being drawn a second time into conversation, without any previous intimation of the intentions of the parties, yet, as truth and justice were my only objects in relation to Mr. Douglass—I gave them my authority to write down a statement to the following effect viz:—

*Here insert the statement.*<sup>3</sup>

Upon the next day, but of preceding day's date, I rec'd a note from Mr. Douglass as follows:—

*Here insert the note.*<sup>3</sup>

Whereupon, in reply I wrote to the following effect as nearly as I could transfer it:—

*Here insert reply.*<sup>3</sup>

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<sup>2</sup>This letter only exists in a much revised, rough draft.—Ed.

<sup>3</sup>These documents cannot be found.—Ed.

Now this I had hoped would prove satisfactory to Mr. Douglass; as it did at the time to his friend Mr. Robert Bell, who conveyed his letter here & the reply, & who said the latter he thought wd be sufficient; but as from your letter, it now appears otherwise, I beg leave to make to, & through you the following statement.

1. I never said that Mr. Douglass was an Infidel.

2. I never said that Mr. Douglass was seen coming out of a Brothel in Manchester.—

3. I beg to observe that whatever I said respecting Mr. Douglass was merely as reports that I had heard, and that never of my own accord, but merely in reply to questions at the table of private friends—where according to the ordinary principles of gentlemen, I looked upon every word as uttered under the seal of confidential conversation. For these several reports I have at once given up the names of the authors—&, in reply to one part of your letter, I would further state that I can well understand how the Rev. Mr. McCurdy may have denied that he ever stated to *me* what *you* stated to him—but I again tender him as the individual who first mentioned the Report to me—& who again repeated & admitted it in the presence of a most competent witness, whom I am ready to name & produce. In respect to Mr. Hynes, instead of being, as you have been led to suppose, in America, I have every reason to believe, he is in England, where he is engaged in a tour of preaching; & who is moreover, not merely an anti-slavery advocate, but, as I believe, an immediate abolitionist.

And now, Gentlemen, I have done all that occurs to me for giving satisfaction to Mr. Douglass; but beg leave to add—that if you will, upon his part, write out such form of reparation, as you may judge more satisfactory than any I have hitherto offered—only premising that it do not commit me to admit what I utterly deny ever having said—I shall take it into immediate consideration, & judging by your reputation as gentlemen, I feel little doubt that whatever you may thus offer, I shall be able to sign.

But if this letter prove unsatisfactory to Mr. Douglass, & if this last proposal of submitting the matter to yourselves, as his law advisers, be declined—then I have only to add:—as Mr. Douglass has taken the most unwarrantable liberties with my name, even before my coming to this country, &, not merely attempted to injure me deeply in public opinion, but has so far succeeded as to enable me to prove, if desirable, special damage, (the fact of which I am ready to submit to you in the letter of a former friend, as well as in other instances); I

shall then, in self-defense feel bound to appeal against him to the laws of my native country, and teach him to respect the characters of others while he is so sensitively—&, I, will add, justly—most chary of his own.

I remain, Gentlemen,

Your obedient Servant,

THOMAS SMYTH.

Second letter  
from the  
lawyers.

In response to this communication Dr. Smyth received from the lawyers representing Frederick Douglass, a letter dated Belfast, July 21, enclosing a form not only of apology but of denial of the probability of the injurious rumours. They stated that Mr. Douglas had no vindictive feelings to gratify and gave Dr. Smyth a few days to answer it. The letter was addressed in care of S. McDowell Elliott, Esq., Arthur Street, Belfast.—Editor.

LIVERPOOL 23 July, 1846.

Thursday.—

MY DEAR SMITH,

Recommends  
following Dr.  
Cooke's ad-  
vice.

I have this morning received a Copy of Messrs Davison & Torrens' letter, the original of which has been forwarded to you—I certainly would make no reply to it, until I had been well advised by Dr. Cooke<sup>4</sup> or some other friends in whose cool judgment, I could repose entire confidence—indeed under any circumstances, you *should consult* Dr. Cooke, as no person understands your & Douglass' relative position so well, independent of his capability of giving you the advice you stand in need of. The Douglass party will seek to identify any unguarded expression of yours as *originating* from your opposition to their anti-slavery views—& hold up any unnecessary apology or retraction, as a triumph.—

I would not be at all hurried in point of time by Messrs. Davison & Torrens letter—in this matter your conduct will be judged as a *public character* & this is every reason for circumspection—I think the tide of public feeling, is rather leaving Douglass—(see the last Belfast *Protestant Journal*). I leave then today for Belfast—where, should you come, I need not say, I will be happy to see you— Believe me, dear Smith,

Most sincerely yours,

S. McDOWELL ELLIOTT.

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<sup>4</sup>Dr. Smyth's early friend, whose letters are printed in different parts of this autobiography.—Ed.

DUBLIN July 27, 1846.

GENTLEMEN,

Answer to  
letter from  
lawyers of  
July 21. I have just returned to the city where I found  
yours of the 21st, and as I have not yet heard  
from the gentleman who was present when the  
statement was made and repeated, to which I referred respect-  
ing Mr. Douglass, I will reply as soon as possible and in the  
meantime give your letter the consideration it deserves, &

Remain Gentlemen,

Your obedient Servant,

THOMAS SMYTH.

Next follows a note from Mr. Elliott to Dr. Smyth, of July 27, mentioning a form of apology agreed on by Dr. Cooke and himself. This form cannot be found.—Editor.

STEWARTSTOWN, 25 July, 1846.

REV'D SIR,

I have received your note of 21st inst. and have  
The wrong  
Mr. McCurdy. to express my deep regret that you should have  
fallen into such serious mistakes as I doubt may  
(*not through me*) be troublesome to adjust. It was exceed-  
ingly unfortunate that *my name* should have been mistaken  
for that of any other. There is not another minister of my  
name in the Assembly, nor, I believe in Ireland.— Besides I  
have suffered more from slanders than perhaps any minister  
now living—and tho' I have succeeded in both Ecclesiastical  
& Civil Court in visiting with heavy, but merited punishment,  
my traducers,—after all this, it is exceedingly unpleasant to  
have my name again before the public, (as it is now in Bel-  
fast) in connexion with new falsehoods.— Your acknowledg-  
ment of the mistake, which it may yet be necessary to have  
made a little more public, makes it my duty as a Christian &  
Christian Minister to say I am satisfied; but it is a question  
whether in other quarters, and as far as F. Douglass and the  
question of Slavery may be connected with the affair, a similar  
view will be taken of it.— The movement in making it a  
question for the decision of Civil law is not mine, nor am I  
in any measure connected with it. As I am not able to make  
out the address to which you direct me to write—I send as  
heretofore to Rev'd R. Dill<sup>s</sup> and hope you may receive my  
note in due course. Permit me jocularly to say that your re-  
turn to Irish ground seems to have exerted an influence not

<sup>s</sup>One of Mrs. Magee's executors, an old friend of Dr. Smyth.—  
Ed.



unfriendly to *Irish blundering*, for you address me at Co. Kerry which is rather remote from Co. Tyrone, where I reside

Wishing you safely out of the scrape I am Rev'd Sir,  
Yours respectfully,  
Sam'l McCurdy.

P. S. Your note which you wish returned has fallen aside among my other papers. It is however quite safe in my keeping & I have no intention that it shall be employed to your injury.  
S. Mc. C.

SPA WELLS,  
BALLYNAHINCH, *July 30, 1846.*

DEAR DOCTOR,

I have been stopping here since the 20th Inst. & consequently did not receive your letter in due course of Post, else I should have answered you sooner.

The Gentleman respecting whom you inquire is the Rev. John A Maccourdie, of Heofarde.

Yours truly,  
MOSES BLACK.\*  
The Rev. Thomas Smyth, D. D.

DEAR SIR, BELFAST, 6 *August, '46.*

We have communicated your letter to Mr. Douglass, who is satisfied with your explanation, and we are glad to say that no further legal communications will be necessary on the matter.

Truly Yours  
DAVIDSON & TORRENS.  
*Rev'd. Dr. Smyth.*  
*Care of S. McDowell Elliott, Esq.*

*To James Robertson,*  
*Secretary of*  
*Scottish Anti-Slavery Soc.*

REV. SIR, BELFAST, *Aug 7, 1846.*

I am only now in possession of your communication,<sup>†</sup> & from the hurried nature of my movements I have only time to say that in imputing to me the Spirit & motives you ascribe, you

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\*A minister of this name was ordained at Kilmore, by Belfast Presbytery, in 1833.—Ed.

†This communication is lost.—Ed.

seem yourself to assume the attributes & prerogatives of Deity. If you can conscientiously publish the said letter, I can only leave it with my own to be judged by "the law & the testimony," "the letter & the Spirit," of the Word of God. To him we are both accountable, & "him that walketh proudly the Lord knoweth how to abase."

I remain,

Very sincerely yours,

THOMAS SMYTH.

Extract from Mr. Robertson's answer.

"August 11, 1846.

"I am not able to find any passage which warrants you to say that I seem to invade the prerogative of Deity in judging of your spirit or your motives. \* \* I am content to leave the people of this country and of the world, to judge of your conduct. \* \* It is impious to refer to the revelation of the blessed God as you do, as if it contained a single line to authorize the villainy and daring wrong of the *man stealer*."

Dr. Smyth visits Dr. Cooke. It must have been at this time that the visit to Dr. Cooke took place and the dinner out of town. Whatever the explanation sent to Frederick Douglass, Dr. Smyth had found Dr. Maccourdie and his witness, the Rev. Moses Black, so that he was safe and his friends relieved. Even the Rev. Samuel McCurdy must have been appeased.

Mrs. Magee's death. The Doctor's business in Dublin was connected with the death of his aunt, Mrs. Magee, the details of which will be given later.—Editor.

CHARLESTON, May 22. 1846.—

Friday Morning.—

MY VERY DEAR HUSBAND,

Mrs. Smyth to Dr. Smyth. This morning I was not disappointed, as Father sent me up yours of the 19th, Tuesday. \* \* \*

I am glad you are at Mr. Henry's, & *very glad* you are to have Dr. Scott as a companion across the deep.<sup>1</sup> I feel anxious to hear the news from Paterson. I trust in mercy Mrs. Smith may yet be spared to her family, & for her soul's sake. Deal faithfully with her, should you be permitted to see her alive. I fear we have not done our duty to her in this matter.

<sup>1</sup>Dr. Smyth speaks of visiting Mr. Alexander Henry, President of the American S. S. Union. Dr. W. A. Scott was his frequent travelling companion.—Ed.



MRS. SMYTH.

From a Daguerreotype in the possession of the Family.

I wrote to you on Monday, immediately upon receipt of yours from Washington, & directed it to Paterson; this I will send to Boston. You tell me to send your "Passport;" I will look for it as soon as young Carberry comes from the Study where he now is, but I suppose you miscalled the paper, & that it is the Certificate of American citizenship you want.

\* \* I staid at home last night & let Ellen<sup>2</sup> go, she was much delighted. A very good attendance, Miss Parker met the Session last night. At the Church meeting on Monday—the Com. brought in their plan of altering the Church, but it was voted down by an overwhelming majority, as was also the proposal to enlarge the present Lecture Room, but I have not heard that they did any thing on the other side, although the boys think they got "a famous victory" over old John.<sup>3</sup> I sent the bundle to Mr. Lumpkin, & also to Sam R.—I wrote a note to Miss Timrod proffering Mr. Porter to call & see her, & apologizing for you. She wrote me a reply with many good wishes for you, but declined to see Mr. P. as she hoped soon to be able to be out. Mrs. S. Robertson gave me a long message expressive of her regret at not having called to see you, nor even of stopping to shake hands with you before your departure, with many fervent wishes &c. &c. She charged me so often on this point & made me promise so faithfully that I am obliged to comply. Aunt Margaret Ellison too gave me many kind wishes for you—& Mother says, "be sure to give my love to Mr. Smyth." Mr. & Mrs. Dargan, (Judge Dargan) came down yesterday, are at Fathers & will be there a week longer. Father brought up *three* pair of French boots for you & paid for them \$21.00 he believed—2 pair seem Light, & one pair double soled. He will alter the house I believe, but not in the way I proposed, he suggests a plan of his own to build on an addition on the front, closing up our front gate. I believe it will be much the best, but will *I think*, involve more expense. I like it however very well, but if it is carried out, the large mulberry tree must be cut away. \* \* \*

<sup>2</sup>In January, 1844, when the second Augustine was the baby, Miss Ellen Crawford, known afterwards to her grown-up "babies" as "Crawf," was added to the Smyth household. She was taken as a young girl from the Orphan House by Dr. Smyth, who chose her from a number of others, because, when he spoke of a baby to care for, her motherly arms reached out involuntarily. Her devotion to her nursling and the whole family was unbounded and they became her people. She lived long as their staunch and loyal friend and ended her days among them.—Ed.

<sup>3</sup>Mr. John Robinson.—Ed.

Little dear Sarah Anne has had a cold which cost *me* one or two sleepless nights. She is well again, & grows finely. The mosquitoes however have manifested too much fondness for her, I have been obliged to put up all the nets. A great change in the weather, cool easterly winds. Father said on Tuesday night "*it was bitter cold.*" Augustine stands beside me, he says "tell Papa that I am good sometimes & I'm *bad* sometimes too,—& I pray to God to bring him home safe again."— He & Adger have been made perfectly happy by the gift from me of a Pluffer. Adger was the purchaser & it has been a great event. Adger sends his love to Papa. I will attend to what you say regarding him. He seems feeble, if it continues I will consult Dr. B. for him.

*Saturday morning*—I wish you could see your study, how nice, & clean, & cool, it looks this morning—carpets all up & put away—& blankets & woolens &c.— I have been very busy—so has Sam.<sup>4</sup> \* \* \*

I must stop now. Found your passport & send it, you are right as usual & I am wrong. Father says it will be of no use to you. If you have any idea of going to the Continent, get a new one in London from our Minister there—if you meet a Mexican privateer you had better not claim to be an American.<sup>5</sup>

Yours ever

MARGARET.

CHARLESTON, *May 26, 1846.*

*Wednesday—*

MY VERY DEAR HUSBAND,

Mrs. Smyth  
to Dr. Smyth. I was so sick, oh so very sick yesterday as to be enable to write, & fearful that the mail of today might miscarry, & you might not receive this, I got my ever kind & obliging Sister to write a few lines for me. I hope you will receive this & hers also. I am better today & am sitting up to write this. \* \* \*

The probability, which I do often feel, that I may not be much longer spared to my children, & that in the event of my removal they may fall in other hands less tender, & less careful than my own; the joy I experience when I remember that we have *three* safely housed, & that whatever may befall these *four*—the other *three* are happy *forevermore*; these considerations often make me feel that if it were the Lord's will to remove them now in their youth, their beauty, & their inno-

<sup>4</sup>Sam Dent, her house-boy.—Ed.

<sup>5</sup>This was during the war with Mexico.—Ed.



cence, even now when all the warm & deep emotion of my heart's love is gushing out towards them, even now, I would rejoice & surrender them to him without a murmur, although it might not be without tears. \* \* \*

I saw a letter from Janey to Margaret,<sup>e</sup> which however she had requested might not be shown, in which after bewailing much the state of her own heart, & her fear lest after all, she might be a castaway, she speaks of the preaching she has heard from Mr. Fraser, so different from yours although it was good, & she supposed orthodox—she then spoke of some of your lectures which she said she would never forget, nor the hours she had spent in that Lecture Room which she said were the happiest of her life.

I received a letter from your Sister Isabella in which she begs me to send her a lock of your hair cut immediately from your head. I suppose if you are inclined & have the time to gratify her, the postage would not be too much.

Philip comes for my letter. I must stop. It will be the last letter you will receive ere the wide Atlantic separates us. My own dear Husband, farewell. I commend you to the care of our covenant God. Forgive all my offences & all my frailties, & think of me only as your own attached and loving, (although it may be sometimes, a too exacting & jealous,) Wife—

MARGARET M. A. SMYTH.

CHARLESTON, *June 1, 1846.*

MY DEARLY LOVED HUSBAND,

On this day you are to leave our shores and  
 Mrs. Smyth commit yourself to the mighty Ocean. May He  
 to Dr. Smyth. who hath the winds and waves under His command, take charge over you; send you a safe and prosperous voyage; grant you renovated strength; and yet a long, and useful, and *happy* life. \* \* \*

I thank you for the promised likeness, I shall prize it *very* highly when I get it and appreciate the motives which prompted the sending of it. I have another likeness of you however, which I prize yet more highly, dear little Sarah Anne, who grows every day more lovely, and of whom every stranger exclaims, "how like to her Father she is!" She is indeed a precious treasure. I see the likeness increasing every day, and yet it is not *yourself*, I think, she so much resembles, as *your family*. The shape of her head and her hair is like your Father's; while her profile and features all are like your

<sup>e</sup>From Miss Jane A. Adger to Mrs. William Adger.—Ed.

Mother's. May she resemble them in all that was excellent and amiable, and above all in their love to God, and to their fellow men. \* \* \*

Adger will be 9 years old on Monday next, *June 8*. Ought he not to be studying the languages? \* \* Augustine says you are to be at home on his birthday, (*Oct 5*) when he will be 4 years old. \* \* \*

Your own wife,

M. M. A. SMYTH.

CHARLESTON, *June 9*, 1846.

MY VERY DEAR HUSBAND,

Much to my grief & disappointment Ellison Mrs. Smyth  
to Dr. Smyth. did not forward my letter as I desired him, he thought the chance of its getting to N. Y. in time for the *Great Britain* was too small to warrant him paying the postage, & yet after all it would have been in time, as she did not leave until the 8th. \* \* \*

Additional to house. Father sold the poney yesterday to Mr. Rogers for something under \$20.— He has received estimates for altering our house the amt. of which are \$3000—& \$2,800.— I was astonished. I am afraid it will not be done. He says he will consult other workmen, & get other estimates. The plan now proposed does not contemplate interfering at all with your study or Library. There will be one large room down stairs, which covers the whole front of our yard,<sup>7</sup> where the large gate now is, & leaves no entrance from the street except through the hall door; the piazza of course will be removed, but will be put up at the southern end of the new building. The new room will be 20 feet by 22, & have six windows, 2 at the North, next the street, 2 at the West, next the lot; & 2 at the South, opening into our own yard. There is to be a similar room, in size, &c. &c. in the second storey for a nursery—& the space on the 3rd storey, Father advises to have made into 2 bed rooms for the children

<sup>7</sup>In the letters of 1837 the situation of Dr. and Mrs. Smyth's house was described. Mr. Robert Adger had been established in the house south of Mr. James Adger's, all the yards communicating, with gardens in the rear. In addition to this there was a garden in the large lot on the opposite side of King Street, with a Summer house, where the Adger grand-children played and had their May-parties. There were beds for vegetables and accommodations for several cows, of all of which old Daddy Daniel had charge. A part of this large lot was a waggon-yard for the accommodation of farmers bringing cotton, etc., to market.—Ed.

as they grow older. It is too large for one room. If the work is carried on I will urge him to flatten the roof of the piazza. It is a terrible job; I wish it was finished. \* \* Father desires me to say to you, that he has insured your Library for \$8,000 wh. he thinks was the sum you mentioned, at  $\frac{1}{2}$  per cent premium, paying \$40.— \* \* \*

Now for the children. Adger's birth-day is over. I made them a present of a joggling board, (for which *you* must pay \$4.50,) and you never saw such delight. Augustine jumped & danced & screamed with joy. Adger too is highly delighted with it. He seems to be better, i. e. stronger than when you left.<sup>s</sup> You are gone one month tomorrow: one fifth of your term of absence is over. Did you see in the last *Watchman & Observer* some notice from the pen of Mr. Watkins on your Sermons on Children?— I was reading your note to Adger & Augustine, wh. highly pleased them, in wh. you desire them to tell you what to bring them from London. Sam was standing by, "& begs Mr. S. will bring *him* a *watch*"! ! He comes to me to day with the same request. I told him he *was crazy*. He says "No mam, you ask Mr. S. I know *he* will bring it to me." So his ideas of *your generosity* or of *your purse* are *very large*. And now my paper is finished. Perhaps I may write a note by tomorrow's mail. Farewell. May God bless you, protect you, & restore you in safety to the arms of your own Wife M. M. A. SMYTH.

You are now more than half way across the Atlantic but I can not expect to hear for three weeks yet.

CHARLESTON, June 18, 1846.

Thursday afternoon.

MY VERY DEAR HUSBAND,

\* \* On Tuesday \* \* \* Adger came running \* \* \* exclaiming, "Here is a letter from Papa" \* \* \* It was received most cordially & gladly. \* \* \*

This addition to our house will involve us in expense in other ways, these three rooms will each require a carpet & other furniture. I must have another bedstead for the children, & some articles for their room which are *essential* &

<sup>s</sup>Adger was delicate from his birth and caused Dr. and Mrs. Smyth constant anxiety: at one period he suffered from some disease of the hip, which prevented his walking, and for about a year had to be carried like an infant.—Ed.

*necessary*—then when we go to housekeeping<sup>o</sup>—& I don't see how we can avoid it, we must have more servants; if we bring Betsy & her two children home, it will increase the size of our hominy pot; & then if we have so large a house, we will be expected to entertain more company;—this you would like, so would I, if I had servants enough and money enough to buy all I need. I tell you all this now as a preface to a

caution, not to involve yourself too deeply or inextricably in debt by the purchase of books & pictures; of the *last, with the maps*, we have enough now to cover all the walls, even of the new rooms; & the books are already too numerous for comfort in the Study & Library. Sam is now busy, carrying on a war of extermination against the Moths there, which have become very numerous & destructive. But I would enter a protest not only against books & pictures, but all other things not necessary & which can come under the charge of extravagance. Do be admonished, & study to be economical. And now upon the back of this I am going to give you a commission. When we were in Montreal, & I was going to buy some *fine* cotton stockings, you told me not to mind them there & you would bring me some from England. I cannot get *fine* ones here of a *large size*; our Ladies feet & ancles are all so small, that when stockings are *fine* they are as a matter of course *small*—I mean *short*; and having considerable length of body in other ways, I also have it in my foot as well as my fingers. Neal marks my shoes 5½. But I mean now to make a change in my order, & instead of *Cotton*, to ask you to bring me some more *Lisle thread* stockings. The weather is now so warm, I have been wearing what you brought me two years ago & I find them so very pleasant, & so much cooler than the Cotton that I infinitely prefer them.—The only objection is I *fear* they will not be so *durable*, but Marg't Adger assures me they will. She got some in England & has tested them.—

I have been interrupted by a visit from Mr. Porter,<sup>1</sup> he inquired very affectionately about you, congratulated me upon hearing from you, and inquired with much interest as to *when* I expected to hear of your arrival. I shewed him a Copy of

<sup>o</sup>Dr. and Mrs. Smyth had never really "kept house," but had taken most of their meals at Mr. Adger's, preparing at home only such light repasts as the children's supper. Mr. Adger always kept up a supervision of his daughter Margaret's pantry, regularly supplying many needs.—Ed.

<sup>1</sup>A Presbyterian minister supplying Second Church.—Ed.

your S. S. Sermons, wh. Mr. Packard<sup>2</sup> sent me 3 days ago—he asked me to loan it to him, & *as I had already read it through*, I did so. \* \* \*

Mother has just now been in, she lifts up her hands when she sees what havoc the workmen are making—I ask her if she has any message to you, she says “give my kind love, & tell him to come home soon.” John & his family expect to leave Smyrna 20th June, to come home, by the way of England—Adger is writing you a letter, but as it is quite an undertaking for him, he may not get it done in time for the Steamer—if he does I will add a P. S. but for fear he should not I will finish & send this to-day to ensure the mail. We are all well. I hope soon now to hear from you—ever *yours* most devotedly.

M. M. A. SMYTH.

CHARLESTON, *June 22, 1846.*

MY BELOVED HUSBAND,

*Tuesday morning.*

Can you realize that we have the weather now  
Mrs. Smyth to Dr. Smyth. so cool that we sleep with all the windows closed?  
\* \* \*

*Wednesday morning:—*

Yesterday Fleetwood Lanneau came up to see me and brought me your likeness.<sup>3</sup> I have been looking for it with so much desire, my expectations were so much raised, for I heard so much about it, that on opening it, as might have been expected, I was disappointed, for who was ever satisfied with *the picture* of one they love. Lanneau watched my countenance, although I carefully avoided any expression of my feeling by words. “Mrs. Smyth,” said he, “you dont like it,” and he seemed as much disappointed that I did not, as I was at the likeness. It is indeed a beautiful specimen of the art. *The eyes are good* but there is something about the mouth which spoils the whole picture, and yet some say they often see your mouth in just that position. I have showed it to everybody and as usual everybody has a different opinion. Father says it is not like you at all, James and Sis Susan that it could not be better, Mother and the others say it is very good. Do you know that Lanneau had eight copies taken from it of a small size, & brought them home as presents for his friends! He told me he knew he could not bring them anything which would please them more. \* \* \*

*Thursday morning, June 24.*

<sup>2</sup>Secretary of the American Sunday School Union.—Ed.

<sup>3</sup>It has not been possible to identify this portrait.—Ed.



Yesterday afternoon, Jane Ann came to stay with our dear boy,<sup>4</sup> while I would go to the Society.<sup>5</sup> She is very fond of Augustine, & has above everyone I know a faculty of imparting instruction pleasantly. I like him to be with her. We had a large meeting of our Society. I took your likeness there & the ladies had great pleasure in looking at it. It was passed from one to another until I began to fear I should not get it again. How glad I am you had it taken for me, but I wish it had not such a sad expression, and such a falling of the lower lip. (Dr. Bellinger objects to the way the hair is arranged.) Still I think it is a good likeness, *decidedly* the best I have seen. \* \* \*

The bricklayers are now busy at the walls of our new room. I wish very much you were here to have some things done which I know you would like, but in which I fear I will not be able to succeed. I cannot stand out and insist upon having things as you can. Still I hope the place will be comfortable when it is done. It is a very expensive job & certainly a very troublesome one. Although I wish you were here, when I want any thing altered, or any change made, yet upon the whole I am glad you are not. You could not stand the noise & turmoil, the exposure to the sun &c. I thought much of you the day they cut down the mulberry tree. As branch after branch was cut and fell to the ground I almost shed tears, as if each one was a friend, & when the naked trunk was torn down I could not but say "I am glad Mr. S. is not here to see this." I remember you told me once you would not take \$1000 for that tree, but it was impossible to save it as the new room will extend *past* where it stands. Houston promises to have all done 1st Sep.—

It will be ten days yet before I can expect to hear from you—it is a long time. \* \* \*

Susan has just come in to take her morning nap & seeing your picture on the Table, she says "Sue wants to see Papa;" on getting it into her hands she says with much complacency "Sue's Papa, Sue loves Papa, Sue's Papa gone." She is a great and incessant talker & is improving very much in every way; is becoming a great favourite of her Grandfather's. \*  
\* Adger is a boy of uncommon promise, if his health is spared; he possesses a mind of more than ordinary power &

<sup>4</sup>Augustine was not well.—Ed.

<sup>5</sup>The Society for the Education of Young Men for the Ministry, one of the Church organizations, of which Mrs. Smyth was many years president.—Ed.

will be a student. God grant his powers may be sanctified & given to the highest and best of causes. My own dear Husband, believe that I am ever your devotedly attached Wife,

M. M. A. SMYTH.

A very kind letter for you from Smyrna—from John. *If they come* they do so by way of London, leaving Smyrna the last of July. You may meet them there, if you attend the Convention. But I suppose you will not be allowed a seat, as you are from the South.

CHARLESTON, July 4, 1846.

MY BELOVED HUSBAND,

Father has hitherto promised to bring me up a letter from you today, but now he says I must wait until Monday. I have endeavoured to wait with patience, but the time seems long, & I am now getting to be very anxious. I hope to be gratified next week. We were all up very early this morning; Father had promised the two boys to take them "to see the soldiers," & I accompanied them, for the first time in my life to see the sight. We went in the green carriage; Susan took Ellen & *the two daughters* in Robt's carriage; Ellison & Janey in Father's buggy. So we were all on the field. When we got home & had breakfast I brought the children all round, undressed & put them to bed, they had a fine sleep of two hours; then we all took a bath, got dressed again, & went round to dine on ocrasoup. Wm's family & Mr. Porter came to dinner. We had quite a family meeting, a good dinner, soup, iced melons, fine banannas, &c. &c. still there were some deficiencies. Robt. wanted his wife & children. & I wanted my husband, & the father of my children. This day of course will not be publicly noticed where you are & unless some American friend would remind you of it, it is possible it may pass unobserved by you. Here such a thing would be out of the question, for it is a jubilee among children, mechanics, & negroes, second only to Christmas. All the schools give holy-day, all workmen give the day. The course of people this morning on the Bay, the Battery, & the principal streets was immense, the windows all filled, the streets thronged with ladies in their carriages. The shipping in the harbour all displayed their flags, they were hung too from all the public buildings. The bands of music with the soldiers, the firing of the cannon, the ringing of the bells, the noise of the negroes, all, all showed it was the 4th of July.

The Evangelical Alliance.

Mrs. Smyth to Dr. Smyth.

Fourth of July Celebration.

(Do you remember the first you spent here & your impressions then?) Augustine enjoyed it all very much. He is getting better, but has been for some time past under the Dr's care.

*Sabbath. July 5.* This day has been set apart by the Gen'l Assembly as a day of special prayer for our country in view of its present state of war. Mr. Porter preached a good sermon from "The Lord reigneth." \* \* \*

Father asked me on getting into the carriage this morning at the Church door, if I would go down then with him & see for a letter from you. My desire to hear was great, but the offence I thought too glaring, & I declined his invitation, so *he* did not go. He told me this evening as he was retiring to bed, that he would go down before breakfast & bring one up for me. I trust then to hear, as there are now 3 or 4 mails due, that you have arrived safely & have been benefitted by the voyage. Good night, my own dear Love, may the Keeper of Israel, be ever near you. \* \* \*

*July 7.*

My birth-day— If you do not remember the 4th will you remember this week of anniversaries? Will you remember *the 9th* that ever memorable day, 14 years ago?<sup>d</sup> \* \* \*

I have had the two daughters weighed—Susan weighed 24 lbs.—& dear, fat Sarah Anne—only 5 months old—16 lbs.—Sue is small but is now *very* fat, but she wore at *12 months* a little muslin dress you bought in Paris which is too small now for Sarah Anne. I wish you could see this darling, lovely babe. She is so fat & rosy, & so very fair, she has a complexion like that of our dear sainted Augustine, & she is so very, very good—so seldom is heard to cry. \* \* \*

Adger is very docile, but his lessons do not I think sufficiently employ him now—he ought to be more advanced. I think when you return you must remove him to a higher school. Mr. Miller does not teach the languages. I have just paid him his quarter's bill—\$10.50. I did think some time ago that I would keep Adger at home during the three next months—but we have so many workmen about, so many little negro boys, from whom it would be impossible to keep him,<sup>e</sup> that I have concluded it was best for him to continue at school. He will not be more exposed than at home to the Sun. \* \* \*

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<sup>d</sup>The 7th was her birthday, the 8th his first communion service with his congregation, at which James Adger and his son William were admitted to the Church. The 9th was their wedding-day.—Ed.

<sup>e</sup>Adger recollects constant yielding to temptation and playing with the little negroes (a sin committed also by Mrs. Smyth's grandchildren, to her ever-fresh horror); and tells that on one

MY VERY DEAR HUSBAND, *July 8, Wednesday.—*

*Mrs. Smyth  
to Dr. Smyth.* I have just been gratified by receiving the tidings of your safe arrival in England. Your package containing a letter to the congregation, (which I gave to Mr. Dukes,) a letter to the boys which has pleased them not a little, & a letter to myself,—has been sent up to me by Robert or Father. \* \* I suppose you have been engaged with Dr. Scott, your hand writing & the appearance of your letters generally, indicate to me your weak and nervous state. I look now, *anxiously* for the *next* steamer. \* \* \*

I am glad to hear you got the fly-brush safe on shore, I must confess I did not expect it, and all your other goods & chattels; but as the negro says “you are born lucky.” Let me know what your Aunt thought of it & how she received the other things.

*July 9.*

Our wedding day—how do you suppose I celebrated it? By attending another wedding in the same Church. \* \* Fourteen years ago this same day, about the same hour, I went to that Church as a bride.—How has the time slipped away, unconsciously almost to myself! I can hardly realize that it is 14 years. One thing I do realize, that what was then hardly confessed even to myself, is now my chief earthly felicity; that I love you most sincerely and devotedly, and believe that I am loved by you in return. \* \* \*

We assemble together every morning in our chamber and read together and pray for each other and for the dear absent father and husband. I think I see the good effects of it, I have resolved to do so always in your absence. \* \* \*

Adger has taken your letter to school today to show it to Mr. Miller. I gave it to Ellison yesterday to read & he took it down town with him & showed it to Mr. Dukes &c. &c. So your description of the icebergs will be quite public—it is very good. \* \* \*

Yours only and ever.

M. M. A. SMYTH.

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occasion his father on his return home, finding that this law had been broken, condemned the culprit to a whipping after dinner, when he had time to attend to it. The nine-year-old sinner grew anxious, and seeking his Mother, asked if she thought it possible for Papa to give him that whipping now, as he did not want to have to wait any longer. She, wise woman, sent him up to the study to consult the oracle, with the result that the Doctor with a softened eye, thought—well—that whipping would not take place at all—but it must *never* occur again.—Ed.

CHARLESTON, July 24, 1846.

MY VERY DEAR HUSBAND,

After some days of anxious waiting the letters of the Steamer *Cambria* arrived yesterday, & I duly received yours of the 28th June & 2d July from Edinburgh & Glasgow. I am truly thankful that you feel yourself at all benefitted, & yet I desire to hear of more. Mr. Porter thinks you are keeping up too much excitement to derive any advantage; you are, as usual doing too much. I feel very sorry that you were not permitted to see your Aunt once more.

Mrs. Magee's  
death.

It would no doubt have been a gratification to her to have seen you; & you might have been enabled to minister consolation & comfort to her in the trying hour. But it is all ordered wisely & well, & on some accounts I am glad you were not there. If your expectations are not to be realized to their full amount, I hope you will be enabled to bear the disappointment wisely & with patience, & realize the belief that it is best for you it should be so. If on the other hand they are realized, oh! may grace sufficient be afforded you. May you be enabled to bear prosperity meekly, believe me it is harder to bear than adversity. It brings with it greater dangers, & greater *temptations*, & oh! greater responsibilities.

\* \* \*

I almost hope Thompson the Abolitionist will not agree to your terms of controversy, not that I think you unprepared or unable to meet & cope with him, but I think it will do no good in that country, & I think it will do *you essential harm*; by calling upon you to write & study & make mental effort, when you should be enjoying yourself, by relaxation from all study; & have left home for that very purpose. \* \* \*

Our own dear children are all well; the three younger ones especially. Augustine with his curly head<sup>s</sup> is now playing

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<sup>s</sup>Augustine's curly head possessed perhaps the tenderest corner in his Mother's heart, but it cost her her most serious disagreement with her father. The child was very handsome, and his golden-brown curls were allowed to grow long; while his admiring mother dressed him so handsomely, that she confessed afterwards to have overheard once, in the street, whispered comments as to such a costume for a minister's child. As he grew older and more conscious of such things he found both the curls and the attention irksome, so that when, one day, his grandfather suggested that he might like to have his hair cut, he joyfully agreed and fetched a pair of scissors with prompt obedience. Old Mr. Adger parted the hair in the middle, cut one side close, and, giving the



around the table at which I write, sometimes on the top of it, then on the sofa, or on the window seat; anon throwing himself out of the windows to the piazza floor. He possesses amazing strength. He is now quite full of learning to read, & is always spelling or singing Hymns. Little Sue is very fat & is I think more amiable. Dr. B. says her fretfulness is caused by her weakness; her inability to run about & cope with Augustine, & as she acquires more strength she will lose that sense of fear which often makes her now cry. Dear fat Sarah Anne is as lovely a babe as you ever looked at, & as good as she is fat. \* \* You will be surprised to hear (although not more than I am myself,) that I have sent Adger to spend the remainder of the summer with Elizabeth Ellison<sup>o</sup> in Fairfield. I received an invitation from Wm. Ellison when Jane Ann came home, to send Adger up to him, & he would make him "strong & hearty"—& Eliz<sup>th</sup> promised "to take good care of him." I thought at the time it w<sup>d</sup> be good for the child to accept, but I c<sup>d</sup> not bear to part with him, nor think of sending him alone, to be among strangers. Two weeks ago however I had a conversation with Dr. B. whom I met in James' room; he told me had for some time been noticing Adger with painful anxiety, unless his constitution was materially altered he would grow up a very feeble man; & recommended that he be removed from school, taken from books, & allowed to run wild, thought he ought to be left perfectly free & unrestrained, except as far as his morals were concerned, for at least 2 years. The family all urged me to send him to Fairfield, assured Eliz<sup>th</sup> w<sup>d</sup> take every care of him & that he would there get the kind of exercise most useful to him, blended with amusement. He will ride, climb, run, hunt, &c. &c. I proposed it to Adger, to my surprise he was quite ready to go; & although his heart did fail him & he w<sup>d</sup> sometimes put his arm around me & say he did not want to leave me—especially his little Sister to whom he is very strongly attached, yet he went off cheerfully or I could not have let him

handful of beautiful curls to Augustine, sent him through the connecting back yards to his mother. Her outraged feeling cannot be described as she clipped the rest of the beloved curls. She confessed in later life that she made up her mind to go to her father's stable and shear the luxuriant tails of his highly-valued carriage horses. But she held herself in check and outwardly made the best of it, though it was years before she finally forgave her father.—Ed.

<sup>o</sup>Elizabeth Adger of the earlier letters, who had married Mrs. Adger's nephew, William Ellison.—Ed.

go. I have never felt so much in parting from him. His Uncle Wm. was appointed by Session to attend a meeting of Presbytery in Columbia & took charge of him that far on Wednesday. Wm. returned to day & tells me he was to go up to Winnsboro to day in the carriage with Joseph Adger & his wife, & that he was in fine spirits. I trust it will be for his good. Should I hear that it becomes sickly up there I will have him immediately brought home. I think this will be more to his advantage than sending him to the North. A holiday spent shut up in a Hotel, or in a Steam boat or Car is of no great advantage to him. \* \* \*

CHARLESTON, *July 28, 1846.*

Trouble in  
the Church  
from coloured  
members.      \* \* I would have written you this letter  
yesterday morning but just as I was preparing to  
sit down Catto called, & as he seemed in trouble  
I listened to his story until I found it too late.  
I told him to write to you, he brought me up a letter this  
morning which I sent to Wm. to forward. It will do for you  
to shew there as from a negro in Carolina—but he is not a  
negro. I don't know when I have been as much pleased with  
the conversation of any one as with his. I am truly sorry  
for the state of things as he represents them in the Church.  
I would rather part with Johnson, Mitchell, & Matthews, all,  
to retain him: but I am afraid he has made up his mind to go  
either to Liberia or Hayti.<sup>1</sup> I do not know that we ought to  
retain him, if he will have a wider field abroad. I told him  
he ought to stay until you returned, & at any rate to go &  
have a free conversation with Wm.—I gave him a copy of  
your S. S. Sermon & loaned him a Geography which he  
wished. \* \* \*

CHARLESTON, *August 13, 1846.*

*Saturday morning.*

\* \* Little Sue seems to feel the heat, she is not well. I  
am sending her to the Bathing House every day. She is in  
quite good order though, & sometimes very playful. She  
attracts great attention down there, by the beauty of her eyes.

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<sup>1</sup>Dr. Smyth speaks of him later in Washington, he did not go  
to Liberia. See p. 205. But Joe Corker, a free man of colour,  
who was sufficiently intelligent to be, in a small way, a contractor,  
went to Liberia, taking with him his wife, Mom Sue, the children's  
nurse. The old woman was broken-hearted at leaving and did  
not live many years in her new home. She was perfectly black  
and always wore a head-handkerchief.—Ed.

Mr. John Crawford<sup>2</sup> dined with us on Thursday, when he saw Sarah Anne, he exclaimed "that is as lovely a baby as I ever saw, whose child is it?" I told him "*all* my children were lovely"—he said "they were. Augustine was a fine looking boy, but this child surpassed them all, she was a perfect *Camellia Japonica*."—Am I not vain to tell you all this! But it is all *true*, every word of it. Her complexion is beautiful, for this she is indebted to you, Augustine however is his Mother's likeness. He, & he alone of all our children at all resembles me personally. I have been led unawares into this preamble about the children. \* \* \*

The coloured Church mem-      The affair among the coloured people they seem  
bers.      to have sifted very thoroughly, and unanimously  
agreed to suspend Matthews from the duties of  
Leader. Catto, they think, will remain. It has made a great  
stir among them. \* \* \*

Mrs. Magee's      I asked Father if he would write to you today  
will.      but he said he had already said all he could to  
you. To tell you to hold on to all you could. It  
will have a strange appearance in the eyes of the world if a  
legacy to Foreign Missions should be contested by two clergy-  
men. In Mr. Dill it will appear inconsistent. But if the other  
Legatees claim and get it—these chergymen might as well  
have their share. Father says the Missionary Society will not  
get it, at any rate:—it will all go to the heirs-at-law. Oh these  
riches, how they tempt us! How selfish, close, & calculating  
they make us. Your poor old Aunt, how little she thought  
those around her to whom she was so munificent, would en-  
deavour to change the current of her charities.— \* \* \*

My own Love, Farewell. May God keep you ever. The  
time is long till you return.

Your ever affectionate Wife

M. M. A. S.

Letter from my Father when 83, while I was in England. Though I insisted on helping him, he did not actually require it; and would have been comfortable (as he had erected a good stone house) had he not loaned considerable without security to my brother Robert, by whose death it was lost. He had a great passion for building, fixing, &c. and I told him to indulge himself within any reasonable limits.

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<sup>2</sup>Of Columbia.—Ed.

Vincennes, 3<sup>d</sup> Aug<sup>t</sup>, 1846.

My Dear Madam,

Samuel I duly Rec<sup>d</sup> your kind letter yesterday Sunday  
 Smith to by which I Received yours Covering a Draft for  
 Mrs. Smyth. \$40 I see by yours that Thomas has traveled a  
 great deal through Different Contrys he had a most Exclent  
 man for a Companion I am sorry he had not been in Dublin  
 before the Death of his Ant will he go there do you think I  
 think he ought I am glad to here of his Improving and hope  
 he will Return much Improved Isabella shall have what you  
 mention but I may say it is all for the good of the house for  
 I make no use of any of it for my self I have Cloths plenty  
 and for Doctors I never make use of anything they have nor  
 strong Drink I have not tasted for ten years, so that I Con-  
 tract no Debts on my own account you mention your Eldest  
 Son is of a Delicate frame my Son Joseph was much so in his  
 young Days I always sent the family for three months to the  
 Saltwater Thomas was more Delicate when young I have been  
 thinking if he would take his family to the Salt water I think  
 it would be better for his own & childrens helth than all the  
 sailing and Coaching he goes throug and for half the Expen-  
 ce he is at I do not want him to go to any of those high floon  
 places, but to look out for a private Cheap place if he adopts  
 this he will find himself 5 P C<sup>t</sup> better than what he dos

I hope in God he will do the above if all is spared to next  
 Summer I am in wonderful health if I live to the 11<sup>th</sup> Ins<sup>t</sup> I  
 will be 83 years old I find in the last year or two a great  
 wakeness.

May God Restore your Dear Husband hom in much Im-  
 proved health my best love to mother Father and Miss Susan  
 & you self and Children

Sam<sup>l</sup> Smith.

"AN OLD ACTOR IN THE PULPIT."<sup>a</sup>— A

Sheridan  
 Knowles.

London correspondent of the Boston *Christian  
 Watchman* went to hear the once great actor and  
 now Baptist minister, Sheridan Knowles, preach in Vernon  
 Chapel. He writes:—

"He was an older person than I anticipated seeing; I should  
 think him well-nigh three-score and ten, and he was very  
 infirm in his tread; but his eye was as bright and his voice as  
 clear and loud and musical as ever. The sermon was good,  
 but lost much of its power because he read every word of it;  
 and English people do not like written sermons. His reading  
 of the hymns and the Scriptures, and his prayers, I shall not

<sup>a</sup>A newspaper clipping.—Ed.

soon forget. His Scripture, the chapter commencing with "Comfort ye, comfort ye my people," was read as I never heard it read before. The congregation well-nigh arose from their seats. His utterance thrilled every heart—he seemed to make it a living word. It was, undoubtedly, a favorite chapter of his, since he hardly referred to the Bible during its rehearsal.

"After sermon he closed with prayer—the Lord's Prayer—and never before did I hear it so effectively offered; such an enunciation, such an accentuation, such pathos is indescribable; and as his own heart soared heavenward the hearts of his congregation accompanied it. The clergy of the Church of England use the prayer referred to in their public worship more than all the rest of the clergymen combined, and many of them are apt to hurry over it with all the speed possible, seemingly forgetting it is the prayer of our Saviour, and uttered as the model of all prayers, and prefaced with the command, "After this manner pray ye." No one, I am sure, can be in doubt as to what that manner was; and I would that the clergy of the Church of England, who are at fault on this point, could at this time have listened to Mr. Knowles, as, with unaffected reverence, he prayed in our Saviour's own words."

He was my Teacher for two sessions.

Sheridan Knowles was a celebrated teacher in the Academical Institution in Belfast in which I received my education, and connected with which was the College, afterwards called the Royal Belfast College, until its bounty was transferred to the present Queen's College. Mr. K. was New Light or Unitarian, as far as he was religiously anything. He was very devoted to the Stage and himself a very successful actor and performer.

His conversion to Evangelical Orthodoxy and zeal as a lay preacher, are among the many superhuman trophies to the power of divine grace.

Besides plays, he composed several long Debates for his pupils in which, as already noted, I have taken part.

Visit to  
Archbishop  
Whateley.

Among the pleasant reminiscences of an uneventful life, and even tenor of whose way has flowed smoothly and ripplingly along, may be enumerated my interview with Archbishop Whateley at the Episcopal Palace in Dublin, in 1846. I carried a letter to him from Professor and Dr. Ogilby, of the Episcopal Seminary in New York. This he very courteously acknowledged by send-



ing his Senior Chaplain to call on me, and invite me to visit him either at his town or country residence. I chose the former on a reception day. I was received into an ante-room where there was wine, cake &c. and several clergy in waiting. Soon I was ushered into his reception chamber where he was surrounded by his six chaplains, among whom were the present Bishop Hinds of Hertford, Dr. Bernard, and others since advanced. He met me cordially and I felt able to talk freely and easily. He was dressed canonically, and wore the long grotesque apron. He is very tall, over six feet I should judge, and of a very nervous awkward manner. He stood, and indulged in the Coleridge style of colloquial discourse. He was quite interested in American affairs, and pleased with my declaration of very exalted estimation of his writings and my report of their high rank among numerous transatlantic admirers. I ventured to ask whether he was the author of an anonymous work on Church and State, which however he repudiated as not his. I told him there was another writer whose writing I, in common with many, much admired, Mr. Hinds, author of *History of the Rise and Progress of Christianity, The Three Temples, &c.* Turning round to one of the Chaplains (who had not been introduced,) he remarked pleasantly, "So you see Mr. Hinds, you are also known in America." Mr. H. came forward and shook hands, and next day called and left several of his own and of the Archbishop's works, as well as letters of introduction to Dr. (since Bishop,) Hampden of Oxford and Dr. Whewell of Cambridge. I visited both of these and was very cordially received, dining with them in their Colleges.

The Autographic memorials of these are in the uniformly bound edition of Whateley's Works in the Smyth Library.

[Letters concerning Dr. Smyth's visit to the Rt. Rev. Richard Whately, D. D., Archbishop of Dublin, found in "Elements of Logic," 1st vol., Whately's Works, in the Smyth Library. Both Archbishop Whately and Bishop Hinds are quoted largely in Dr. Smyth's Works.—Ed.]

The Archbishop is in town every Wednesday from 12 o'clock for 3 or 4 hours, & w<sup>d</sup> be happy to receive D<sup>r</sup> Smyth at the palace—if D<sup>r</sup> S. does not stay in town till *next* Wednesday, perhaps he would be able to go out to the country residence near Stillorgan, about 4 o'clock, where he w<sup>d</sup> be more likely to find the Abp. than in town.

Rev D<sup>r</sup> Smyth—

[Written on the card of the Rev. Doctor West.]

[From Archbishop Whately.]

*Thursday.*

DEAR MR PROVOST,

The Rev<sup>a</sup> D<sup>r</sup> Smyth, an American Presb<sup>n</sup> Minister, a friend of Mr. Ogilby, is desirous of seeing the University. I dare say you can procure for him all the information he wishes.

Y<sup>rs</sup> faithfully

R. DUBLIN.

(*The Rev<sup>a</sup>*

*The Provost*

*Trin. Coll.)*

*R. Dublin.*

[From Archbishop Whately.]

*Palace*

*Thursday*

The Ab<sup>p</sup> wishes the Revd D<sup>r</sup> Smyth, an American Presb<sup>n</sup> Minister, to be shewn all that is now to be seen at the Model-School; and perhaps he would be interested in visiting one of the N. Schools whose vacation may be over.

(*M. Cross Esq<sup>r</sup>*

*or, Kelly Esq<sup>r</sup>*

*&c. &c.*

*R. D. Model-School*

*Marlb S<sup>t</sup>.)*

[Cards of]

*The Archbishop of Dublin.*

*Rev<sup>a</sup> John H. Mason.*

*Chaplain to His Grace The Archbishop of Dublin*  
*Clanbrassil Place*

*Rev<sup>a</sup> B. Powell*

*Prof &c. &c.*

*and Rev<sup>a</sup> D<sup>r</sup> Hampden*

*&c. &c.*

*And Prof<sup>r</sup> Danberry*

*Magd. Coll.*

*Great West-  
ern Storm.*

For a full account of the terrific storm I went through aboard of the *Great Western*, refer to my little work—*God in the Storm*.

The Discourse in it and plan &c., I prepared on board, lying on the Saloon table seats. Mr. Carter † was on board.

†Robert Carter, the New York publisher.—Ed.

*Extract from "God in the Storm."*

Of this feeling, in connexion with this very subject, I had a recent and most powerful illustration, which at once suggested, and led to the immediate preparation of this discourse, while on board the *Great Western Steamer* during her recent voyage. We left Liverpool on September 12, (1846,) with about 130 passengers on board, amid the congratulations of a numerous throng of spectators and friends; with a smooth sea and a favouring breeze; full of hope and buoyant anticipation of a speedy voyage and a happy reunion with our families and friends. For eight days our voyage was unusually peaceful and prosperous; but like Israel, in our prosperity we forgot God, and failed to recognize His hand, and to recount His mercies. For while we had two services on the Sabbath, we had no daily service of praise and prayer, although, as it subsequently appeared, there was on board a large number of professors of religion, and but few despisers of it.<sup>4</sup>

On Saturday evening, (September 20),<sup>5</sup> we were overtaken by a gale blowing from the S. W. Probably not a passenger on board slept during the night. Indeed, every thing was in commotion, both below and upon the decks. Whatever was moveable was heaving to and fro; and while the howling of the winds, as they swept by the masts and cordage, the breaking of timbers, the shattering and flapping of the shivered sails, and the rattling of chains, chairs, furniture, and utensils, filled the mind with "a fearful looking for of" impending destruction; all the strength of the passengers was necessary to prevent themselves from being hurled from their places of repose. The morning brought with it a realization of these

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<sup>4</sup>Probably a *disposition* to have such a service (which was generally attended by nearly all the passengers during the remainder of the voyage) was repressed by a doubt whether its observance would be in accordance with the rules of the ship, especially as many of the passengers had knowledge of the harsh and illiberal policy enforced on board the Cunard line of steamboats, in one of which, I am informed, a petition of a large number of passengers to be allowed to hear a very distinguished preacher was refused, and that, too, when no other minister officiated.—T. S. [Many of the delegates to the Evangelical Alliance were on board, among them Dr. Lyman Beecher.—Ed.]

<sup>5</sup>The date, as given by an extract from the ship's log and verified by a calendar, was Saturday, Sept. 19, 1846. The sermon was prepared on board the ship after the storm, of course in great confusion and excitement. He had written a sermon the night and morning before sailing!—Ed.

midnight fears. All was confusion and alarm. But little provision could be prepared, and that little could with difficulty be received. The lights over the cabins had been broken by the force of the waves, which were now sweeping over the vessel in all directions, so that every place was wet and comfortless. It was, indeed, almost impossible to make a passage from the forward cabin to the principal saloon. The wind—which shifted about 20 points during the gale—had roused so many cross seas, and seas of such stupendous size and irresistible fury, that although we were lying to, with the helm hard-lashed, and avoiding as much as possible the approach of the waves towards the sides of the vessel, they were nevertheless driving against her with increasing number and incalculable power. Many of them, it was computed, could not have combined less than fifty tons of water, which was impelled with the momentum of an avalanche. The vessel, too, was enveloped in an atmosphere of spray, so that none but the hardiest seaman could venture on the deck, and frequently even these could only secure their footing by the help of some firm fixture.

About mid-day, after repeated floodings of the cabin, a huge wave struck the vessel at midships; tore away the whole covering and protection of the paddle-wheel, and bent the wheel itself; swept from its firm foundation and split into two pieces, the entire house devoted to the keeping of provisions; tore from its fastenings the immense iron life boat which hung over the middle of the ship, and almost carried it overboard; ripped up a part of the deck with the funnel guard of the machinery; carried away the guards to the deck stairways; and then poured its vast contents over the upper deck, sweeping with it the captain, who had been stunned by a blow from the broken timbers, and was preserved only by the iron guards; and then burst from their firm stanchions the boats fastened to the ship's side. I was looking upward from the saloon when this wave rolled over us, after making every one reel and stagger under its shock like a drunken man. It almost obscured the light of day, and I felt that we were actually within the bosom of the deep. Soon, however, it appeared as if we should be completely submerged in water, for the impetuous torrent forced its way down the Cabin-stairs, and filling its broad gangway, forced a passage through the window into the ladies' saloon, and from thence poured along the cabins. Fearful was that moment which—as we felt the vessel through all her timbers tremble under the dreadful stroke—brought the sad and awful prospect of a speedy and inevitable

destruction, in terrible reality before every mind. Then the most unyielding hearts shrunk, and the most hardened became soft and tender, while those who were most skilled in nautical affairs, and most experienced in sea-faring life, were most anxious and apprehensive for the future. Indeed, our captain, and another who had made some hundred voyages in some twenty different vessels, had never seen so fierce a hurricane, of such long and therefore aggravating force.

At this moment the captain was seen retiring to his cabin to recover from his shock and the violence of the blow he had received, and from beneath the curtain was observed standing with clasped hands and tearful eye before the portrait of his wife and child, whom, as he *afterwards*<sup>6</sup> confessed, he never expected to see again in the flesh, since he looked for a repetition of such shocks, and the consequent ruin of the vessel, whose deck timbers had already manifested signs of being shaken. It was, therefore, with emotions of peculiar solemnity the passengers constituted a meeting for prayer, and cast their helpless souls upon the mercy of that only Being who could hold in His hands the winds and the waves, say unto them, "thus far shalt thou go," and command them to be at peace. And as the evening brought no cessation of the storm, it was proposed, in addition to prayer, to administer the communion to such as were prepared to receive it. Never had I witnessed such a scene, and never could I have realized its solemnity. About seventy sat around the tables, about eight of them, after conversation with the minister, for the first time, and there, in silent reverence, avouched their faith in the Redeemer, their confidence in His blood and merits, and their hope for death, Judgment, and eternity, through His interceding love and mercy. The effect was most happy. A calm and delightful repose seemed to take the place of anxious solicitude, and we all sought some situation where we might await the issues of another night.

New terrors awaited us during that eventful night. The winds had gathered fresh force, and the waves intenser vio-

<sup>6</sup>It must not be thought that the captain manifested any signs of fear, or in any way encouraged despondency or fostered despair. His conduct on this occasion was in the *supposed* secrecy of his own private cabin, and gave proof of genuine tenderness of heart and of true *manhood*; while his immediate return to duty and exposure, and his undisturbed calmness and courage proved him to be worthy of the high and responsible situation he occupies with so much honour to the Directors, and so much gratification to all his passengers.—T. S.



lence. Instead of being driven before the fury of a pursuing enemy too powerful for resistance, we were exposed to the rage and clamour of contending hosts, and shattered by that very violence with which they dashed one against another. The fiercest winds of heaven exhausted their vengeance on the deep, and the deep aroused its angry billows, with which it mounted up to heaven to repel and drive back its dread assailant. And as the hurricane wheeled about to make its onset from some new quarter, the waves dashed one against another, and, worked up into ungovernable rage, poured their united force in all directions, against the invisible foe. In the midst of these assailants, thus encountering one another, we lay helpless and hopeless. We mounted up to heaven, and then descended into the depths; were now carried upwards as if to sink stern foremost into the abyss, and again rolled upon our beam-ends as if about to be overturned, and cast forth into the bowels of the deep.

There we lay, with as little power to resist or escape, as when the avalanche has loosened itself from its hold, and pours down its mountain mass upon the helpless villagers below.

For thirty-six hours we had hung balanced between life and death, with the weight that pressed the scales of death downward increasing momentarily, and the hopes that still preserved the downward tendency of the scale of life becoming fainter and fainter. But while the gates of death were opened to receive us, He who has the keys of death and hell in His hands, delivered us from going down to the pit, and rescued us from the very jaws of destruction which were wide opened to engulf us. The winds obeyed His voice, and retired to their secret chambers. The waves hear His command, and shrunk within their appointed bounds; and that ocean which seemed to have been aroused to a ceaseless agitation, gave evidence of approaching rest.

"The waters saw thee, O God; the waters saw THEE; they were afraid; the depths also were troubled. The voice of thy thunder was in the heaven. Thy way was in the seas, and thy path in the great waters." "He divided the sea, and caused us to pass through; and he made the waters to subside. When we cried unto Him in our trouble, he saved us out of our distresses." "At his rebuke the winds and the waves fled, and at the voice of his thunder they hasted away." The noise of their battle was hushed, and the fury of their encounter stayed. All their power against us was nought.

We passed through the waters, but they did not overflow us, and through the floods, but they did not get hold upon us. God

walked upon the wings of the winds, so that they could not harm us; and set a bound to the waters, so that they could not overwhelm us. Then were we glad because their fury was quieted, and we were enabled to hope that God would bring us to our desired haven.

The violence of the hurricane having now abated, although still tossed about like a feather in the air, we were found on Tuesday morning, with almost no exception, in the main saloon, to return solemn thanks to Him whom the winds and the waves had obeyed, and to "praise the Lord for his goodness, and for his wonderful works to the children of men!" And as our service proceeded, and the Rev. Dr. Lyman Beecher, in full consonance with the occasion, depicted the dangers we had escaped, and the duties we now owed, and portrayed the still greater dangers of everlasting destruction from the presence of the Lord, and the duty of at once flying from the wrath to come, every heart was melted, and those who had never prayed before, were bent in humble supplication to the Lord.

It was then proposed that resolutions be adopted expressive of our thankfulness to God; and that, as a testimonial of our gratitude to Him, and to those brave seamen who had so nobly acted as His instruments, we should raise a contribution, to be divided among the captain, officers, and crew, and also contribute something towards the foundation of an Institution in New York, to be called *The Great Western Institution*, for the relief of the Widows and Orphans of those who have perished at sea. The amount collected was, for the former \$1000, and about \$600 for the latter.

NEW ORLEANS, 12 Nov. 1846.

DEAR THOMAS,

James Smith  
to his brother.

I waited on Mr. Scott since his return and he informed me of the success of your Mission to Ireland. He said he believed that Aunt Magee died about the same day you landed at Liverpool, and that she had remembered you by a small legacy. I read of her death in our Newspapers and her munificent donation to the Irish Presbyterian Church. I have no other particulars. Her Irish relatives at home must have been quite disappointed. Mr. Scott preached on Sunday after his arrival, but did not in any way refer to the dangers of your voyage. He had a large Congregation; many were there to hear the details of the voyage and were quite disappointed.

Since the 1st Inst. I have opened a general commission, forwarding, & Grocery business under the names of James Smith & Co., No. 21 Gravier St. New Orleans. I have no partner and have added the Co. to be identified at the Post Office. If any of your mercantile friends have use for an Agent here, I can do their business satisfactorily. I have rec'd no letter from you since the one written on the eve of your departure from Boston. You then mentioned the delicate health of Mrs. Jo. whom I have since heard has died. I have written two letters to Jos. directed to Paterson N. J. and have received no reply. What is the reason?

Isabella wrote to me of her (Mrs. Jos.<sup>7</sup>) death & also that Joseph had a son in business in New York. Write to me what is the style of the house and what business they are engaged in, I think we might profit each other.

Since becoming a member of the Church<sup>8</sup> I have been very attentive to the outward observances of its institution. I have attended Prayer Meetings twice each week & abstained from all business matters on Sunday. I have endeavoured to persuade my acquaintances to accept of the Saviour when opportunity presented. I have held nightly family devotion by singing a hymn, reading a chapter (regularly through the New Testament), & latterly by audible extempore prayer. In all this I trust I am influenced by the Holy Spirit and am perfectly convinced there is no other foundation for an inheritance in heaven, than by faith in the atonement made by Jesus Christ. I grieve often to find myself so absorbed by the world & have been examining my heart to see the line of demarcation between temporal & spiritual duty. I have a large family, 8 children, 3 of whom are grown. Sam, Sarah, & Maria; Sarah is also a member of the Church and I trust feels the unspeakable gift of God in sending His Son to die for Sinners.

When do you expect to visit New Orleans? Mr. Scott said you spoke of making a visit here.

My best regards to your wife and family.

Yr affectionate brother,

JAMES SMITH.

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<sup>7</sup>He speaks of death of Mrs. Joseph Smith, whose extreme illness was referred to by Mrs. Smyth in a letter.—Ed.

<sup>8</sup>See his letter of 1829, p. 38.—Ed.

## CHAPTER III.

## MRS. MAGEE'S WILL.

*Papers relating to Mrs. Magee's Will & my interest in it.  
From J. Henry M. D.<sup>1</sup>*

DUBLIN. July 22, 1845.

MY VERY DEAR FRIEND,

How Mrs. Magee signed the will. You must, I suppose, think me very unkind not even to write you one line for some months past. I wrote you a short note thanking you for your kind present of Rice, but I fear you did not get it from my not hearing from you since. Mr. Dill is also writing to you by this post, and I leave him to give you all the news about the commission, and his new church &c &c. Now my dear friend, the cause of my not writing sooner was hoping every day to be able to tell you that Mrs. M. had made some arrangements about her affairs, but until the week before last, and about half an hour previous to her receiving your letter, nothing was done;—on that morning she signed a will, the contents of which I do not exactly know, but Mr. Greer who drew it told me (tho' he was not at liberty to state particulars,) that you were left a very considerable sum, also Mr. Dill, Miss Fleming, and myself; and Mrs. M. told me herself that she had left £20000 towards building a new presbyterian college & £10000 to home & foreign missions, and within the last will, Mr. Dill told me, she wishes some alteration made in it as she quite forgot £20000 she has; but as yet no change has been made, nor can be until Mr. Greer's return from Scotland, where he is to be married the last day of this month. He (Mr. Greer) I imagine, has been left a large sum, but he is the only one (Mr D. I think does,) who knows particulars.

Mr. Hyde is, I may say, quite out, he is only admitted once every two or three times and that most generally in presence of a third party. The making of the will was caused in a most wonderful way. She gave me £2:1:6 to pay the fire Insurance on the house and furniture, and when I called at the office I was told it was paid by Mr. Hyde some days previously, and which was four days before it was due. I came back and told her so in presence of Mr. Dill—which bothered

<sup>1</sup>Dr. Smyth was always convinced that Dr. Henry had not been quite fair in his dealing, and that he had used his influence against any possible increase in the amount of the legacy finally left Dr. Smyth by Mrs. Magee.—Ed.

her very much; next day she again resumed the subject, and asked what I thought of it. I told her what I really believed, that he might have done it to shew he had particular interest in the house &c. &c. in case any thing happened to her, and that she ought to ask him for the rec't which most likely would be found in his own name. She did so next day, but on that night she asked me to go for Greer to draw her will, saying at the same time she would disappoint him, (Hyde) & that she *now* believed it was true enough what "Robbin" had often told her, that he had a forged one made. "Robbin" I need not tell you repeated the old dose with increased strength, then Dill, Miss Fleming, and tho' last not least, myself, all "going ahead" for the same object. I need not stop here to tell you I made no unnecessary delay fetching Mr. Greer who made a draft of the document, which was left past for some days, & all began to fear (except myself,) that there was an end to it. Meantime Mr. Hyde brought the rec't (a duplicate,) not like the former ones, but written, not printed, & this again excited her suspicion, and Greer was again sent for; and I was sent to the office again where I was told Mr. Hyde had been and got the Duplicate, & had told them he lost the first with his pocket Book, & £15;—all was nothing to this—we kept blowing until at length she fixed this morning to sign in presence of Dr. Hutton (my particular friend,) & the Rev. Mr. Goudy of Strabane, which she did in the most complete way you can imagine; since doing so she seems much more at ease.

She is now wonderfully well except for her legs, which trouble her a good deal but nothing of consequence. She gave Mr. Dill, & me your letter to read, and requested both of us to write to you and ask you over. Now I may as well tell you she does not expect you this Summer or rather Autumn, as she says it will be too far advanced in the season when you receive the invitation, but she certainly will expect you early next Summer. I do consider as your friend you ought to be making arrangements to come over, & I question very much if those periodical visits are not preferable to living here, as I understand she has not left Capt. McCousley one shilling, who was living with her for some time, and it is Mr. Dill's opinion that it is very injudicious for Mr. Greer to come live next door to her. She asked Mr. D. to take the same house & he refused to do so.

I was exceedingly sorry to learn that you were in bed from a sick headache.— I hope you are not often troubled with them, you must wish for them when you keep writing. Still



I do wish you would stop—you will naturally say, "What a return for my present of Books," but I feel you will understand what I mean.

I hope very soon to hear from you & I promise you I shall not be so long till I write again. Mrs. H. Miss Still, and all my little ones unite with me in the kindest regards to Mrs. Smith, your little ones, & yourself; And believe be ever your  
Sincere friend,

J. HENRY.

P. S. Please remember me to your sister & brother-in-law, whom I had the pleasure of seeing here.

J. H.

[Written on margins of letter.]

I have written this in a great hurry.

Your books are to be here from Liverpool in the morning.

Private & *confidential*. When you are writing me have one note that I can read to Mrs. Magee and dont hint at what I have told you in it. She is quite as well in health as when you left this.

*From the Rev. Richard Dill;—an invitation to visit my aunt; which I set out to do, but was too late; the news of her death reaching me at Dr. Chalmers' house in Edinburgh.*

DUBLIN, 21 July, 1845.

MY DEAR SIR,

Mrs. Magee  
summons  
Dr. Smyth.

I have had the privilege of reading your letter to Mrs. Magee & regret that it conveys intelligence of your suffering from ill health. You will kill yourself if you work as you have been doing. It is not only foolish, it is wrong. You have written enough for a long life & are now fairly entitled to enjoy the *otium cum dignitate*. You ought to be denied pen, ink, and paper, & condemned to at least four hours active exercise every day. Your Aunt speaks often of you & always with interest & affection. She desires me to say that she recommends you to visit this country for the sake of your health next Summer & that she will be most happy to see you. I am glad to inform you that she has partly arranged her affairs, & whilst her gifts to the Missionary & Collegiate institutions of our Church are most munificent, you will find yourself handsomely remembered.

This I feel myself at liberty to inform you, but it is in the strictest confidence. She may, you are aware, alter her intentions, indeed it is very probable that she will in some respects, & it is wiser & better to keep matters close. Her health is much the same as when you saw her. Miss Fleming is with her at present. Dr. Henry still continues to occupy a high place in her regard. Indeed he seems rising in her estimation, & the more I know of him, he appears to me the more deserving. Hyde on the contrary, is completely cashiered. Indeed all matters relating to Mrs. Magee are in such a state as must be gratifying to you and all her friends, & I think she is becoming more and more sensible of the importance of eternal things & of the approach of death. Her purse & her heart are open to every deserving object & I am happy in being made a frequent channel of her charities.

Our Assembly passed over quietly. The leading topics of discussion were the proposed New College & a memorial from Derry. The latter received but little support, & judging from the discussion upon it, voluntarism<sup>2</sup> appears to have but few advocates. \* \* Our new Church is being erected in the very best situation in Dublin.<sup>3</sup> The foundation stone was laid on the 5th by the Mod'r of the last Assembly & the present Moderator of the Free Church. The journals of the day, containing an account of the ceremony, were sent you, and I hope will have reached you before you receive this. Robt. sent you several papers & a letter which he is anxious to know the fate of. \* \* Wilson is about to sell Adelaide St. Church & go to some other part of the city. \* \*

I had almost forgotten to thank you for your present which I understand is on its way. I am the convener of a Publication Committee. If you are resolved to write, I will gladly send you a list of subjects on which we wish a series of short tracts, and perhaps you would be good enough to employ your pen for a few hours on one of them. Before you reach the end of this wretched scrawl you will wish that I had, like yourself, a wife, who would officiate as my amanuensis. Alas! I have no one to assist or sympathize or solace. A miserable, solitary celebate,

RICHARD DILL.

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<sup>2</sup>The Voluntary System of Missionary Boards as opposed to their control officially by the General Assembly.—Ed.

<sup>3</sup>This church was largely the gift of Mrs. Magee.—Ed.

*Will of Mrs. Magee.*

*In the name of God Amen! I Martha Maria Magee being weak in body, but of sound and disposing mind memory and understanding, and mindful of the uncertainty of life, do hereby make and publish this my last will and testament hereby revoking all former wills by me at any time previously made. In the first place I give and bequeath to the Rev. Richard Dill of Dublin and the Rev. John Brown of Aghadowy D. D. and James Gibson Barrister at law, the sum of £20,000 in trust to apply the same to the building and endowment of a College for the Education of young men in preparation for the Christian Ministry, in connection with the General Assembly, the same to be built when the said trustees or the majority of them shall determine and to be subject to such rules and regulations and discipline as they shall determine, subject to the advice and directions of the General Assembly, in the first instance [and] from time to time, as there may be occasion for altering the same. In the next place I give and bequeath to my dear friend and Minister, the Rev. Richard Dill the sum of five thousand pounds; I give and bequeath to my dear friend Samuel Macreeedy Greer Barrister at law the sum of five thousand pounds, I give and bequeath to my dear friend James Henry, Surgeon the sum of three thousand pounds, I give and bequeath to Margaret Stewart and Jane Stewart and to their brother Robert Stewart all of Antrim, an annuity of sixty pounds per annum to be paid to them and the survivors of them in equal shares and proportions, the last survivor to receive the entire amount during his or her life. I give and bequeath to my faithful and attached servant Robert McDowell an annuity of fifty pounds during his life, and to his Mother Margaret McDowell widow an annuity of twelve pounds during her life. I also give and bequeath an annuity of forty pounds to my faithful and attached servant Rachel Brown the same to be paid and payable to her, for her sole and separate use, and upon her own receipt, notwithstanding coverture, and to be free from the debts, control, and interference, of any husband with whom she may intermarry. And it is my will and desire that the stock or principal sums required to produce and yield the annuities aforesaid shall be vested in Government  $\frac{3}{4}$  reduced stocks or some other Government securities & that the said principal sums shall be handed over by my Executors, from time to time as the said annuities respectively shall cease to be payable, to the Trustees for the time being of the Female Orphan School connected with the Presbyterian Congregation of Usher's Quay and now about to be removed to upper Ormond Quay, to be applied by the said trustees to the purposes of the said school to make it more extensively useful. I give and bequeath to my dear friend Eliza Fleming the sum of five hundred pounds, and to her brother James Fleming of Lurgan, five hundred pounds. I give and bequeath to the directors for the time being, of the Home Mission of the*

*Presbyterian Church in Ireland*, the sum of five thousand pounds, to be invested by them in *Government* or other good securities, from time to time, and the annual dividends, interest, and profits, thereof to be applicable, and to be applied to the annual expenditure or other purposes of the said mission, the receipt of the *Treasurer* of said *Home Mission*, for the time being to be a sufficient discharge to my *Executors* for said sum. I also give and bequeath a sum of five thousand pounds to the Directors for the time being of the *Foreign Missions* of the *Presbyterian Church in Ireland*, the same to be invested in *Government* or other good and sufficient securities from time to time, and the annual dividends interest and profits thereof to be applied to the annual expenditure of the said *Foreign Missions*, or such other purposes as may be deemed expedient, the receipt of the *Treasurer* of the time being of the said *Foreign Missions* to be a sufficient discharge to my *Executors* for said bequest.

I give and bequeath the sum of two thousand pounds to my dear friend the *Rev. Thomas Smyth* of Charleston D. D. if living at my decease—and I hereby solemnly declare that although the preamble of this instrument purports to revoke all former wills, I have never before this time made or published any will, or executed any deed of assignment, or otherwise disposed of any part of my property. And I hereby nominate and appoint the *Rev. Richard Dill* and *James Fleming* of Lurgan to be the *Executors* of this my last will and testament.

Signed sealed published and declared as and for her last will and testament by *Mrs. Martha Maria Magee* in presence of the following witnesses who in her presence and the presence of each other have herewith signed their names this *eleventh* day of *July* one thousand and eight hundred and forty-five.

*Martha M. Magee.*

As witnesses thereto;

*Edward Hutton.*

*Alex<sup>r</sup> P. Goudy.*

{ *Richard Dill,*  
*James Fleming,*  
signed after opening  
and reading. }

Codicil.

*In the Name of God Amen!* I *Martha Maria Magee* do hereby make and publish this Codicil to my last Will and Testament bearing date the *11th* of *July* 1845, and do hereby confirm and republish the same.

I also give and bequeath to the funds of the *Indian Mission* of the *General Assembly* of the *Presbyterian Church in Ireland*, all my *East Indian* property now vested or secured in the *East Indies* or the *East Indian Company*—Stocks, Shares, or securities, & of which

at present, I receive, the annual dividends or produce, the same to be paid or transferred to the *Treasurer* for the time being of the said *Indian Mission* & the receipt or other acquittance of such *Treasurer* to be a sufficient discharge of my *Executors* for the amount of this bequest. I give & bequeath to my dear friend *Arabella*, Wife of *Mr. Hugh Orr* the sum of five hundred pounds, the same to be for the sole & separate use, free from controul & not liable to the debts of her said husband, her own receipts notwithstanding her coverture to be a sufficient discharge for the same or for the annual proceeds thereof. I give and bequeath to my good friend the *Rev. Edward Kent* Rector or Incumbent of *Aushilt* in the County of *Down*, the sum of five hundred pounds. I give and bequeath to my good friend *Mr. John Stevenson* one of the Clerks of the *Bank of Ireland* the sum of five hundred pounds. I give & bequeath to *Miss Jane Moore* formerly of this city but now residing in *Scotland* with *Mrs. Major Walker*, the sum of thirty-two pounds a year during her life as a token of the friendship & regard I entertained for her while in *Dublin*, & it is my will & desire that the several pecuniary legacies contained in my said will of *11th of July 1845* & in this *Codicil* thereto given to my friends for their own use should be given free and discharged from legacy duty. The entire rest residue & remainder of all my property real or personal of whatever nature or kind, I give & bequeath to and among the several legatees in the said Will of the *11th of July 1845* & in this *Codicil* respectively mentioned, to be divided among them in proportion to the sums or legacies already bequeathed to them, the value of the annuities being calculated by a *notary* or the *actuary* of some respectable *Insurance* office, and each annuitant to partake of such residue in proportion to the value of his or her annuity when so ascertained, but no part of said residue to go to the *Charitable bequests* in said will & *codicil* contained. In witness whereof I have hereunto affixed my hand this *tenih* day of *May 1846* the words "during her life" being previously interlined above the sixth line from the foot of the first page of the *Codicil*.

Signed and delivered by the above named *Martha Maria Magee* as & for a *Codicil* to her last Will & Testament in the presence of the undersigned, who in her presence and the presence of each other have hereunto affixed their names as Witnesses thereto on this said *10th of May 1846*.

*Edward Hutton M. D.*

*Thomas Mangan.*

*Martha M. Magee.*

{ *Richard Dill,*  
*James Fleming,*  
 signed after being opened & read.



Second  
Codicil.

*In the Name of God Amen!* I *Martha Maria Magee* do hereby make this my second *Codicil* to my last will & testament bearing date the 11th July 1845 & to the former *Codicil* thereto bearing date the 10th of May 1846 hereby confirming the same save as hereafter altered—& I hereby give & bequeath to my friend *James Henry Surgeon* in addition to what I have previously bequeathed him and as a token of my regard for his extreme attention to me during my illness, my *East India Stock* or *Bond* which will give him the power of voting for *Directors* of the *Honorable the East India Company*, together with all *Dividends* or *Interest* now due thereupon for his sole use and benefit.

Signed and delivered by the Above mentioned *Martha Maria Magee* as & for a second *Codicil* to her last *Will & Testament* in the presence of the Undersigned Witnesses who in her presence & the presence of each other have hereby affixed their names as Witnesses thereto this 24th May 1846.

*Martha M. Magee.*

*Tho<sup>a</sup>. Mangan.*  
*G. Mangan.*

{ *Richard Dill,*  
*J. Fleming,*  
Signed after the opening  
and reading. }

%*Hibernia via Boston*  
MY DEAR SON,

CHARLESTON, 10 Aug't, 1846.

James Adger  
to Dr. Smyth.

I have rec'd yours of the 15 ult and congratulate you on the prospect of getting something from your Aunt's Estate; you say to consult Mr. King about how you should act respecting leaving a Power of atty with B. S. & Co; he is in the Country, but the matter is very plain; speak to Mr Brown or Mr Shipley about it, saying you wish to leave a Power of atty with them to receive and give rec'ts for you for what you are to get, they will have a proper power got for you to execute, (and you must pay for it,) if you leave the matter to them they will have it properly drawn, I will by this conveyance write them and request them to attend to it for you, you had best get a Copy of the Will to bring Home with you and if there is anything that Mr King can do, when he sees it he can direct you knowingly, I will also request B. S. & Co to let you have about £100 or what you may require for expenses, I was under the impression I had given you a letter for that purpose when you went away; we are all well here, Margaret of course will give you

all the family news, we are getting on with the addition to your House which I hope will please you when you see it.—

I remain

Yours affectionately,

JAMES ADGER.

*Rev'd Dr. Thomas Smyth,*

*Care of Messrs Brown, Shipley & Co;*

*London, Eng.*

*Letter from Dr. Henry and his estimate of my Aunt's property.—*

MY DEAR SIR,

Caveat  
entered.

I should have rep'd to your letter before this, only waiting for some news, and I deeply regret to inform you that there is now a real caveat entered in the names of Margaret & Robt. Stewart, by Brown, in co. with Anderson &c. tho' I dont think this will avail, yet I am satisfied it must for certain delay. It is just as I always suspected, that Anderson entered the first caveat at law in order to give him enough time to tamper with Miss S. through Brown.

Brown called on Robbin, "to ask him to request Mr. Dill to bring the legatees together, & if they did not give something handsome to the poor relatives he would enter a caveat," and at this very moment it was entered. Had this not been so all would have been settled in September, but it cannot be now before November, & may not for months, or even years; tho' my feeling is they must & should get tired very soon, & that this attempt has been made to frighten us into a compromise.

I hope you have been quite well since you left & that the finger<sup>4</sup> is all right.

Write me a line in course.

United by Mrs H. & Miss Still in kindest regards, believe me my dear

friend yours

Most truly,

J. HENRY.

*Aug. 15/46*

P. S. You are likely to see Mr. Greer in London *next*.

MY DEAR FRIEND.

I duly received your letter of the 26th, and was glad to hear that you were well.

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<sup>4</sup>Dr. Smyth had suffered from an inflamed finger.—Ed.

I am much obliged to you for getting the particulars of the India money, from all I can learn the Calcutta funds will go to the Mission being Chattel property, & not coming therefore under the charitable bequest article. \* \*

Friend Dill is going to Belfast to attend a meeting of the General Assembly on the subject of the College question. When do you purpose being in Liverpool, and are you likely to visit Dublin before you leave?

Should you go to Edinburgh I wish you'd make enquiry about schools suitable for boys such as mine. Mr. Dill preached at Bray last Sabbath & remained there overnight, & next morning he met Mr. Hyde, who commenced talking of the will and also of the one he drew; a Copy of which he has promised to Mr. D. & in it the same sum is left to the Misses Stewart, which is of course another proof in favour of the last will—and it appears they do not intend questioning the will, merely the codicils, which if disproved would send them between £40,000 & £50,000. Some gentleman called the other day on the part of Mr. Brown, with Dr. Hutton, to make particular enquiry how the will was executed &c &c, but Dr. H's information did not seem by any means agreeable to him. He told Dr. H. "they did not find fault with the Will, and that it would appear she (Mrs M.) fully intended all her Indian money & residence to go to Miss Stewart," but had I heard him, I should have asked him why she provided so particularly for them not only by the Will, but by a former deed.

Mrs H. & Miss Still unite with me in kindest regards to you & believe me

Always yours very sin'ly

J. HENRY.

August 29, 1846.

*Enclosure endorsed Martha Maria Magee, dec'd.*

*Statement of assets.*

Royal Bank .....	£3304:16:0.
Bank of Ireland .....	3952:10:7.
<hr/>	
3¼ per Cent .....	7257: 6:7.
In Bank Stock £1490 about .....	60000.
	3000.
<hr/>	
	£70257: 6:7.

*Bequests*

College .....	£20000.
Home Missions .....	5000.

Foreign .....	5000.	
	<hr/> £30000.	30000: 0:0.
Mr. Dill .....	5000.	40257: 6:7.
..... Greer .....	5000.	
..... Henry .....	3000.	
Dr. Smyth .....	2000.	
Mr. Stephenson .....	500.	
Mr. Orr .....	500.	
..... Fleming .....	500.	
Miss Fleming .....	500.	
Mr. Kent .....	500.	
Annuitants (about) .....	2200.	
	<hr/> 19700.	
Legacy duty .....	4000.	
	<hr/> 23700.	
Will expenses .....	1500.	
	<hr/> £25200.	25200: 0:0.
	Less pd. 15057: 6:7.	
	Residue.—	

In addition to these Monies in Irish Securities there is also left to the India Mission

Indian Securities .....£25400.  
Int. .... 500.

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£25900.

*From Rev. Mr. Dill, Executor.*

SHABANE, 21 June, 1847.

The will probated. *My dear Sir,*

I expected to have heard from you previously to your departure from England and you probably anticipated hearing from me before this. I was waiting until I should have something definite & decisive to communicate in reference to your Aunt's will. I am happy to have it at length in my power to inform you that it has been established—probate was taken out on Monday last. You were aware before leaving Ireland that a caveat had been entered in the name of Miss Stewart—another however was subsequently entered by certain persons pretending to be Mrs Magee's nephews. It became necessary in consequence as a preliminary step, to ascertain who was next of kin & entitled to dispute the will, & the

prerogative court was occupied on this point up till March last. Thus far the contest lay between Miss Stewart & the pretended nephews, & either from want of means or inclination, there was no symptoms of its being brought to a close. Indeed, it was supposed that the contest would extend over the second long vacation, unless the Executors should interfere. Mr. Fleming & I thought it better to incur some expense rather than do this, so we accordingly took the field & speedily drove the fictitious relatives from it. We then came to close quarters with Miss Stewart's party & finding that they must either fight or run, they, after several clever attempts to induce a compromise, withdrew & all may now be considered as settled. Besides the delay & law expenses a very considerable loss has been sustained through the depreciation of the funds. They were 97 at Mrs Magee's death—they are now 88, which will cause a diminution of at least £6000 of the residuary Amt. It might be better to allow the money to lie in government stock for some time, but as the Executors are only allowed one year after the decease of the testatrix to arrange affairs, it is probable that the Assembly, which is greatly pressed for money to support the missions, will call on us to pay the legacies as speedily as the money can be come at. We have laid a case before Sergeant Warren for his opinion on this & many other points connected with the will. I have selected a very handsome plan of a monument which will be finished during the course of the Summer & will Cost £150. It will be the finest in the cemetery & I am happy to tell you that a still finer monument—our new church—will be finished about the same time. It is by far the handsomest Church in Ireland for the size, of any denomination, but the cost will greatly exceed both the estimate & our means. I had hoped that Chalmers<sup>s</sup> would have opened it & know not now to whom to apply. Were you a little nearer I would ask yourself, and hope to hear your voice one day within its walls. It is proposed to buy an annuity of £10 or 12 for a servant girl, long with Mrs Magee in Lurgan, and who attended on her on her death bed. It is also proposed to do some other little matters of the same kind which will cost the legatees about one per cent on their direct legacies, i: e: about £20 on your £2000. Please let me know by next mail whether you consent to this. Let me also know how or to whom you wish your legacy paid. It can either be transferred in the funds or paid in cash, but

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<sup>s</sup>Dr. Thomas Chalmers died at Morningside, near Edinburgh, on May 31, 1847.—Ed.



in either case some one will be required to receive the transfer or cash. Some time will probably be necessary before the exact amount of the residuary legacies can be paid—probably it will be arranged to pay the direct legacies first & then residuary as soon as possible afterwards. Hoping to hear from you at length by the earliest mail, I am

Yours very faithfully,  
RICHARD DILL.

*Rev Dr Smyth, &c &c.*

N. B. Mrs Magee's relatives still ask for some gratuity. Let me know if it be your intention to accede to their request, & to what amount. Robt. & Rachel are both married & Dr Henry has gone to the Continent. I return to Dublin after the Assembly if alive & well. R. D.

We did not wish to part with any papers while the suit was pending. I will now send you out any you may wish for.

*From Mr. Hazlett, Attorney, &c.*

LURGAN 10 July, 1847.  
*Magee deceased.*

DEAR SIR,

Suit insti-  
tuted in  
Court of  
Chancery.

I have the pleasure of informing you that the suit as to the validity of the will & codicils of the late Mrs Magee is at an end, and that Probate has been obtained by the Executors, who will therefore be in a condition to pay off the personal legacies very shortly, and you will please to transmit a proper authority or power of Att'y, with respect to your bequest, and the same document should contain a provision for receiving your share of the residue. Some time will however elapse before the residue can be disposed of, inasmuch as the Ex'ors have been advised by eminent Counsel, before whom the will & codicils have been laid, that the bequests as to the College, and for the Home & Foreign Missions, and for the Indian Mission, are not sufficiently intelligible to allow of their being paid except under the sanction or direction of a Court of Equity; and the Executors mean therefore to institute a suit in the Court of Chancery for that purpose, to which the several Annuitants and Legatees must be made parties Defendants, and of Course you among the Number. You will therefore be so good as to authorise me to have an appearance entered and to put in an answer for you if necessary, and you may rely upon every attention being paid to your interests, the suit in fact will be strictly an amicable one, and the costs will either fall upon the specific bequests that have

Suit strictly  
amicable.

caused the proceedings to be instituted, or be paid out of the residuary fund, most probably the former.

Your friends here, are, I believe, all well, the Crops about this town and over the Country generally are most promising, especially (so far) the Potatoes, and the weather is every thing that could be desired, there is a good deal of fever thro the Neighborhood, but it is not of so malignant a type as it was a short time since, the price of provisions coming down rapidly, and if a Merciful Providence should allow the promise of the Harvest to be realized, distress and suffering that have weighed upon the poorer classes of the Community to an extent that almost mocks description, will be, if not altogether abrogated at least considerably ameliorated.

believe me Dear sir

Yours very truly,

Reverend Thomas Smyth, D. D.

Charleston,

South Carolina.

JOHN HAZLETT.

DEAR SIR,

CHARLESTON Aug. 6, 1847.

Dr. Smyth to  
Mr. Hazlett.

Yours of July 10 has come to hand and has been duly considered.

I am much obliged to you for the information and news about my friends in Lurgan; the others I have been informed of through Mr. Dill, in accordance with whose desire I have forwarded by the last Steamer a power of Attorney to Messrs William Brown or Joseph Shipley, of the house of Messrs Brown, Shipley & Co. of Liverpool, to give receipts both for the personal and for the residuary legacies.

I have duly considered your information as it regards the charitable bequests.

In reply I would say, that if it is practicable in any way, it would be very convenient and desirable to me to receive that amount of the residuary funds which it would appear to me, must at once be determinable, *even should the above bequests, one or all of them, hold good.* I would therefore authorize and request you to further these wishes in the premises as speedily as may be.

I would also authorise you to have an appearance entered and to put in an answer for me if necessary, in regard to the suit to be entered by the several legatees in reference to the bequests to the College, & for the Home & Foreign Missions, and for the Indian Missions; and to pay every needful attention to my interests in the premises.

I sincerely hope the matter will be conducted in the amicable manner you speak of, and that what is right may be speedily & securely determined with the least possible delay & expense.

With kind regards to Mr. Dobbin, Mr, Mrs, & Miss Fleming, and all friends,

I remain

in high regard,

Yours very respectfully,

THOMAS SMYTH.

*From Counsellor Greer, since Member of Parliament.*

SPRINGVALE, COLERAINE,

IRELAND, 20 April, '49.

MY DEAR DOCTOR,

Further delays of the law. You will be concerned, like the rest of us, to learn that further delays have occurred in the winding up of Mrs Magee's affairs. In the will which was filed in Chancery a year & half ago, when administering the Charitable funds & residue of her Estate, under the advice & signature of the late Serg't Warren, & also with the advice of the present Judge . . . . ., Att. Gen. & the trustees of the . . . . . fund were made defendants, & we were delayed a long time waiting for the Answer of the trustees, among whom some misunderstanding has arisen. Subsequently, & after still further delay, the Att. Gen's Answer was put in, & then when we expected to be soon ready for a hearing, Messrs Green & Christian Q. C., the Plaintiffs' Counsel, advised that it would be necessary to make all the residuary trustees answering parties. The principal inconvenience of this course is the delay which it will occasion, & there will also be some additional expense. To reduce the delay and expense as much as possible I am now communicating with most of the legatees, & taking steps, in conjunction with Dr Henry, for having a joint answer prepared & ready for filing as speedily as possible. For this purpose we have authorized my half-brother, Robt. S. Anderson, who is a solicitor, to take the necessary steps, & if you will concur with us in this proceeding, I shall feel obliged by your writing me to that effect as soon as convenient. Your reply will be here quite soon enough for putting in the Answer, which in your case will be a matter of form more than anything else, as it must be rec'd without your oath or signature. Your joining in our answer moreover will cause no additional expense, & will so far protect the residue.— Our friend Mr Dill is en-

joying excellent health, but there is no appearance of his abandoning his state of single blessedness. Dr Henry has been rather laid up for some time with a hurt in his knee; & I have been suffering a little from rheumatic gout, or something of that kind. I hope Mrs. Smyth & your family are enjoying good health, in common with yourself.

Have your Presbyterian Churches got any book of discipline or Code of laws for their guidance, apart from the old Scottish Authorities; & what are they? I have been studying our Ecclesiastical Jurisprudence in this Country, and find it in many respects defective. I would like to gain useful suggestion for amending our Code from all quarters. And if you can put me on the plan of getting any information across the Atlantic you will very much oblige

Yours very truly,

S. M. Greer.

Rev Dr Smyth.  
Charleston.

*Receipt thus far from said will.*

(Copy.)

DUBLIN, 14 April, 1853.  
46 Lower Dominick St.

Messrs Brown Shipley & Co,  
Liverpool.

*Ex'ors Magee v. Brown.*

GENT'N,

The proportion of the assets of late Mrs Magee, to which the Rev. Doctor Smyth of Charleston has been found entitled, as one of the residuary legatees, is £1359:5:0 from which certain deductions are to be made as specified on the other side, leaving a nett balance of £1321:2:9 to be remitted to you on his account, and on your returning the enclosed receipt, signed by you, I will forward letter of credit in your favor for above amount.

I am, Gentlemen,

Your very obt servant,

(Signed,) JOHN HAZLETT.

*Proportion of assets to which Dr. Smyth is entitled:* £1359.5.0.

Deductions:

Amt. due by Dr. Smyth for furniture of Testatrix bought by him & interest, .....	£10.17.9.
His proportion of costs as a party in the cause, 25. 0.0.	
Receipt stamp, .....	10.0.
Premium on Letter of Credit, .....	1.13.6.

38.1.3.

£1321.3.9

(Copy.)

DUBLIN 19 April, 1853.  
46 Lower Dominick St.

Messrs Brown Shipley &amp; Co.

Liverpool.

Ex'ors Magee v. Brown.

DEAR SIRS,

My absence in the North of Ireland from Saturday last until this morning has prevented an earlier reply to your favor of the 16th Instant.

The sum specified in the receipt forwarded to you on the 14th Inst is the amount allocated to Dr Smyth by the Masters Report of the 1st April 1853, as his proportion of the sum of £13,230.3.2; being the nett residue of the assets of Testatrix now divisible among the residuary Legatees; but at the death of Miss Jane Moore, who has a life annuity of £32 a year bequeathed to her by Testatrix, a sum of £1066.15.0 Consols, which has been set apart to pay the said annuity, will become divisible also, and of course Dr Smyth will be entitled to his proportion of that sum, when that event happens, as specified in Master's report. If you think it necessary to alter the receipt by stating that £1359.5.0 is the amount *now* payable to Dr. Smyth, you can of course do so, tho' his rights sufficiently appear on the report.—

I am, Dear Sirs

Yours faithfully,

(signed,) JOHN HAZLETT.

LIVERPOOL, 23 April, 1853.

The Rev<sup>d</sup> Dr Smyth,

Charleston.

DEAR SIR,

We have the pleasure to inform you that the law-suit in respect of the Estate of the late Mrs. Magee has at length been terminated, and the amount to which you are entitled as one of the residuary legatees, is £1359.5s. from which sundry deductions have been made amounting to £30.1.3 as per particulars in the copy of Mr. John Hazlett's letter annexed, leaving the sum of £1321.3.9 which we have received and placed at your credit.—

You will notice from the copy of Mr. Hazlett's second letter, also annexed, that you will be entitled to a share in the sum of £1066.15s Consols which has been set apart for the payment of an annuity of £32 a year to Miss Jane Moore, on the decease of that lady.—



We have also to advise having received yesterday from Dr. Henry the sum of £12:10s on your account, which will likewise appear at your credit.—

We remain,  
Yours respectfully,  
BROWN SHIPLEY & CO.

AUTHENTIC REPORT OF THE  
PROCEEDINGS OF THE GENERAL ASSEMBLY,  
RELATIVE TO  
THE BEQUESTS OF THE LATE MRS. MAGEE.

Mr. Dill (Dublin) intimated that he had an important communication to make to the house, having reference both to their College and their Missions; and he wished to ascertain the mind of the Assembly as to whether he should make this now or defer till tomorrow.

After some conversation, it was agreed that Mr. Dill should be heard now.

Mr. Dill then addressed the house in the following terms:— Moderator, I have some important announcements to make bearing upon the subject of the new College, as well as that of our missions; and if such be the mind of the Assembly, I will now proceed to make them. Under other circumstances I might not have felt myself warranted in making these announcements; but as rumours have been extensively circulated on the subject to which they refer, which are not correct, I feel it to be my duty to give an accurate statement of facts. It will be generally understood that I refer to the subject of the late Mrs. Magee's bequests. That lady has left, in India securities, a sum of about £25,000, from which is derived an annual revenue of from £900 to £1,000 to our mission in India. As the money was accumulated in India by her brother, a colonel in the Indian army, she supposed she could not more appropriately apply it than in extending the blessings of the Gospel amongst the inhabitants of that country. She has left £5000 to our Foreign Mission, to be employed in the diffusion of Christianity in India or elsewhere, as the directors of that mission may deem right, £5,000 to our Home Mission, and £20,000 to the erection and endowment of a Presbyterian College. I may also state that she has left the reversion of £5,000 to the Female Orphan School of Usher's Quay, Dublin; and, besides a large sum already given towards the building of the new Presbyterian Church on Ormond Quay, which will be one of the handsomest Presbyterian Churches in Ireland, she has left a further sum of £1,350 for the benefit of

that church. Altogether she has left above £60,000 to purposes connected with this Church. I think it will be felt that on the occasion of announcing to this Assembly the most munificent bequests which this Church has ever received, it becomes me, as the pastor, the friend, and one of the executors of the testatrix, to make a few observations regarding her. Having enjoyed, for several years, the closest and most confidential intimacy with her, I can speak of her freely and unhesitatingly. She was a native of Lurgan, and belonged to an ancient and respectable family of the name of Stewart, now almost extinct. She became the wife of the Rev. William Magee, Presbyterian minister of Lurgan, who died, leaving her with two sons, and with very limited means for their education and support. As she could not endure the idea of obligation or dependence, she lived in the most retired manner, and with the most exact economy. By her own unaided exertions both her sons entered the army, one as an ensign and the other as a surgeon. She lived for her sons. It pleased God, however, to bereave her of them both in the flower of their youth. One died, as was supposed, in consequence of a fall, the other perished of hydrophobia, in India. She was a woman of great fortitude, and she bowed with resignation to these awful strokes; but she was, at the same time, a woman of strong and devoted affection, and till the last moment of her life, she could not allude to their death without manifesting that her heart continued to bleed; and after many years had elapsed, she would often retire to her chamber for hours together, and weep over their letters, and some other memorials of them, she had treasured up. Sometime after their decease, her two brothers, both officers of the army, high in rank, died, leaving her the mistress of a princely fortune, but almost alone in the world—almost the last of her race. She removed to Dublin for the easier management of her affairs, and joined one of our Presbyterian Churches. She subsequently joined the Episcopal Church in the vicinity of her abode. It was at this time I became acquainted with her, and some time after she became a member of my congregation. She lived in Dublin, as she had done in Lurgan, with the utmost plainness. The sudden accession of great wealth made little change in her mode of life. She viewed the pomps and luxuries of the world not only with indifference but with contempt. She saw little society, and spent most of her time in reading. She possessed an intellect naturally of a high order, and which she had improved by the diligent culture of a long life. She had read much—she remembered much—and she had reflected much; and, whilst she studiously avoided any exhibition of her attainments, it was impossible to converse with her for the briefest period without discovering her to be possessed of a highly-gifted and richly-stored mind. It was, however, for the qualities of her heart that she was most distinguished. Her warmth of affection, her munificent generosity of disposition, and her nobleness of nature were her chief characteristics. Her

friendships were widely different from those of the generality of the world. They were ardent, enthusiastic, and devoted. Her affections, having lost those objects to which nature had led them to cling, attached themselves readily and strongly to those whom she deemed worthy. When she took an interest in any object, she did so with her whole heart. She could not endure to do anything by halves, or on a small scale. She gave not by pounds, but by fifties, by hundreds, by thousands, and, in some instances, by tens of thousands. I have been frequently amused to observe the astonishment which the unexpected magnitude of her contributions excited, especially on some of our Northern ministers, who had not been habituated to any extraordinary munificence. Such princely liberality as her's must be considered the more extraordinary that she had been accustomed, during the greater part of her life, to an exceedingly limited expenditure, and still continued to exercise the strictest economy in the management of her own expenses. How few can abandon the habits of a life, and enlarge their spirit with the increase of their fortune; but, in her case, it would seem that her princely spirit only awaited the arrival of a princely fortune to exhibit itself, for her hand and her heart expanded at once to the full measure of her ample means. These means became her's late in life, when she had no member of her family left her to enjoy them. She seemed to feel that Providence had given them to her merely to dispense; and knowing that, in all likelihood, she would have but a short period in which to do this, it appeared to be the chief study and object of her life to deal out, in the way she deemed best, the gifts that God had entrusted to her disposal. (Hear, hear.) Never was there a more spontaneous or a less ostentatious giver. She needed no solicitation, nor would she allow it. What she did she did freely—generally at her own impulse, and according to her own judgment. She seemed far more anxious to avoid the applause of the world than to obtain it. Few things annoyed her more than to find that her benefactions had been divulged or spoken of. As may be readily imagined, she was often imposed upon. Her liberality was often met by ingratitude; and the more frequently she dispensed her favours to some, the more was she harassed by their importunities; but whilst these must often have distressed and disgusted her, she never wearied of doing good. The stream of her benevolence flowed on, deep and wide, however unworthy and unthankful those that received its waters. Mrs. Magee affords another of the innumerable instances which show how little riches can do to ward off or remove the severest ills of life. She was a great sufferer. She had suffered much from family bereavements. She suffered much from a complication of diseases; but suffering, which generally renders selfish, made her more willing to sympathize in the sufferings of others. She frequently forgot her own woes in relieving the woes of those around her. Even during her last illness, which was often agonizing, her thoughts seemed to dwell

more on others than herself. On the very day before her death, and only two or three hours before she became insensible, she employed me in the grateful office of conveying a handsome sum to one in whom she took an interest, and whose circumstances she considered such as would render her aid acceptable. The same dislike of profession or parade that marked every other part of her character, was peculiarly manifested in her religion. So far from professing more, I believe she professed much less than she felt. When her state of health permitted it, she felt it a duty and a privilege to attend the public ordinances of religion, and towards the close of her life she made efforts to enjoy this privilege, to which her strength was far from equal. She was ever willing and glad to join in the domestic exercises of religion, and took a deep interest in the religious prosperity of her household, of the congregation to which she belonged, and of the Church generally. The cause of missions she had deeply at heart. She contributed liberally towards them when living, and left a large portion of her property to them at her death. The Female Orphan School of the Usher's Quay congregation was one of the objects of her deepest interest. She herself snatched several of the orphans of that institution from want, and probable crime and ruin; and she has left the school a testimony of her benevolence that may rescue many a poor female orphan from want and ruin long after her bones have mouldered into dust. The orphans of that establishment very properly appeared as chief mourners at her funeral, and stood around her grave during the delivery of my address. I need hardly say that, whilst she felt it her duty and her happiness to employ as she did the gifts of Providence, she placed no dependence on her doings or her givings as a ground of merit with God; she had, on the contrary, the humblest ideas of herself as an unworthy and unprofitable servant, and looked to the mercy of God in Christ alone for salvation. Her views of the Gospel were clear and Scriptural, and her trust in Jesus such as enabled her to meet death with resignation, composure, and humble, yet firm confidence. She once or twice expressed a wish to live for a few months longer, to accomplish some benevolent purposes which she cherished, but she declared herself neither unwilling nor afraid to die. She endured a long and painful illness, with a degree of fortitude and patience which none who attended her death bed ever saw surpassed, and at last breathed forth her spirit into the hands of God without a struggle. There was no child, no husband, no relative, to close her eyes in death—no relation to attend her bier, or to stand by her grave. Father, mother, brother, sister, husband, and child, had all gone before; but whilst those who performed the last sad offices for her were bound by no ties of blood, they were bound by ties of gratitude, affection, esteem, and reverence; and cold and callous must be their hearts if they do not cherish her memory whilst they continue to beat. Her body lies in a lonely grave. Her spirit, I trust, has reached the city of



the living God, the heavenly Jerusalem, and is joined to an innumerable company of angels, and the general assembly and the church of the first born, and God the Judge of all, and Jesus the Mediator of the new covenant. To this Church she has left such tokens of her attachment as it has never before received. Her name must be associated with this Church whilst it endures; and, whilst her memory is cherished and revered; I trust her example will be imitated. Few possess her means, but whether we have ten talents, or five, or two, or only one, let us employ them in the service of Him who gave them.

The Moderator then rose, and spoke as follows:

I am sure that I express not only the mind, but the heart, of every member of the Assembly, when I say that I do, indeed, respond to those observations which we have just heard, and to the spirit in which they were made. I have never listened to an address which could be pronounced more appropriate. This announcement has come to us on a very stirring occasion; and there is no Christian heart which would not be impressed with the simple and dignified tone of Christian expression, as well as of deep Christian feeling, which distinguished it. I should be glad to see that address in a more permanent form. I should rejoice to see it, Sir, published under your own eye, and, shall I say, fathers and brethren, under your direction?—for I do think that some record of the venerated memory of this Christian lady should be preserved by us. I am sure that I state the feelings of you all when I say that my views of the obligations under which that lady's munificence has placed us are such as to render me altogether incompetent to express them. (Hear, hear.) Would it not be proper, in this Assembly, to appoint a Committee to consider and report what record should be made of our views and feelings on this matter? (Hear, hear.) Mr. Dill said that these bequests are the most munificent ever made to this Church. He might have said more; for where, in late days, has such liberality been shown towards any Protestant Church? This event marks a new era in Christian generosity. When we consider that those gifts were made, not from the influence of any individual upon that lady's mind, but from the dictates of her own enlightened judgment and Christian mind; and when we see, as the evidence now before us shows, that the donor had no confidence in those doings—that she gave her benefactions, not as a burnt-offering, but as a meat-offering—that she regarded them, not as a ground of confidence in God, but as an expression of gratitude to Him—when we review these considerations, we must look on these gifts, not only as valuable in themselves, but as grounds of gratitude to God from us. I hope that God will enable us to profit by them as we ought—that we shall use the talent as it becomes us to do—that we shall practise the lesson, which our brother has taught—namely, to use aright those talents which

The Moderator's answer.



God has committed to us, whether they be ten, or five, or one. (Hear.) I could not avoid giving expression, as I have done, to my feelings on this subject, incoherent though that expression has been. I was not altogether taken by surprise by the announcement; but I feel myself to be in such a position, that the depth of my feelings will not allow me to express all that I feel.

The Moderator, with Mr. Dill, and Dr. Hanna, were then appointed a committee, according to the suggestion of the former, to consider and report upon the most fitting record of the Assembly's veneration for the memory of the deceased lady.

(Note by editor.) This College, founded by this will, and now known as the McCrea-Magee Presbyterian College, is in the city of Londonderry, Ireland. It is a fine institution, with large grounds in which stands the main building, a Gothic edifice of grey stone, surrounded by the residences of the faculty, and spacious recreation fields.

It admits female students, but the chief work still carried on is the education of young men for the Presbyterian Ministry. In the year 1911 there were about 150 students in attendance. The College is under the management of the General Assembly.

The following quotation from a newspaper is in Dr. Smyth's MS., but is without date:—

"The Magee College, Derry, is in progress. It has now endowments for a seven professorships. Mr. Porter, late the Assembly's Missionary at Damascus is appointed Professor of Biblical Theological Literature, in the room of the deceased Dr. Wilson. The number of candidates, and the high attestations to their qualifications, gave gratifying proof that amid the spirituality and activities of the Revival, solid and extensive learning and sound theology are not neglected. Altogether, God is doing great things for the Assembly; and his people rejoice with thanksgiving."

## CHAPTER IV. 1847 to 1862.

VINCENNES Sept. 24, 1847.

*Friday evening, 9 o'clock.*

REV. THOMAS SMYTH D. D.

*My dear Sir,*

The death of  
Samuel  
Smith.

I have to announce to you the sad intelligence that death has visited our abode and broke into our family circle. Our aged father and friend—Mr. Smith, has just fallen asleep in his beloved Jesus. He was taken ill with Pneumonia on last Wednesday week, With the exception of a severe cough he suffered very little, and in answer to his own and our prayers, he died so calmly, so peacefully and so gradually that we hardly knew when to say he was gone. God Almighty bless him, and reunite him eternally with his well loved and faithfully remembered wife, in Heaven. He had some word of love for us all, and at about twelve oclock he pressed my dear boys to his very heart; after which, he would simply answer our questions and then relapse into unconsciousness, until about three, when he lost all power of speech, never again opened his eyes, and sank sweetly to his long repose. If the gates of Heaven are to be thrown wide to any, if there is a saving grace in our Redeemer to sanctify and to transform any to his own image, he surely and deservedly now rests in the bosom of his God!

I have but a few moments to give to each of his children, being weak and just recovering from slight illness: but I must inform you now of Isabella's extreme desire to go to Franklin. A great improvement in my health, and some recent efforts in my profession induce her to urge me to seek this new field. Doubtlessly I could do much better there than here, where there is such a dearth of business; and then the joy of living near Mr. Plunket—of uniting two sisters who so love one another, and of our always having in each other reliable friends, would be a great comfort even to our present adversity. Now that her father is gone, Isabella is most earnestly entreating me to determine to go, and so to inform you. She declares that she will no longer live away from Anna. I will go over to Franklin as soon as I have strength, and see what prospect there is of my earning a livelihood, and if there is the least, I will not hesitate to settle there.

I cannot write longer. Need I say to you, grieve not too deeply for your father! He had been spared a long life; he had become very feeble, and he no longer desired to live. He

was perfectly prepared, entirely reconciled to go, and was so mercifully delivered from his trials, that we should be moderate in our sorrow, and praise God for such manifest love to his good and faithful servant.

With our most affectionate love to yourself, wife, and family, and earnest prayer for your health and happiness, I am ever

Most affectionately yours,  
H. FAUNTLEROY.

### OBITUARY.

DIED, at Vincennes, Indiana, on the evening of the 24th September, 1847, Mr. Samuel Smith, in the 85th year of his age.

Mr. Smith was a native of the city of Belfast, Ireland, where he lived for sixty-eight years, rearing a large and noble family, and at one time enjoying a considerable degree of prosperity and wealth. The tide of trade, however, set against him in his old age, and his reverses induced his six sons to leave their paternal home, to seek their fortunes on the shores of America. His heart went in exile with his children. The land of their adoption became endeared to him, and in 1830, with his wife and two daughters, he left beloved old Erin, the land of his youth and of his manhood, to pass his declining days in a strange clime and a new world. In the following year he arrived at Vincennes, where he has ever since resided, honored by all for his exemplary piety, and respected for his manly virtues. He had faults, but most of those faults were peculiarities of old age, and above them all shone conspicuously in his character the rare and lovely jewel integrity. His religion was distinguished by an ever earnest zeal, and by almost constant prayer and devotion in his long preparation for death; and as he proved himself a good and faithful servant, we have every confidence that he now reposes peacefully in the bosom of his God. His constancy of character was exemplified in his cherishing most sacredly the memory of his well beloved and sainted wife, and as he now lies by her side in the quietude of the grave, so are their spirits side by side in an eternity of bliss in Heaven. The affections of his nature were displayed in his exceeding care for the education and establishment of his children. He hesitated not to strip himself of all for their welfare, and his attention to their moral culture was well requited in their kindness to him in the days of his infirmity. He might well be proud of

such a son as the Rev. Dr Thomas Smyth, of Charleston, to whose abilities the church and the world are greatly indebted, and to whose generous and filial love, he himself owed the comforts of many years.

He asked to be delivered from his toilsome pilgrimage, and death was sent in mercy and touched him in love. His spirit passed away like the faint sighing breeze, and no contraction of the brow denoted when death placed his signet there.

"He walked with God and he was not, for God took him."

F.

*Copy of the Epitaphs on my Father's & Mother's tombstone at Vincennes, Indiana.*

Erected by her  
affectionate Husband & Sons  
to the memory of a beloved  
Wife and Mother,  
who died, as she *lived*, a *Christian*.  
Anne, Wife of Samuel Smith,  
formerly merchant in Belfast, Ireland.  
Born July 27, 1772. Died Aug. 23, 1832.  
Her mortal remains are here committed to the  
sacred trust of the grave in hopes of a coming & joyful  
Resurrection

---

Calm on the bosom of thy God  
Fair spirit! rest thee now!  
E'en while with ours thy footsteps trod  
His seal was on thy brow.

---

Dust, to its narrow house beneath!  
Soul to its place on high!  
They that have seen thy look in Death,  
No more may fear to die.

---

The Memorial  
of  
Filial Affection.

---

Here repose  
the mortal remains of  
Mr. Samuel Smith.  
Born Aug. 11, 1763. Died Sept. 24, 1847.  
Aged 85.

He was a native of Belfast, Ireland, where he was long a prominent merchant. He was the father of twelve children, eight of whom lived to mature years, and one of whom, Robert, who died Aug. 30, 1840, aged 30 years, lies beside him. With his Wife and two daughters, he was induced to come to this place, in order to enjoy the society of four sons then settled here. And as here "he buried his Rachel," here he also wished to die and be buried with her in this cherished spot. Far from their scattered children they here await, in good hope, the resurrection of the just, and a life everlasting, with all those who here revered, and can never cease to love them.

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There is joy in Heaven.

*The Certificate<sup>1</sup> of my Mother's Church membership at the time of her marriage & removal to Belfast.*

This is to certify that Agnes<sup>2</sup> Magee, otherwise Smyth, the bearer, was born in this Congregation, and always maintained a most amiable, reputable character, and is hereby most heartily recommended to the third congregation of Belfast, as a Worthy, deserving, Member.

Saintfield the 22<sup>nd</sup>  
Feb<sup>y</sup>, 1793.

Tho<sup>s</sup>. Ledlie Birch.

Papers relating to a tomb stone for my Father in the Cemetery at Vincennes, Indiana, where I had one for Mother also, side by side with his. While looking at her's with him, while I was there, he said he wished her grave opened and his body put in, and his name added. But I told him to leave that to me, and I should have another similar monument and put them side by side; with which he seemed much pleased.

VINCENNES, Feb. 21, 1848.

REV. THOS SMYTH,  
DEAR SIR,

Samuel  
Smith's  
tombstone.

I have often thought of your Request of me to see to your Farthers Business and I feel it my duty to do So as I thought mutch of him and he was a kind friend to me. I often think of him for he Seldom Mist a day but what he Came to see me and Set one or two owers and tell about what he had done in the ould Cuntry I have Paid all of his Depts but ten dollars his Subscription to our Pritcher the Rev. Mr J F. Smith this I know he would

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<sup>1</sup>The original of this is in Dr. Smyth's family bible.—Ed.

<sup>2</sup>This name seems to be used interchangeably with "Anne."—Ed.



have Paid willingly Mr Fauntleroy Paid me all the depts this  
 Stands unpaid yet. the Grave Stone I should have taken a  
 pleasure in having it Put up had I had the Letters you wanted  
 on the Stone Mrs F. tould me before She Lef that She had the  
 Lettering your wanted on I tould her if She would Leave it  
 with me I would Sent to Louisville and get the Stone but She  
 went of in Sutch a hurry that She did not have it don if you  
 whant it don write to me all about it you Can tell whot it Cost  
 nerly.

Yours truly,

J. W. MADDOX.

VINCENNES, *March 29, 1848.*

MR. THOS. SMYTH,

DEAR SIR,

Yours of the ninth is to hand I have Receved the Stone but  
 have not Put it up yet as the wether has ben too Could and I  
 had to Send to Evansville to get good Lime to Lay the Brick  
 I think the Hole expences will about \$16 for freight Brick  
 Repairing the Mothers Grave and frame .....\$16.00

I have Paid your farthers Subscription ..... 10.00

\$26.00

If you think best you can send the amt for the Stone Cum-  
 ing to Mr Needham & I will pay him.

Yours truly

J. W. MADDOX.

LOUISVILLE, *26 Feby, 1848.*

Mr E Needham has ship'd one Box. Containg Tomb Stone.  
 Care J. W. Maddox Vincennes. The rec't for which we have  
 Seen.

WM GARVIN & CO

*H. Fauntleroy, Esq.)*

*Franklin, Tenn.)*

SIR

Enclosed You will find a Bill for Tomb, sent by me to J. W.  
 Maddox of Vincennes Ind. for Mr Samuel Smith dec'd. It  
 is according to the proposition given by me to Mr Garvin  
 which I suppose by your letter he sent You. You will please  
 acknowledge the receipt of this letter, and inform me in what  
 manner the proceeds of the Bill will be forwarded, and at  
 what time— The tombstone was carefully Boxed and letter  
 sent to Mr Maddox directing him as to the manner of setting  
 it up &c.

very res'y,

Your Obedt Servant,

EDGAR NEEDHAM.

*Mr Wm Garvin for Samuel Smith,  
To Edgar Needham, Dr.*

Feb'y 23. 1848, For one Tombstone for Samuel Smith	
dec'd .....	\$27.00
Cutting 104 Inscription letters at 4/¢ .....	4.16
" 543 base do 3/¢ .....	16.29
<i>Louisville Ky. Feb'y 26, 1848.</i>	<hr/> \$47.45

*Rev. Dr. Thomas Smyth,  
MY DEAR SIR,*

FRANKLIN Mar. 2, 1848.

I send you Mr. Needham's letter as containing all in regard to your father's tomb-stone. Anna has just been confined, and has a very fine boy named Thomas Smyth. She is remarkably well. Her little Sam is quite sick, but the Dr. thinks he is improving. I trust you are all well, and that the little stranger takes this world easily." \* \* \*

Give our love to Mrs. Smyth and the children. We would be exceedingly happy for you to visit us this Summer.

Most truly yours,

H. FAUNTLEROY.

The stroke of paralysis, which necessitated the long banishment of 1850-51, occurred at night. Mrs. Paralysis, 1850.

Smyth was, according to family tradition, absent from the house, and the Doctor had for bed-fellow his little daughter, Sue. The child was restless, and repeatedly begged for water, which he at first tried to persuade her to do without, as he was feeling very badly. On her persisting he rose, but fell to the floor paralyzed, as he describes, on the left side. His two boys were summoned and brought assistance. He was not seriously crippled, but left in a very unsatisfactory condition; so much so that it was recommended by his physicians that he should not work for a long time. With his wife as a travelling companion, and stopping in New York for a few weeks to see his "Unity of the Races" through the press, Dr. Smyth sailed for Glasgow, not to return home until the Autumn of 1851 with his wife and boys.—Ed.

EDINBURGH—June 7, 1850.—

*Friday Morning.—*

MY DEAR, DEAR JANEY,

Yesterday morning amid the glens & mountain fastnesses of Scotland I framed a letter to you, to be written immediately on my arrival here, quite in a rapt, enthusiastic mood. But as soon as we got into our

Mrs. Smyth  
to her sister.

<sup>3</sup>Joseph Ellison Adger Smyth was born on Oct. 25, 1847.—Ed.

rooms, Ellison ran to the Post Office, returning with a letter from Bro. Wm & Mother to himself, & yours to me (containing Augustine's), giving an account of the fire on the wharf<sup>4</sup> &c; which so brought us all *home*, that we spent the evening talking about *you all* & quite forgot our mountain scenery.— This morning we are to see the sights of Edinboro—yet before we go out I must commence a letter, as this is the last day for the steamer. I left in Glasgow a letter to Mother commenced at sea, & one for Liz. Ellison.— These will tell of our voyage &c. and meeting Ellison & Sue.<sup>5</sup> We left Glasgow at 11 o'clock in a heavy rain for Loch Lomond, but it cleared off, as they all told us it would, & we had a delightful day;—went down the Clyde to Dumbarton, then in an omnibus to Balloch, then in a *small* steamer up the lake to the "Inveranan Inn;"—here the scenery was most wild & magnificent, far beyond that of Lake George, *I think*—altho' I am so much of a Yankee as to think all in my own country is best & finest.— The Inn was a "fancy one"—built like a castle, every thing around neat & in exquisite taste, fare good, & country-like—a week there would have done Ellison & Mr. S. both good—more apt to fatten them than journeying;—but there is so much to be done that we could not stay, so very reluctantly the next morning we took the steam boat down again & stopped at Inversnaid—where is a beautiful water fall. Here we had to climb a steep mountain side which brought Sue & me to our wind—as soon as we gained the ascent we took two "*droskies*." Joe, Sue—Jane & Jimmy in one; Mr. S., myself, & the two carpet bags in the other; had a most romantic ride of 6 miles among the mountains across to Lake Katrine, the scene of the Lady of the Lake. This exceeded my expectations, it was beautiful & wild in the highest degree. And then just to think you were riding among the glens & mountains of Scotland—smelling the heather &c. &c. We took a steamboat down the Lake, then a droskie thro' the Trosachs—then to Callander & on to Stirling. Here it rained—heavily—but we saw the Castle &c—then took the Rail Way (as it is called here) to Edinboro.— We arrived here about 8 o'clock—not yet dark—the sun not yet down,—after a most delightful ride through a beauti-

The Trossachs.

Edinburgh.

<sup>4</sup>Probably the fire referred to by Dr. Adger as destroying \$50,000 of cotton, etc. He describes his father's courage and cheerfulness. *Life and Times*, p. 39.—Ed.

<sup>5</sup>Mrs. Smyth's youngest brother, Joseph Ellison Adger, called as a pet name "Joe," his wife Sue, their eldest child, James, with his nurse, Jane, joined Dr and Mrs. Smyth on their arrival.—Ed.

ful country, highly cultivated.— The country is very beautiful just now, just bursting into summer, spring hardly over.— Strawberries are only just in blossom & will not be ripe for two or 3 weeks yet. Roses only in bud. The weather is pleasant at mid-day but always cool in the morning & evening—we never go out without a thick shawl—& Mr. S. his overcoat. Since we have been here, we have had a little fire in our parlour both morning & evening— It is now evening—we have done our day's work,—did not get home until after 8 o'clock, too late to finish my letter for this day's mail; we have had our tea, & now are sitting around the table. Mr. S. is reading a newspaper (Scotch), Sue a descriptive pamphlet of this "guid town"—Ellison has a Scotch song book—& is reading & singing. Jane is in the bed room with Jimmy. I am writing.— Can you see us? We have a *small* parlour but it is a front one, has *two* windows, the house is on a corner. We have Sir Walter Scott's monument just before us, as I raise my head from the paper, my eye rests upon it. Then beyond is the Castle—& just opposite, the Free Church College;—from the other window we have the Rail Road Station—but it is below us—& just beyond is a row of houses—ten stories high. This morning Mr. S. left us to call on some of the clergy he wished to see—Joe, Sue & I started for Carlton-hill with our guide-book. While we were busy admiring the beautiful views &c. —looking at the monuments, Ellison spied a regiment of Highlanders being reviewed—so we started, had a long walk thro' the old town, saw some of its "closes," clothes hanging out of the windows to dry &c. &c. passed Holyrood palace, & got to the parade ground. Ellison estimated the number in uniform as at least 1,000—50 musicians. It was a grand sight. —We waited until they got thro'—& negro-like, marched with them into the town.— Strolling along the streets we encountered Mr. S., & after looking among the shops, returned to dinner at 2.— During our ramble, we had several showers of rain. These come up very quickly—rain heavily, & then as quickly clear off—nobody seems to mind it. Ladies in full dress, nurses with babies, all go on as if nothing unusual. This afternoon we took a cab, & rode out to the ruins of Roslin Castle—7 miles; returning we passed round the mountain on which is Arthur's seat—4 miles. It is a new road lately finished, called the "Queen's drive." The views were beautiful—but you have seen them all.— Mr. S. has been telling us that we must go to the top to see the sun rise, as *you all* did. He would not be able to go himself, & I rather think we will not

Dr. Smyth  
meets Dr.  
Cunningham,  
etc.

attempt it.— Mr. S. goes tomorrow to breakfast with Dr. Cunningham. Dr. C. is to call afterwards with him to take us to the Free Church College, University, &c.— Mr. S. says it is bed time. We have had worship together. He has gone to his room, Sue to hers. Ellison is bringing up his journal but says—"let us go, it is 11 o'clock." Good night my dear, dear Sister.

*Saturday Night—June 8.*— *My dear Sister*, we have had a busy day, & this evening Ellison brought us in Mother's letter to him, with an addition from Sis Susan, & Brs. Wm.; & Adger's to me with a P. S. from Sis Susan; also 3 newspapers containing an account of the fire: of course we are deeply interested; we have spent the evening reading the papers & talking about you all. It has added very much to my enjoyment having Ellison & Sue here, & they seem equally happy in meeting us. We have talked a great deal about you all, & although we feel thankful for the letters we have, we are only the more desirous for others. \* \* Mr. S. says I "did nothing in New York but write letters home."—I did write very frequently. If they were not addressed to you, believe me, dear Janey, I feel deeply your kindness to my children—& to myself. I am grateful too for your frequent & long letters. Do continue them, even if I should not answer; there are so many at home to be written to. We hope that our next accounts from home will tell us, that your fears about the extent of the loss will not be verified—but if they are, it is nothing to what it might have been; & nothing when all the papers, &c. were saved—& no life lost. Let us be thankful for the mercies, & take a lesson of the vanity & transitoriness of earthly riches—how soon do they take to themselves wings & fly away. I am glad to hear Father bears the loss so well, but I do wish now, more than I did before this fire, that he would leave Charleston; if he remains there, he will expose himself so much, having the wharf put to rights again. The letters from my children<sup>6</sup> are very precious to me, but I don't know how I made such a mistake as not to send a sufficiency of warm clothing for them—it was a sad mistake—& one I regret much.— It is too late now I suppose, to attempt to rectify it for the girls. Thanks to you for attending to the boys.—If you do not go to Virginia, Mother *did* say she would go

<sup>6</sup>The children were sent for the Summer to their Cousin Lizzie, (Mrs. William Ellison) in Winnsboro, Fairfield County, with their dear nurse, Ellen, in charge of them. The baby, Janey, was very young; born on March 4, 1849.—Ed.



up & see them; oh! how I wish she would—they would be so delighted to see her;—& if it is late when she goes, perhaps she would bring them down with her, & that would save me going up for them when I return. You see how necessary it was for some one to be with them who could arrange & plan for them more than Ellen could be expected to do.

Mr. S. tells me he has a message for Bro. John, which he wishes to go now, so dear Janey, please excuse the occupancy of your letter with it & give it.—

Dr. Smyth

sends articles  
to friends.

*Brother John* will please direct one copy, prepaid, of my Missionary<sup>7</sup> paper, of my article on Bacchus,<sup>8</sup> & of my pamphlet on Assurance<sup>9</sup> (which will be found in the end of the Library), to Rev. Dr. Reid, professor in the University—Glasgow;—to Rev. David King, L.L. D. Glasgow;—Rev. Dr. Cunningham, Edinburgh; Rev. Dr. Halley, Manchester; Rev. Dr. Candlish, Edinburgh. Also a copy of each No. of the *S. P. Review*, having Dr. Thornwell's articles on "Morell," to Dr. Cunningham & Dr. Candlish. He will also please see whether they must be prepaid, & if so, have it done. They are anxious to see them. *Thomas Smyth.*

Mrs. Smyth  
resumes letter.

You or Sis Susan can shew Bro. John where these may be found & Sam can tie them up—so he will only have to direct them, & this I think you can do in your fine, bold, style, so he will only have to mail them.—They have all gone to bed & left me, dear Janey, & Mr. S. is calling for me. My letter was too late for the last steamer, but I wrote then to Mother & Ellison wrote to Sis. Susan. This I expect will catch the *Pacific*. I am not fretting nor moping now—I am kept too busy, have hardly time to write—yet I can not help sending many anxious thoughts across the water.

Mr. S. is much the same, two days ago, he complained much & looked very badly—I felt very anxious—since we have been here, he has been so much with Drs. Candlish, Cunningham, &c. &c. he has quite revived. In much love to *all*,

Your SISTER M.—

LONDON.—*July 1, 1850.*—

—*Monday*—

MY VERY DEAR JANEY,

Mrs. Smyth  
to her sister.

For the first time since I left you, a steamer has arrived by which I had no letters. *You* really have been very kind in writing. I feel indebted

<sup>7</sup>His magazine.—Ed.

<sup>8</sup>See vol. VI, pp. 17, etc., Smyth's Works.—Ed.

<sup>9</sup>See vol. VI, pp. 573, etc., Smyth's Works.—Ed.

to you for this, as well as for your other many acts of kindness—I feel I cannot repay you, but by my ardent love, & that you have in no measured quantity.

I wrote to Mother very hurriedly & I fear almost illegibly, at Liverpool, and hope she has been able to decipher the letter. In it was an enclosure for Ellen & the children. I forgot to authorize Bro. Robt. to open it & forward to Winnsboro.—We left Liverpool that day by rail road, & slept at Coventry. The next day came to London, went to an Hotel which somebody had recommended to Ellison for *cheap*. We went to an eating house for dinner—which cost us there less than 1 shilling each.—The next morning we came to private lodgings recommended to us by Dr. Henry, of Dublin, at Mrs. Williams'—4 Warwick St. Charing Cross. We have two bed-rooms & a parlour. Jane sleeps in the parlour, on a bed made up every night.—We keep house, but as yet have only taken breakfast here—dinner & tea we take at different eating houses where we get very good fare, at much less expense. We have great fun, "*economizing*," Ellison enters into the idea with great spirit. I am often surprised at *him*, for I thought *he did not mind expense*. We economize by riding always in the 2d. class cars—without cushions,—& by seldom dining at an Hotel—always at an eating house, when not invited out. With all our economy the money goes very fast.—Saturday we visited St. Paul's—and the Coliseum—Sunday, went to the Temple Church; at 3 P. M. to Westminster, heard the service chanted.—At night heard the celebrated Baptist, Noel—preach a good, spiritual sermon. Monday we visited Westminster Abbey—Hall, & Vauxhall. This morning we have been with Mr. Wm. Brown<sup>1</sup> all over the new houses of Parliament; into the house of Lords—where we saw Lord Brougham;—stood at the door of the house of Commons, went all thro' the buildings. Sue & I had the honour of riding with Mr. Brown in his carriage (while Mr. S. & Ellison followed in a cab,) to the Am. Minister, Abbott Lawrence, to get a passport for Ellison. We then called at Mr. Brown's house, (while Mr. Brown, M. P. sent up his card to enquire for Sir Robt. Peel; you will hear of his accident). Both Mr. & Mrs. B. had already called & left their

<sup>1</sup>In the same vessel which brought James Adger to America, came Alexander Brown, who established a great banking business in Baltimore, employing his sons as agents in New York and Philadelphia. William was sent to England, where he became head of the firm of Brown, Shipley, & Co., a member of Parliament, and a Knight. A very close friendship existed between the families of Adger and Brown.—Ed.

cards, before he came this morning to take us to the Parliament House. He is the same *kind* old man, I have ever found him. He does not look any older.—

*Wednesday July 3.* After Mr. B. left us at our Lodgings—we went to our dinner—then to the “Diorama” (beautiful), then to Madam Tussaud’s Wax Works—which I believe you have seen.— Sue holds out wonderfully, goes through a great deal of fatigue. We all walk a great deal, I am often astonished. Mr. Brown told us yesterday there were *150 stair cases* in the house of Parliament; of course we did not see them all. It is an immense pile of buildings— They have been at them 10 years,— Mr. B. says it will be at least 10 years longer before they get through—& the Hall for the Commons is a failure—too small, & they can’t hear.—

Yesterday I received Sis Susan’s letter of June 12 & 13, & Ellison received one from Bro. Wm. I find you are still in Charleston—but expect to leave June 27; I really hope you will—for I think it will benefit you all, the change of air; it will do Sis Susan good, & I think she needs it. Father & Mother too.—(*You are so good, you do not need it.*) Bro. Wm. has given Ellison much longer time than he was willing to take. He had almost concluded to sail July 31. This would hurry him a great deal, & he has been hurrying all the time. He is very, very thin, but his health & appetite are good, & he seems to enjoy *very* much the pleasures of “*sight seeing*.” Whether he will prolong his time here,

Mrs. Smyth’s  
return home.

I do not know—the *Atlantic* sails the last of August; I wish him to wait until then, & I would go with him. Mr. S. wishes me to wait for the trip after that wh. would be the last of Sept.; but all these plans we only talk of. Nothing

Dr. Smyth’s  
health.

as yet concluded. Mr. S., I would fain hope, is better, but whether it is permanent is a question.

If he was obliged now to resume his labours, he would be, *as he was*. He is still very nervous, writes with *great labour*, at times with *difficulty*. He is much depressed about himself— Feels that he will never be able to resume the pulpit, but must go home to resign it— He dreads very much being left here alone, does not know how he will get through the time without resuming his studies. He will feel it more, from having had so many of us with him. Our being together has enhanced the pleasure of us all. Joe & Sue were very homesick when we met, & Ellison has been a great help to Mr. S. in seeing to luggage—getting tickets for rail cars, &c. &c. We have some high scenes, & some good laughs at each other’s expense—or, as Joe says,—when we shew we are “green.”

We expect to leave next week for Paris.— Ellison has just come in, says Sir Robt. Peel is dead!—so that is a loss *almost* equal to ours in Calhoun & Elmore!—& there will be, I suppose, as great a glorification.— Ellison has just rec'd Bro. James' letter.

It has been raining to day, & Ellison & Mr. S. had gone out for a little, & left me to write; but they have both come in now & are clamorous for me to finish. I have but little time to write, none to read;—& I believe I am losing the power of writing, for I do make sad work of it. Do excuse this & all others; when I get time I will write better. Do write to me often, I shall feel anxious to hear how Father & Mother stand the travelling to Virginia. I do hope they will both be benefitted by the baths. If not, the change of air & travel will restore their spirits & do them good in that way.— Write to me often. You & Sis Susan have been very attentive, pray continue so. It is such a comfort to me. I have written by every steamer, *at least once a week*. \* \* I have not yet heard the size of the gloves you wear. I w'd get some for you in Paris—if I knew the size & colours you & Sis Susan w'd like. Did I tell you that Sam Henderson<sup>2</sup> has given me cloth for a coat for Father & one for Wm? I will bring it with me. In much love,—but great haste, Mr. S. & Joe both waiting,—  
to all.

yours ever,

M. M. A. S.

PARIS—*Sabbath—July 14 1850—*

MY VERY DEAR JANEY,

Mrs. Smyth  
to her sister.

What would I not give to have you with us today—how much you would help us! I have often said to Ellison when we have been walking out, if Janey could only be with us—or if Janey could see us now, how she would laugh!

I wrote to Sis Susan just before leaving London. As I was concluding it, I received yours, as a P. S. to Liz Ellison's, & also as a conclusion to Mother's; they came by the same steamer. You asked me to give you my first impressions of a

foreign country. I was much struck on our arrival in Glasgow with the *novelty of everything—*

(I had been long at sea you know, & just from *home—*) the appearance of the men, their big hats, large coat—collars, & their red, rough faces: the women too, with the same cast of coarse features; flounced to their hips, & blousy collars; &

<sup>2</sup>An Irishman who had at one time lived in Charleston, but was now returned to Randalstown.—Ed.



then they *strode* along with such steps! The town itself was exquisitely clean, all built of a white stone, giving it a solid substantial comfortable look; there was no appearance of poverty, no little cabins, or small red-brick houses. We arrived on Sunday morning *early*; & as we rode a long way through the town, when there were few persons astir, I had time to see all this—after we had got breakfast & got out again on our way to Church, the streets were all thronged with people with *their bibles in their hands*, all on the way to Church. I then had room for my other comments. But what most of all surprised & annoyed me was the barefooted, white *women*; men had on shoes & stockings, but women, in other respects comfortably & decently clad, were all barelegged & barefooted—if the skin had been black, perhaps I would not have minded it, but the white skin, the bare legs, grated much on my sense of propriety;—the unbonneted head, too, was another strange sight,—clean, tidy caps, with wide fluted frills, around their faces—but no bonnets—& bare feet & legs. I spoke to several persons, they all assured me it was no evidence of poverty, but *custom*. The *women* liked to be barefooted. In Ireland it was different, *there* was poverty & distress, but with it wit & warmheartedness.— I like the Scotch, I like their thrift & many of they ways & customs. But my heart goes out to Ireland, I love the people. I feel for their poverty & their oppression—they are a priest-ridden, government-ridden people, but nothing can conquer their native wit & their warmhearted, ready answer to a kind work. I have not seen much of England, for we were but  $\frac{1}{2}$  day in Liverpool & I was not out at all—we *steamed* it to Coventry, & next day to London, where we were 12 days. Perhaps you will say in seeing London, I saw the best of England. It may be so.—But I had become accustomed to strange sights, they were beginning to pall upon my senses—& our intercourse there was mostly with cab-drivers, omnibus people, &c., & I saw nothing so much of novelty.—

Paris. But *here* again I feel that I am in a new world, or rather a different world, for much is old,—but all is strange.— We came by the route via Folkstone to Boulogne—2 hours at Sea;—on our approach to the French shores—a host of white-capped women rushed down the water stairs, clamoring for some fish, a boat full of which was just coming in. As we came up to the dock another band came on board, & the way they seized the trunks & clapped them on their backs, & hastened up to the Custom House, “was a caution.”— We had a high scene having our trunks examined;



Sue & I were in an inside room, into which the trunks were shoved thro' an opening, while Mr. S. & Ellison were on the other side. Their efforts to be understood were laughable. Of course we had nothing contraband, so we got off: then to see the trunks put upon a hand cart & wheeled by half a dozen women, some pushing—some pulling—some holding on, all talking—while we were in another conveyance, on our way to the “chemin de fer,” which we reached in time to take our seats in 2d. class car for Paris, arriving here at 10 o'clock,—It was a long ride—& a monotonous one; I was much disappointed in the beauty of the country, it is not to be compared to England. Mr. S. says it is not as fine a country as he came through before, on the other route, *via* Dover & Calais.— We are at Meurice's, have 3 bed-rooms, & a parlour in which we take our breakfast every morning.— I have been disappointed too in the coffee; we have had it *here* three mornings & several times in cafés, & have not yet met with any superior. Ellison agrees with me. Sue & Mr. S. drink black tea. The Ice creams too, Mr. S. & Joe say, are not equal to Thompson's.<sup>3</sup> I do not profess to be a connoisseur in that article, as I seldom eat it—but the coffee I do know.

Friday, our first day, we sauntered about, *looking* in at the shop windows, &c. &c! ! Saturday we took a valet & an open carriage, went to Notre Dame (when again I was disappointed, it is not to be compared for beauty or size to Westminster Abbey;) and the Gobelins,—these far exceeded my expectations, I could not conceive of any thing so exquisitely done; indeed I had to go up & examine to be convinced some pieces of tapestry were not fine painting;—then the Garden des Plantes— & Père la Chaise,—I have not yet made up mind whether I was disappointed or not. It certainly was very different from what I expected, not like Laurel Hill or Mt. Auburn. The little chapels with the crowns of everlasting &c. were strange to me—but the whole was so crowded, that the good effect was lost. We went to the Corn Market, & into the Church of Notre Dame de Lorette, & that of St. Eustace, where we witnessed part of a marriage ceremony—it was too tedious to stay for it all:—by this time we were done out & went to a Café in the Palais Royal to dinner.— This is the Sabbath. Mr. S. & I went this morning to an Episcopal Church & heard a good sermon;—but we had a long walk & the day is warm, so he

<sup>3</sup>This is apparently an error for Thompkins, who was the best confectioner in Philadelphia at that time and always supplied Mr. Fleming's house. Thompkins' shop was on Chestnut St.; he was succeeded by Dexter.—Ed.

returned at 3 to a second service, while I remained to rest & write this. Mr. S. is to return for me at 5 to go with him to hear Mr. Monod. \* \* \*

I expect Mr. S. in every moment; when he comes I must close in haste. We will be here all of next week & then return to London for a few days. Ellison, I think, will sail on *Atlantic* Aug. 21, & I expect I will go with him unless something should occur to prevent. Mr. S. is complaining much to day of the stiffness of his arm, & side.— Here he is & now Good bye.— In love to all,

Yours most affectionately,  
M. M. A. SMYTH.

Dr. Smyth's  
Winter in  
London.

It was my intention and arrangement in 1850, when I left home for an absence of eighteen months, to join company with Dr. Scott of N. Orleans, (now of St. Francisco,) and make the tour of Egypt, the Desert, Palestine, Greece, Germany, Italy, &c. While in Dublin I domesticated with a physician for some weeks, by whom I was led to consult Sir. Henry Marsh and Dr. Greaves, which I did separately. Both concurred in discountenancing the projected tour as too laborious and exciting for my condition of nervous prostration. I was similarly advised in London, and reluctantly abandoned my plans, allowing Dr. Scott to pass on and leave me in London. Here I spent the winter from November until May, when I proceeded to Liverpool † to meet my wife and two elder sons, Adger and Augustine; with whom I visited London during the Crystal Palace Exhibition, and made a tour in England, Scotland, and Ireland, spending some time at Kingston, near Dublin, where I used hot and cold sea bathing, &c.

While in London, I had opportunity of attending all the yearly course of Lectures, before the Young Men's Christian Association, and the numerous public and excited meetings occasioned by the Romish aggressions in establishing an Archbishopric for England. I spent one evening weekly at tea and Prayer Meeting with Rev. James Hamilton D. D., of Regent Square Church, whom I found to be a most cordial, lovely, and sympathizing friend. I also dined frequently with Professor Campbell<sup>4</sup> of the Presbyterian College, and attended his and Dr. Hamilton's lectures at Exeter.

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† His wife and sons arrived on the *Pacific*, making the trip in nine days, the shortest then on record. Dr. Smyth went out to meet the ship on one of the fleet of decorated tugs, which, blowing their whistles loudly, greeted the *Pacific* in the Mersey.

<sup>4</sup>See letter, p. 454.—Ed.

I spent my Sabbath evenings either with the Rev. W. J. Unwin, (descendant of the Cowper Unwins,) then head of the Congregational Educational Institution, (now at Homerton,) or with the Rev. John Stoughton of Kensington, author of several works. Both were fellow students with me while in London and intimate friends.<sup>5</sup>

I also attended Dr. Archer's weekly Young Men's Bible Class, or Free Religious Conversational Mutual Instruction Class, taking part in the latter. I frequently heard him also on Sabbath. He preached in the Church off the Haymarket in which Baxter had preached, and in which was still visible the back exit through which on occasion he might escape.

I had opportunities also of cultivating the acquaintance, and meeting at dinner and tea, the famous Thomas Binney; as well as J. Howard Hinton, whom Dr. Bacon, of New Haven, and I, heard preach on Sabbath evening, breakfasting together with him on Monday.

I had the pleasure of dining also, more than once, with Dr. Archer, Mr. Weir, &c.

I visited Paternoster Row every day, and frequently took dinner with old Richard Baynes, for many years and until death, my Bookseller.<sup>6</sup> The pursuit of books at old Book stores was a course of constant occupation and enjoyment.

I composed also sermons &c. and had a number copied in fair readable hand.

My work on the Unity of the Human Races, and on Confirmation, passed through the press<sup>7</sup> also during this period, and were corrected.

It was on the whole a very eventful, interesting, and yet often doleful and solitary season; of very deep heart-searching, and earnest, prayerful, and personal communion with God.

I endeavoured every Sabbath afternoon to be at Westminster or Lincoln's Inn, where I often heard Mr. Maurice (who has made a School); also at the Temple Church and others, as occasion invited.

On Thursday mornings I endeavoured always to hear the Rev. Mr. Melville at the "Golden Lecture," on East Lothbury, along side of the Bank of England.

I frequently also visited Bunhill Cemetery and meditated

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<sup>5</sup>See account of life at Highbury College.—Ed.

<sup>6</sup>Baynes sold him books when he was a student at Highbury. Paternoster Row is the quaint, narrow alley back of St. Paul's churchyard, given over entirely to booksellers, chiefly of religious books.—Ed.

<sup>7</sup>The Edinburgh edition.—Ed.

among the tombs of Bunyan, Owen, and sundry others of the ancient Non-Conformist worthies.

His books.

Alluding to books, I may say that the love of, study of, and purchase of books has been a ruling passion of mine from I know not how early an age. Many works have been objects of inquiry and pursuit for many years before they were secured. Among these I may mention the *Bibliotheca Orientalis* of Assemanus,<sup>\*</sup> which I sought in vain in London and Paris, though I saw his other works. I was in Liverpool en route home, when Mr. Baynes wrote me that a copy had turned up, to cost 20 guineas, or \$100. The Grand Debate, and other original documents of The Westminster Assembly, were long sought and procured at extravagant prices. The 11th edition of Buchanan's Researches, which contained his acknowledgment of a fraudulent suppression of the truth on the subject of the orders in the Syrian Churches in all previous (and I may add in all subsequent,) editions, was eagerly sought for by Mr. Baynes for many years. The edition must have been bought up, like Dr. Wayland's Limits of Human Responsibility, which is thoroughly anti-abolition, anti-fanaticism, anti-Dr. Wayland. The Syrian churches were found with only presbyterian orders, and with Ruling Elders or representatives of the people, and Buchanan reported them with the regular canonical three clerical orders of Episcopacy. See on the subject, my Presbytery and not Prelacy.<sup>9</sup>

Among my works, Walton's Polygott belonged to Dr. Adam Clarke, and has much of his manuscript and valuable writing. Three vols. have the autograph of Legh Richmond as their former proprietor, and several that of Thomas Bradbury and Dr. Bogue, in full, or in initials. One has the autograph of Dr. Mason, which was not in the British Museum Library. A Hebrew Psalter has the autograph of Jonathan Edwards, *primus et princeps facile*, of his son, and of *his* son; and of Rev. Tryan Edwards from whom it was received.

Durandus on Symbolism<sup>1</sup> is the 2d (or 3d.) ed. of the second work ever printed and itself very old.

The Library contains about 40 works by members of the

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<sup>\*</sup>The full title is *Bibliotheca Orientalis Clementino Vaticano*, by Assemanus. Published in Rome in 1719. The Smyth Library is rich in rare and valuable volumes.—Ed.

<sup>9</sup>See vol. III, p. 420, Smyth's Works.—Ed.

<sup>1</sup>The English title in full is, "The Symbolism of Churches and Church Ornaments."—Ed.

Westminster Assembly, besides 10 quarto vols. of their discourses.

There are two vols. with autograph of Dr. Chalmers.

There are also several vols. from Robert Hall's Library though without his autograph.

Edinburgh. While in Edinburgh I received much kindness from Dr. Chalmers, with whom I breakfasted two or three times; Dr. Candlish and Dr. Cunningham, with whom I also breakfasted more than once; from Mr. Tweedie, Dr. Guthrie, Dr. Hanna, and Dr. McCosh; and Dr. Duff, whom I met there, in Dublin, and in London, where I breakfasted with him at Mr. Nesbit's the Bookseller, as did also my wife and two sons. They also breakfasted with me at Dr. John Brown's [D. D.] (many of whose works are republished among us.) We also heard him preach.

Glasgow. In Glasgow I breakfasted with Dr. King more than once, with Dr. Symington, Dr. Reid,<sup>2</sup> Dr. (now Professor,) Lorimer,<sup>3</sup> Dr. (now Professor,) David Brown, &c. While in Edinburgh † alone, I rode out with Drs. Cunningham and Candlish to the summer retreat of the former near Roslin Castle, where we spent the night.

It may be mentioned as a curious incident that on my last European visit, I lost in Glasgow a universal letter of credit to all parts of the world, for £450 or \$2500, which was never heard of.

FRANKLIN, *January 21, 1851.*<sup>4</sup>

DEAR SISTER,

Mrs. Fauntleroy to Mrs. Smyth. Yours of the 5th Jan. arrived with its contents in safety yesterday.—I read it with mingled feelings—joy to hear of the improvement of our dear Thomas's health, & sorrow that he does not follow his original plan of traveling on the Continent, which you & his friends that know him best, think would be most beneficial. I trust

<sup>2</sup>Dr. Reid was to have obtained a degree of L. L. D. for Dr. Smyth, but died before it was arranged.—Ed.

<sup>3</sup>See account of Free Kirk Sermon, with Dr. Lorimer's preface.—Ed.

† During this stay in Edinburgh, the engraved portrait, of which a reproduction is used as the frontispiece of this volume, was made. The small porcelain bust, of which several copies exist, was modelled at this time, the sculptor's name being Galt, according to the recollection of Dr. Smyth's son, Adger; who recalls that the bust was shown to Mrs. Smyth for her approval, when she, with the boys, joined Dr. Smyth.—Ed.

<sup>4</sup>A part of this letter is printed on p. 12.—Ed.



that you have heard from him since you wrote to me & that he has concluded to follow the plan you advise. The idea of your going over with your six little ones at this time of year, & you & they suffering the indescribable tortures of sea-sickness, besides all the other inconveniences of travelling & being *from home* with children, is *absolutely frightful*; I don't think any thing but the certainty that your presence could avert the most imminent danger from him, should induce you to think of it for a moment. Do you think it would be pleasant for him to have Adger along with him? He must suffer dreadfully if he is homesick, & if it were possible for him to have even one of his family with him, it would relieve him; but if that is impossible, his American friends joining him will certainly do him good. I think about him a great deal, his case must be difficult to manage; the remedy—rest—rest for his brain; must be a great punishment to him. \* \* \*

It is a heavy trial that Mr. Plunket is a Romanist, & he seems determined to make his children so, but he certainly is a most excellent man, husband, & father, & we can do nothing but pray & hope for the best.

Vincennes, of which you have heard, I dare say, so much, has at last really commenced improving; we are advised by all our friends there to hold on to our house & lot there, & we do so, hoping to sell out at a good price; several Rail Roads are going to be made to it. Notwithstanding all Mr. F's efforts, & his economy, his morality, his devotion to his family, his uprightness; his plans & desires to get into some regular business all fail. He is now however, Deputy County Clerk here, & we hope in another year or two to sell out, & that he may then commence business for himself;—nothing but *stern necessity* induces us to let Thomas pay that \$100 for my Father. Not one of the many acts of kindness shewn me by you & him are, or can ever be, forgotten. We think the R. Road will pass thro here from Chattanooga to Nashville, & that then we will have the exquisite pleasure of seeing you & Thomas. You would be pleased with Ann Plunket's appearance & manners I am sure; I think she will visit Paterson in the Spring. We have had the most beautiful weather I ever saw in Winter, for a month or two, the sickness that prevailed so dreadfully last year seems to be gradually disappearing.

The "Unity of the Races" is a very popular work in Nashville, & the supply brought there was exhausted directly. I am rejoiced that in your trial you are supported by the company of your Mother & Sisters. You did not tell me enough about your children. I hope you will be able to write to me

encouragingly about Thomas. What impression did Belfast make on you, & is Ireland as miserable & starving as Newspapers tell us it is?

Anna & her family join Mr. F. & myself in much love to you, your children, & dear Thomas when you write.

My three boys are well; I teach them all they know & make every thing they wear, even their caps. In much love. your  
SISTER ISABELLA.

WASHINGTON—*Tuesday morning*—[May, 1851.]

MY VERY DEAR SISTER,

Mrs. Smyth  
to Miss  
Susan Adger.

Augustine & I remain in the Hotel while Mr. Lyons, Frank<sup>s</sup> & Adger have gone to the Secretary's office to get Frank's passport. Then they return for us. We have just got through breakfast. It is a bright, beautiful morning, Augustine has got over all his complaints, & we are all quite well again. I wrote Mother from Wilmington, & Father from Richmond, which we left yesterday after breakfast in a heavy rain. Mr. Gildersleeve<sup>e</sup> came to the cars to see us off & introduced Rev. Mr. Moore, who was going on with us;—he also gave us a very kind letter of introduction to one of the elders of the Church in Richmond, Mr. Kent, a very respectable & influential man, whose acquaintance we will find very agreeable, Mr. Gildersleeve thinks. Mr. Kent is going out in the *Pacific*, but has already gone on to N. Y. In the cars also Mr. Gildersleeve found another one of their merchants, Mr. Ferguson, who intends going on the *Pacific*, he is to give Frank letters to Paris, &c.; so the old man was really kind.—It continued to rain, became cold, & finally commenced *snowing*; a snow storm on May 5! The ground was all covered & the trees,—the young green of the trees, contrasted with the white snow, the branches bending under its weight. It was a most beautiful sight, I am glad we witnessed it. Frank never saw so much snow, it gave him some idea of a winter landscape at the North. Augustine was in ecstasies, & could not be restrained from expressing aloud his delight. He attracted great attention in the cars & also in the Steam Boat, which we took at Acquia Creek to Washington, & was much noticed by both gentlemen & ladies. I hope he will not be spoiled—nor his Mother either. Frank asked me last evening, if I was not proud of him! *He* evidently *is*, & likes to shew him off. Frank enjoys travelling &

<sup>e</sup>Frank Ellison.—Ed.

<sup>e</sup>Dr. Benjamin Gildersleeve, formerly the editor of the *Charleston Observer*, and their close friend.—Ed.

sees every thing. It was fortunate however that we had Mr. Lyons' company; he is very kind & attentive; Frank would not have got on well without him—but he is learning. He will cut his eye-teeth by & by.

After securing rooms at the National Hotel yesterday afternoon, we went up to the Capitol. As we entered the grounds Frank was enraptured. "He had never imagined any thing so beautiful." "Could there be any thing *more* so?" He then asked me, "was there a more beautiful place in the world!" It is very pleasant to witness his enjoyment— When he entered the Capitol, "to think that he stood where John C. Calhoun had stood"—"where Henry Clay had thundered out his eloquence," &c. &c. It will do Adger good to be with him. He looked for the seats of all the great men &c. We examined all the fine pictures, Greenough's Statue, &c. Returned late to tea, & then went to bed. Mr. Lyons & Frank's room adjoins the one the boys occupy with me. Frank told me this morning he had written Janey a long letter last night, giving her his first impression of Washington.

2 o'clock. Mr. Lyons & Adger returned for us to go with them to the Patent Office, leaving Frank at the Secretary's, determined to wait & see Mr. Webster himself. We walked all around & examined all the curiosities & were preparing to leave, when in came Frank. Tired out with waiting for Mr. W. himself, he had told his business to some other person, who, referring to a file of letters, showed him Father's letter, marked on the outside, "answered May 1 & sent to N. Y." So finding his business already accomplished, Frank left his letter from Mr. King & joined us. We had great difficulty in getting him out of the Patent office; after waiting until he had gone all around, he still protested he had not half-seen. We took an omnibus then down to the President's House, & as it was his reception day, we all went in, Frank foremost. Mr. Fillmore enquired, on hearing I was from S. C., "From what part?;" & expressed his pleasure on seeing any one from that State, as it assured him, "we were still one people." I told him, "I hoped we would long continue so." He thanked me, & then asked to let him introduce me to his daughter—he led me to her, as "Mrs. S. of South Carolina."— So you see, we were treated with special attention. He is very *courtly* in his address & manner, his daughter is plain & simple. We then made a second visit to the Capitol, to give Frank & the boys an opportunity of ascending to its top. We have just returned to the Hotel, after dinner we proceed to Baltimore.—

President  
Fillmore.

*Baltimore—Evening—Barnum's.* We arrived safely, have had our tea, or rather a cup of good coffee, the first since I left home.— I have retired to my room with my boys. Augustine is bathing his feet. Adger is writing up his journal. Frank & Mr. Lyons have a room near, on the same entry. We expect to go on tomorrow—leave this at 9, & arrive at 9—in New York. Mr. Lyons & Frank would have been very willing to go on to night, & reach N. Y. early in the morning—but I objected; I was very tired myself from so much walking; so were the boys—especially Augustine, & it would have been very hard on them to ride all night. It was uncalled for as we can reach N. Y. on Wednesday evening; if we had gone on, & arrived in the morning Frank would have been quite fagged out & unable to walk about there. They gave up very readily.—

It seems a long time since we left home,—Frank said today it seemed a month to him, & that he had travelled *every* where since. I am very anxious to hear from you, I will hope to find letters in N. Y.

My dear Susan, you do not know how I felt on leaving the wharf in Charleston. I felt as if torn away from all I loved, & cast forth almost alone, a wanderer. I know it is wrong to indulge such feelings & I will strive against them; I have succeeded in being more cheerful yesterday & to day; but oh! on Friday, Saturday, & Sunday especially, I felt almost overcome. Augustine wants me to tell Sue & S. Ann that Mr. Kemmerer<sup>7</sup> came on with us—& to kiss them all for him. I saw the dear little hands waving on the Battery—but felt disappointed in not seeing them at the Wharf. I sent Wm. to bring Ellison on board to me—but he was not there. I hope Father took no cold from being on the Wharf.—how did he get home? How is he? Oh I trust he will regain his strength, & be yet long spared to us.— My sincere love to him & Mother, to Janey & Bro. James—& to each one of the circle.— Love to Ellen also, & a kiss to each of my dear ones.—

My dear Susan most affectionately,

YOUR SISTER M.

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<sup>7</sup>A musician who trained choruses of children for concert singing, both in Charleston and Columbia.—Ed.



KINGSTOWN, *July*, 1851.MY DEAR SARAH ANN,<sup>s</sup>Dr. Smyth to  
his daughter.

I feel anxious to write you, though you have not written me, or requested me to write you. I have, however, received your messages & your kisses, which have been very gladly taken as assurances that you do not forget Papa & will not run away from him when you see him. Do you think you will? You must frequently look at my daguerreotype, so as to keep up your remembrance of me. I would feel very badly if I should see you first, & you did not know me, but required to be told who I was. How will it be with my big boy & dear little Janey? Will they have forgotten how to climb up on my knee, & to hug me, and stand on my shoulders? You must endeavour to keep them in mind of old times, & how they "used" to ride out with Papa in the buggy up the road, & round by the big wheel & the battery; & how I used to tickle you all in bed, & roll Janey head over heels.

I have no fear of being forgotten by my dear Susan, but expect her at once to know me, & to run to meet & kiss me.

I think much & often of you all, & hope now before very long to be with you & among you.

From what I hear, you & Sue must be great students. I suppose you will be able to read well, and to sing & draw beautifully when I come. How many of their letters do Ellison and Janey know? I hope they still use the nice little books I sent them.

I am glad you & Sue are fond of the salt water, & I hope Ellison & Janey will get over their dislike of it, as it is very good for you all. You would laugh to see Augustine & Adger jumping in from a high board, with a rope tied round them, into very deep water. Even the ladies here can many of them swim, & they are generally very fond of bathing.

I hope you will continue to be good & kind & amiable, & that you pray with all your heart for yourself, & for Mama, Papa, & Brothers. I write this letter to yourself to shew you how much I still think of & love you.—hoping ere long to see you again,

I remain in much love to Sue, Ellison, Janey, & yourself,

Your affectionate father,

THOMAS SMYTH.

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<sup>s</sup>The four youngest children were on Sullivan's Island with their grandmother, during their parents' absence. The "big wheel" referred to, was one of several large water wheels on the western shore of the city. This particular one was in Bennett's Lumber



EDINBORO, *Aug. 30, 1851.*  
*North British Hotel.*

MY DEAR BROTHER,

Mrs. Smyth  
 to Mr. J. E.  
 Adger.

In this same parlour, at the same table, where one night last summer you & I sat, long after our other halves had retired, writing letters home, do I now commence to reply to your letter of July 21, which I recd. in Belfast about three weeks ago.—

It has been quite a source of amusement to me, to recall the scenes of last summer, & to point out to the Boys which rooms we occupied, & where we had purchased, where walked &c. &c. with Uncle Joe & Aunt Sue. All our adventures in Glasgow on the morning of our arrival, & of our meeting you, were narrated over & over again. The Buck's head still flourishes, & is quite a good house, the head waiter still there; but I cannot say so much of this. However, it is comfortable, & I like the situation; we have the same parlour at the corner, one window looking down on the Rail way Station, the other, upon the old Castle, & the beautiful monument of Sir Walter Scott. The grounds around this have been laid out very handsomely, it has been enclosed with an iron railing; so with the open space in front of the Free Church College; the rubbish, or "the debris" as Dr. Cunningham, you recollect, called it, has been removed, a handsome street paved, & the whole much improved & beautified. We have the same bed room too, next door, which we occupied when here with you, & our boys have the room which Jane & Jimmy had.

Ireland.

At our visit at Donoughmore & at Drunbo Mills, you & Sue were kindly enquired for; but Jimmy most of all, especially by Mr. Hanson, who seemed to retain a pleasing recollection of him. I received your letter, as I said, at Belfast, from whence we went out to Randalstown, at whose pleasant Inn I intended to stay all night; but we had apprised Sam Henderson of our visit & we found him at the Station waiting. He had his horse & car, & would take no denial; we must go out to his house. So we went: John was very glad to see us, I read your letter to him; he takes great interest in every thing American, yet I fear he will never see that country again. He says he will not go there again "until he gets his strength." He looks badly, & his friends think him in a bad way. He stays much about the house, seldom

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Mill yard (the site of the present Halsey Mills), and derived its motive power from the flowing of the tide in a small creek. The wheel was built of solid mahogany to resist the action of the teredo.—Ed.

leaves home. Sam drove us over the next day to Randalstown, through Lord O'Neale's Park, visiting his Castle, Stables, Dairy &c. Then out to Moneynick. I remembered the road, & could tell Sam, when to turn off. The house looks more comfortable than it did, has a new thatch.<sup>1</sup> We went into the bed-room, an apartment I did not see before. Augustine thought "he c'd sleep there very well." We returned & took a nice lunch of Strawberries, & fresh butter & bread at Capt. Larmony's, & then out with Sam. The next day he drove us to Ballymena, where at the same "Jollett's," we hired a phaeton & pair, with that same deaf driver of last year, to take us to Ballymoney, there to get fresh horses if we could; if not he would take us to Coleraine, where Mr. Bones<sup>2</sup> was to meet us. Mr. S. had been complaining for several days, now he rapidly got worse. The wind was high, & he got chilled thro', could not be kept warm, seemed almost in a state of collapse. I never was so glad to get into a friend's house as into Mr. Bones', which we reached at 6 P. M. We were received with much kindness, & Mr. S. immediately got to bed, where he remained several days. He has contracted a violent cold which affected his whole system; but his principal trouble was a large swelling of the gland of the throat, which has turned out to be a large boil, & which, after giving much pain, & requiring long continued poulticing, at last burst; since which he has been relieved, & is now, I think, quite on the mend. Mrs. Bones & her two Sisters nursed him in great style. They are really warm hearted, kind people. We had a pleasant time there, & we made an excursion with them to the Giants Causeway, taking our dinner, & eating it on the rocks, returning in the evening to Port Stewart. Mr. S. was not able to go with us.—He remained with one Sister, while the other, Dr. Stavely, Rev. Mr. Simpson, & Mr. & Mrs. Bones went with the boys and myself on two outside cars. We had a fine day & enjoyed the trip much. We left Port Rush on last Monday in the Steamer for Glasgow, went ashore at 7 A. M. to the "Buck's Head"—spent Tuesday there, & Wednesday at 12, took the train to Stirling:—spent a couple of hours there, visiting the old Castle &c, then took a steamer down the Frith of Forth & arrived

<sup>1</sup>An old house belonging to Mr. Adger's family. His father had been the owner of a linen mill at Dunearn, near Randalstown. The Hendersons were among Mr. Adger's many adherents.—Ed.

<sup>2</sup>Mr. John Bones of Augusta, Georgia, an Irishman and distant connection of Mr. Adger, had married a Miss Brown, and with her, visited her two sisters every Summer. They were intimate friends of the Smyths.—Ed.

here at 8 P. M. Mr. S. had intended making an excursion to the Highlands, like that of last year,—but he was so very feeble, I persuaded him to relinquish it & stay quietly here. This has always been a favourite place of mine, & I like it now better than ever. It is a beautiful city. As I write now, the voice of a fish woman, those peculiar tones you used to try to imitate, is sounding so sweetly in my ears. She is calling, “Caller oysters.” For this is 1st Sept. & they are at liberty to sell them for the first time. The streets are resounding with their cries. Good night—it is late.— \* \* \*

It is hard to realize that you are suffering with heat—when we have it so cool: all the time we were at Port Stewart we had a fire in the parlour, & here Mr. S. never goes out without his overcoat; & though he is no criterion, yet it shews you it is not warm. We never sleep without blankets—& the boys & myself wear all our usual winter clothing.—

England.

We expect to leave this tomorrow & go by way of Melrose, where we will stop & view the old Abbey &c; then proceed to Dunse, the residence of Mr. Moffett’s Mother & Sister; from the latter we have had two notes, pressing us to make them a visit. We will have to remain there all night, as we cannot get back to Berwick. The next day we go on to York, stay all night there; the next night in Cambridge; & then on Saturday night, we expect (I do not say *hope*) to be at No. 4 Warwick Street, Charing Cross.— Don’t you wish you were to be there too? I do.—

Your affectionate Sister MARGARET.

*From Professor Campbell, of the Presbyterian College, London.*

LONDON, 24 Sept, 1851.

MY DEAR FRIEND,

Your letter has just arrived, & forecloses the hopes I had cherished of once seeing you again, ere you recrossed the Atlantic. Yesterday Mr. Taylor (of Nisbet Co,) informed me that you were in town. But altho’ he at the same time informed me that you expressed your fears you might not be able to call here, hope, the inseparable ally of affection, whispered that you would probably call. Nor was this hope confined to myself—it was indulged in by every member of my family, down to Alexander Hugh, who had a strong desire to see Dr Smith & his Son. Mrs. C. was also anxious to have it in her power to show some attention to Mrs. S. But since we are not to meet face to face, for a Season at least, let us make up the lack thro’ the post. I need not say how pleased I shall feel

to hear from you as often as convenient, & equally pleased to let you know in return what may happen in this part of the old world wh I may imagine will interest you. \* \* \*

Dr. Alexander,<sup>3</sup> I was exceedingly sorry to miss. He left London, before I returned. Owing to my departure, I had the opportunity of seeing Dr. Maclean's brother only twice.—Nor was he, owing to his rapid movements, able to take dinner with me, although I had asked him. Dr. Breckenridge<sup>4</sup> also, I saw only twice, & he too was obliged to decline an invitation to dinner. I have lost the pleasure of seeing many of my trans Atlantic friends. I hope in future years however I shall see you all here, and others of your countrymen too. Any that brings a letter from you will be my friend.

Very sincerely yours,

HUGH CAMPBELL.

NEWPORT, Aug. 9, 1853.

My Dear Sarah Ann,

I intended to write to you without waiting for Dr. Smyth to a letter from you. I was, however, anxious to hear from you, and wondering why you had not sent a line from my pet lamb to let me know how you were, & how you still felt towards your absent, & now invalid, father.<sup>5</sup> I was therefore very much pleased to receive your letter, which came before I had found time to write.

I have had a very bad attack of rheumatism, all round my loins, hips, &c. It has given me much pain, & prevented me for some days from using my bath, or as much rubbing as usual. My foot & leg have, therefore, suffered in consequence of my general derangement, so that I have not progressed, but rather fallen back. The weather for this place has been unusually wet & damp, though not nearly as much so as we hear to have been general.

Your cousin Mary Smith from Paterson is now with us; so that we are not alone. Adger does all my rubbing now, since John Smith left us, & goes with me to the bath. \* \* \*

The weather now is warmer than it has been here, though it would be thought cool with you. We can ride in the forenoon, & walk on the beach to gather sea plants of which there are many here. There are however no shells, except *boats*, or at least very few.

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<sup>3</sup>Dr. J. W. Alexander of Princeton.—Ed.

<sup>4</sup>Dr. R. J. Breckinridge.—Ed.

<sup>5</sup>Written just after his serious paralytic stroke.—Ed.



*Friday.*

\* \* I am very glad to hear of your new Schoolmaster, & hope you are all making much progress under his valuable instruction.

*Saturday.*

This is another hot day for this place, 82°. Mary & I rode down to the beaches. It was very cool & pleasant there. On going, we saw some 200 ladies in bathing; & returning, as it was after 12 o'cl., the red flag was up & there were about as many men in the water. My rheumatism is better. But I feel the warm weather very much.

Mamma would write, but she has a sore thumb.

I send you a very nice specimen of my making. Look at it through a magnifying glass, & see how it is all jointed beautifully.

In love to all

Aff'ly Yrs,  
THOMAS SMYTH.

NEWPORT, Oct. 1, 1853.

MY DEAR SARAH ANN,

From all I hear, instead of calling you my pet lamb, you might be more appropriately called my fat lamb. I am glad to hear that you are picking up flesh. Constant stirring about & readiness to lend a helping hand on every occasion, helps to promote good appetite & health. I think I will have to make you my nurse, as you have acquired so much tact & patience. Sue, I am afraid, would soon tire & forget me in her books, while Janey would be too often at her play to wait on a sick man. \* \* \*

Have you had any tickling matches while going to bed, since I left? I think with the help of my stick I can still make you all run; only you must not try to throw me down, as it would not take a great deal to put me off my balance.

Can you read better than you did? I am very glad to hear you are improving, & are more fond of your book.

I thank you for your nice book mark. It is in my Bible. There is no crown to any one, in any thing, until they have secured it by bearing the cross. Learning to read & write, & to know geography & history, is the cross you are now to bear; & if you bear it well, then you will get a crown in all the enjoyment you will afterwards find in reading & conversation, & in being able to teach others.

I hope God will strengthen me to bear His cross, & give me the crown of life; & not to me only but to you also, my dear child, & to all of us.

Very affly Yrs,

THOMAS SMYTH.



Newport, Oct. 27, 1854.

MY DEAR SARAH ANN,

Dr. Smyth to his daughter. Augustine informs me that I am charged in your accounts with a letter due, & as your letter was very well written and pleasant to me, I very cheerfully respond to it. Adger has told me a good deal about you all, so that I can more perfectly imagine how you all look, & how you are all getting on; & what expert horsemen you are all becoming, particularly yourself.

I am not so lonely this evening, as he is sitting beside me writing, to Augustine, I believe. We will soon, I expect, leave this beautiful island on our way home, where I hope I may be permitted to join you all.

I have made a good many pretty specimens of sea plants here, but there are no shells worth gathering. The weather however is very fine, & the sunrise & sunsets are very beautiful & varied.

I walked down to the end of a wharf the other afternoon in time to see the sun go down. I sat on the edge of the wharf to rest, & while I was admiring the scenery, two or three little girls came out to play. One of them who was rather younger than you, had a little crutch, & on inquiring of her father, who had entered into conversation with me, I found that she had an attack of paralysis about a year ago, & that, for a long time, she had suffered very great agony. So you see little girls as well as grown up people may have such a disease, & thus see how very thankful you ought to be that you have been preserved from it.

Give my love to Ellison, Janey, & all the cousins; & to Mamma, Aunt Susan, Aunt Margaret,—Grandfather & Grandmother, & all the other uncles & aunts; & believe me,

Very aff'ly

Your Father,

THOMAS SMYTH.

*To my Pet Lamb.*

NEWPORT,

*Wednesday Morning, 3 o'clock.*

MY DEAR LITTLE DAUGHTER,

Mrs. Smyth to her daughter Sarah Ann. \* \* The red flag was up, which shows that it is the men's time to bathe; they do so naked, and the sea was dotted with heads, so we could not pass along the beach in front of the row of little bathing houses, but had to pass behind.

\* \* Papa got out to rest himself by walking a little. I

sat still, held the reins, & read. Soon one of the fogs which are so frequent here, came blowing from the Sea, & we were enveloped in it; Papa got in, we closed up the little buggy, drew his muffle around him, & rode home. \* \* \*

We have done dinner now & Papa is busy arranging some sea weeds; it is a great amusement for him. Aunt Janey<sup>s</sup> & Bro. Adger are reading; after a while Bro Adger is going out with Papa to ride, & Aunt Janey & I will walk a little. \* \* \*

Your dear MAMMA.

CHARLESTON, Oct. 15, 1855.

\* \* \* Dear Grandmother seems to improve daily, she was away out in the bottom of the lot today, having water carried for her ducks. She is gaining in strength.

\* \* \* Uncle James returned home on Thursday morning, early. He saw your dear Papa on Tuesday morning in New York, on his way to Newport. He says he was much improved, & looking better. \* \* \*

MAMMA.

WHITE MTS.<sup>s</sup>

MY DEAR SARAH ANN,

I was glad to have a letter from you, and to find you were enjoying yourself so much. You mention some games that are new to me, & which I suppose are very amusing. I am also glad to find that you are improving so fast in horsemanship, which is a very pleasant & beautiful kind of exercise, for ladies, as well as gentlemen. Ladies, however, ought never to

<sup>s</sup>"So many of the associations of my early life, my girl hood, & even those of riper years, are connected with him. How many hours I have spent reading & writing with him! What a delightful travelling companion he was! I shall ever love to dwell upon the days spent with him at Niagara,—Passaic,—Trenton,—Nahant,—Boston,—Saratoga, &c, not to mention Newport. But it is all over & he is gone; it is hard to realize that I can never see him again. \* \* \*"

COBURG, CANADA.

Aug. 21, 1873.

Extract from a letter from Miss Janey Adger.—Ed.

<sup>s</sup>This letter was written before 1856, for "Grandmother Adger" died during that year. See Memorial, vol. X, pp. 36, 37, Smyth's Works. Sarah Ann was on Sullivan's Island, and had just terrified her grandparents by a mad race on the beach. She became a daring horsewoman.—Ed.

ride on a horse which is not very gentle, nor without a good saddle & very strong girths.

The thermometer here tonight is about 50°, & yet the air is so dry I do not feel it too cool.

I wish you could see these mountains & valleys! It would be something entirely new & wonderful. The trees are different from what you have seen. So are the wild flowers. There are very few houses on the mountains, & the Hotels will all soon close until next summer. The snow covers the mountains & the roads from Nov. till the end of May, during which time they travel only by sleighs.

There are still bears, foxes, & wolves on the mountain. The other day while a party were ascending the mountain near the house, a bear walked along, not far from them, very leisurely. It did not attack them nor run away.

Little girls here have not so much opportunity of play, or learning, as you have. We passed a little farm house the other day, & saw three little girls, who seemed to have no other amusement than watching their father kill & dress a pig. I hear of no school.

You must try and learn fast. I hope you will soon be able to write me a letter yourself, & that you will write a good hand, like your mother.

While learning to write & to ride, you ought also to learn to swim. This will give you fine exercise—great enjoyment—less fear of the water, & be some time possibly of service.

I will be glad to hear from you again.

Take good care of Mamma, & of Ellison & Janey, to whom I will write soon.

Give my love to them, as well as to Adger & Augustine, & Sue when you write to her; & to Aunt Susan, Grandmother & Grandfather, Uncle James & all.

Very aff'ly

Your Father,

THOMAS SMYTH.

*To my Pet Lamb.*

*Wednesday Evening.—[1856]*

\* \* To day we all dined at Grandmother's—  
Mrs. Smyth Dr. Howe & Mr. A. Crawford. Dr. H. is busy  
to Sarah Ann. counting, & taking the list of Papa's books I  
helped him to day—& Aunt Janey is coming up to help him  
tomorrow. I wish Uncle John could have helped him to plan  
& arrange about it, he is quite at a loss, & the burthen & the  
worry of it will come upon me at the last.— \* \* \*

MAMMA.

CHARLESTON, May, 1856.

\* \* Only do the best you can in your studies,  
 Dr. Smyth to and do it pleasantly, and that is all any one ex-  
 Sarah Ann. pects, whether you rank first, second, or last.

\* \* You will now have delightful times.<sup>o</sup>  
 You could not be more pleasantly situated. So many cousins,  
 so well adapted to each other's dispositions, have very seldom,  
 if ever, been united in the prosecution of their studies.

I hope your uncle John will soon become able to take that  
 management & controul of you all, which it was in his heart  
 to do.

We are not all to rights yet in the new house, but are be-  
 coming gradually more at home & settled. There will still  
 however be plenty for you to do when you come down.

Grandpapa has also a cold. The rest are all as usual except  
 Ellison, who has got the mumps; but not as yet very badly.

In love to *all* I remain

Your affectionate Father,

THOMAS SMYTH.

46 Beaufain St.

Nov. 13.

REV & DEAR SIR,

\* \* I have neglected acknowledging the  
 Dr. Pinckney bountiful supply of pens,<sup>1</sup> which you were kind  
 to Dr. Smyth. enough to send me. \* \* They will last my  
 life, and write many sermons that I expect to need for the  
 remainder of my days. \* \* \*

Yours in Christian regard,

C. C. PINCKNEY.<sup>2</sup>

<sup>o</sup>This and the preceding letter were written to Pendleton. The  
 Smyth and Adger families had just moved to Meeting Street, and  
 Dr. Howe was packing the books at the Spring Street house, to  
 send them to the Seminary in Columbia.—Ed.

<sup>1</sup>Dr. Smyth always used quill pens, and his desk was furnished  
 with a large supply. After his death, Mrs. Smyth continued to  
 keep quill pens on the study table, so that they are connected  
 closely with him in the memories of his children and grand-  
 children.—Ed.

<sup>2</sup>Dr. Pinckney, rector of Grace Church, was intimately asso-  
 ciated with Dr. Smyth in the local branch of the American Bible  
 Society.—Ed.

## RED SWEET SPRINGS, VA.

Aug. 15, 1855.

REV. AND DEAR SIR,

Dr. J. W. I answer without delay your letter of inquiry,  
 Alexander to which I have just received.

Dr. Smyth. 1. The temperature of the warmer bath here is about 78°.

2. My candid judgment is, that you would derive little advantage from these waters. I have seen no instance however, of any resort to them in cases of disease like yours. The journey hither from the Hot Springs is a trying one; as, without extra expense, one has to come by the White Sulphur, where the treatment of visitors is all but inhuman.

3. I have had to give up a comfortable for an uncomfortable room. More than 200 have been turned away from here within four days, if I may credit the proprietor. In other words, we are full.

4. You may reach Richmond or Petersburg, from here, by going 50 miles to Bonsack's, and thence by railway through Lynchburg. But you certainly are much nearer these two points.

In truth, as to the cares of the road, I heartily wish I were where you are. I hope you will give the hot bath fair trial, & still more that you may be greatly strengthened.

We are well

Your fr<sup>d</sup> & fellow serv<sup>t</sup>

Rev. Dr. Smyth.

J. W. ALEXANDER.<sup>s</sup>

HEALING SPRINGS<sup>4</sup>

Sept. 14, 1857.

My dear Sarah Ann,

\* \* The people here are very kind & obliging, and very different from those at the Hot.

Dr. Smyth to his daughter. They seem to desire to make every one comfortable as far as they can. And a disposition to do this goes far to make people feel satisfied & at home.

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<sup>3</sup>Dr. Alexander was a Virginian by descent through both his father and his mother. He married a charming and cultured Virginian, who used, in her old age, to visit the Hot Springs every Summer, with her brother, Dr. Cabell, the resident physician; she used, also, to be very kind to the little boys and girls in the neighbouring cottages. One little girl will never forget her, nor her books.—Ed.

<sup>4</sup>A small map of the Warm Springs Valley, drawn by Dr. Smyth, is enclosed in this letter.—Ed.



I like this place much better than I expected, & will therefore remain until Friday afternoon; when I will go, in a private conveyance, to the Railroad, by the Warm & Hot Springs, staying all night at the Warm.

I had no idea how valuable this water is. It is very peculiar. It seems like that of a German Spring. When you bathe in it your whole skin shines as if coated with a light varnish, & feels as smooth and soft as the finest kid glove. It is about the heat of your salt water bath & has a soothing, not a stimulating, effect.

There are several ordinary shaped tub baths & only one plunge bath, which is filled by a spring (or several,) at its bottom. This is what I use. And as both ladies & gentlemen have to use it, there are certain hours for each. There is therefore great scrambling to make sure of a bath, especially before dinner, as the ladies have from 10 to 12. I asked Mrs. Porter, and a Mrs. McElwee, a clergyman's wife, this morning, to lend me an old bonnet, a gown, and hoops, so that I might get in after 10. I went down however before 10, & got my bath before the ladies came. I intend to take another to night at half past nine, by advice of a very fine physician here, who knows a great deal about the proper use of the waters. He told me some very remarkable cases of cure effected by it.

I drink it also freely, warming it by the fire. Mr. Porter is going to send me a barrel of it to Charleston.

There is one of the most wild and beautiful walks, from the house for about two miles, I ever saw. It is very steep going down, & of course very tiresome coming up, as it is all climbing up the mountain. About a mile down there is a bridge over a wide chasm. The stream crosses the road three or four times. On the other side of the mountain another stream, which first turns a mill, rolls down in a very beautiful succession of falls.

I could not resist walking on several afternoons some way below the bridge, though it tired me very much to walk all the way back. The whole walk is shaded soon after three o'clock, when the sun sets there, & when it becomes very cool, even though you leave it very hot above.

Yesterday & to day Mr. Porter let me have a buggy, and Rip & I rode several miles; one part of the road ascending a very high mountain, from which it is cut, & having no wall or trees or stones between the edge, & the corn fields almost perpendicularly beneath.

I preached on Sabbath morning to an *exceedingly* attentive

congregation. A severe headache increased through the day & became dreadful at night, so that I was not sensible of having slept at all.

I had no letters for a week, except one from Augustine, though I wrote for them.

I hope to hear soon: in much love to Sue, Ellison, & Janey; & to brothers, if at home; & to all the children; to aunts, Grandfather, & Mamma especially,

I remain

Very aff'ly yrs,

THOMAS SMYTH.

*To my pet lamb.*

*Thursday Night,*

*12 o'clock.—*

*[On Sullivan's Island, 1858.—Ed.]*

*Sitting up with Augustine.*

MY DEAR, DEAR SISTERS,—

Mrs. Smyth  
to her sisters. What new calamity is this!<sup>6</sup>—oh, in what a terrible form does this affliction come! Oh! if it be possible, Heavenly Father, yet avert it, & restore him unto us; let him yet live to bless, & comfort us! Oh grant that I be permitted once more to see him in the flesh, to hear once more his kind voice! Oh that he were only at home with us!—

My dear, dear Sisters, I envy you the privilege of being with him in his last hours,— Yet they may not be his last, can he not yet be raised up? He has been, even from the gates of death. Oh that it might be so, that he c'd reach home! Robt. says not to think of it, not to indulge the hope. \* \* \*

Augustine was ill with yellow fever, contracted from attending school in Charleston, where a frightful epidemic was raging. It was thought that no one could have the disease on the Island. A slave ship, called the *Echo*, had been captured by the U. S. authorities and brought into the harbour. Some of the negroes

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<sup>6</sup>Mrs. Smyth's father, now a very old man, was desperately ill at the St. Nicholas Hotel, in New York, where he had gone with his daughters, and grandson, Adger Smyth. The latter explains the references in the letter from Dr. Smyth, which follows, by an account of the old gentleman making a pilgrimage to visit the daughters of his first friend in America, Mr. John Bailey; Mr. Bailey had given employment to the penniless Irish boy, who in gratitude, named his eldest son for his benefactor. The "place of summering retirement" was Kinderhook. See "The Successful Merchant," vol. V, pp. 433, etc., Smyth's Works.—Ed.

were quartered in Fort Moultrie, some in Castle Pinckney. Augustine visited the ship and the other members of the family went to the fort. They were supposed at that time to have taken fever in this way.—Ed.

MY DEAR SUSAN, ROCKBRIDGE, *Sept. 30, 1858.*

Dr. Smyth to  
Miss Adger.

I have wished to write you & express my heartfelt sympathy with you and Jane Ann.

James Adger's  
death.

We cannot pretend to understand what has occurred. It is not for us to know the times & seasons which God hath kept secret, since the world began. Death never comes at the time, or in the manner, man would prescribe. This is among the secret things which belong unto the Lord, & with which to meddle or quarrel is to provoke & displease God. It is just as it should be, and could we see the end as well as the beginning, we should say it is best.

And yet there is much to marvel at in the similarity of his case & William's;<sup>e</sup>—both drawn away from home for health & recreation—both contracting fatal diseases—& both dying in N. Y., & at hotels so near to one another.

In father's case, we see however much that seems pleasant. He had revisited the scene of his first exile, when after storm & famine, he felt the weariness & solitude of an exile's saddened heart. Now he returned to it, wealthy, honoured, & happy; & in great measure free from the labour & sorrow assigned to his period of life. He had retraced old scenes, & parlayed with old friends, & chatted over old times & youthful reminiscences. He had been among his relatives, in his loved place of summering retirement. And he was in comfort. His loved ones were in goodly number around him. He suffered little. He was like a moored vessel in a calm, retired bay, unruffled by the storms & cares of busy life. He was no doubt early aware of his danger, & in his own manner gave the most emphatic testimony to his good hope, & sure anchorage within the veil.

The future was increasingly foreboding to him, & if he had survived, only a shattered bark with leaking rents, becalmed, or with but struggling motion against the pressure of baffling winds, adverse currents, & cloudy, unpropitious skies, could have remained, in place of the gallant Steamer braving the battle & the breeze.

To him such a life would have been inexpressibly monotonous, wearisome, & fretful.

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<sup>e</sup>Mr. William Adger died of small-pox in New York.—Ed.

From these & all possible evils, he is redeemed, & safely harboured in those seas of heavenly rest, where not a wave of trouble rolls across his peaceful breast.

His last end was peace; & let your hearts be peaceful, calm, submissive, from every murmur free.

Ours is the loss, his the gain.

Ours, therefore, it is to seek hope & help from the God of hope, and may the peace of God which passeth all understanding keep your hearts & minds in loving acquiescence in the divine will & wisdom, & in a cheerful readiness to take up this cross & follow your Saviour in all holy living, that you may be blessed by his presence in a holy & happy dying.

I *hasten much* to get into mail, which is now only tri-weekly, & remain in great aff'n—to you & Jane Ann, & all the family & friends,

THOMAS SMYTH.

*excuse errors.*

ROCKBRIDGE BATHS.

*Jany 28, 59.*

REV THOS SMYTH,

DEAR SIR,

Dr. Smyth's Your favour enclosing check for amt of my bill  
work at the reached me by due course of mail.

Springs. I am sorry that you had to pay such a heavy freight bill. If the other party had of been willing all could of been packed in the one box, & I charged nothing for boxing the whiskey & water.

When Maj. Sackey presented his bill, I found he had charged 6/—per Gallon, & spoke to him about it, he remarked that he had sent you a good artickle, & had to have an extra barrel made expressly for you, I would of sent a barrel over but couldnt make it suit to do so, I should of mentioned this much to you in my other letter but neglected to do so.

The Baths were not sold at the time appointed, and the Company decided to rent the property & I have become the proprietor. And would be pleased to have your com'y again this season. I hop you will do for me what you can in your part of the country. \* \* I have succeeded in putting up a fine supply of ice, the best I ever handled.

Fannie & Emma received their Christmas presents and was much delighted and return many thanks for them, it is with great interest Emma enquires for you whenever she hears your name called. I also received a paper which I am very grateful for, I found some most excellent peicies in it. I look

on those tokens coming from you with more than ordinary interest, as it seems you think of the spiritual welfare of myself & family; this is very gratifying to us. I am sorry to inform you, when you left the Baths our delightful prayer-meetings was no more, but are remembered & spoken of to this day with much pleasure, & regrets to think there is not one that can take hold and carry them on, there would not be the interest, for there could not be the kind of teaching you gave us. Our Church still seems cold and not much interest taken, there has one joined the Church since you left & I have no doubt you will be surprised to hear who it is, it is our own Son which was not apparently thinking of anything of the kind when you left us, & it is a source of much joy to me & think you will be pleased to hear of it, I am obliged to tell you and ask you to remember us in your prayers, Your friend Truly WM JORDAN

Sept. 11, 1859.

MY VERY DEAR HUSBAND,

Mrs. Smyth  
gives important data.

Do not be frightened at my large sheet of paper, but as your last contained some queries, which it will require room to answer, I thought I would commence with this letter sheet.—

Wreck, 1836. About the *Gibbons* wreck;— it occurred previous to the birth of Adger, or rather the fall of the summer that Robert was married—that was 1836;—we went on in the last trip of the steamer, previous to her being laid up to repair and paint, and left N. Y. in her the first trip she made after this was done; and this was her last. You may recollect I was so sick that Mother could not go on to Robt's wedding in July—in August, we left our two little girls with her, and joined the bridal party in N. Y.— Sister Susan left them, and returned with us to Niagara, while they went to Philadelphia. Then she came with us in the *Gibbons*, her first trip after the repairs, while Robt. waited with his bride, &c. until she would make her second. This must have been in Oct. 1836. The cholera was here that season; and Ed. L. Buist supplied your pulpit, and was married.

Journeys,  
1844, 1846.

You went to England first in 1844. Sue was but a week old when you left me. She was born May 17, 1844. You landed at Cork, went to Killarney, and so up to Dublin, when you first saw your aunt. You went a second time, after the revival in 1846, and left Mr. Porter to supply your place. Sarah was then an infant of some two months old. She was born Febr'y. 3 1846. You



went then at the request of your Aunt, and on landing in Liverpool went to London where you learned of her death. (*No, in Edinb. in Dr. Chalmers' house, at breakfast.—T. S.*)

Journey,  
1850-51.

You went a *third* time in 1850—after your first paralysis. I went with you. We stayed three weeks in N. Y. where you superintended “Unity” going through the press. Then we sailed in steamer *City of Glasgow*, for Glasgow. You had got many letters and made arrangements with Dr. Scott, then of N. O., to travel with him in the East. I was to spend the summer with you in Great Britain and return to the children in the fall, which I did. In the spring of 1851 I returned with the two boys to you, and we came home in the steamer *Atlantic*, in the fall of 1851. Dr. J. W. Alexander was a fellow passenger. You were away at that time 18 months.—Mr. Jacobs supplied your pulpit.

Journey,  
1838.

We were in New Brunswick the summer of 1838. I left home with Adger, an infant of a year old, under the care of Mr. Fleming, with Jane and her child and nurse. We went to their country place and stayed until you came to me, then we went to N. B.—to Kinderhook, Caatskill, &c, Jane Green being Adger’s nurse. On our return we stayed in N. Y. at John Gihon’s.—That fall or winter, Father returned from England so sick, and was confined all winter to his room—Mother and the girls, Smyrna Elizabeth’ came with him. Lizzie Ellison was married next spring.—

Chas. Union  
Pres., 1838.

The separation of Presbytery occurred on the evening of *Dec. 4 1838*, in our Church. That was the evening when you and Mr. Gildersleeve took the books and went below, constituting yourselves the Charleston Union Presbytery. I have just been reading over the account of it, in your Tracts on Presby.—and have been amused at thinking how blank the others must have looked and felt, when Mr. G. picked up the books &c. and you all went and left them to themselves. It must have been a rich scene.

I find I have made a mistake about the supply of your pulpit in 1836. E. T. Buist supplied for you the summer of 1832,—the summer of our marriage. He was not married until the succeeding winter. It was Ann, who married Mr. Caldwell, while we were on Pea Island in 1836, that I was thinking of.—These dates have called up many almost forgotten events, and revived many fading recollections. I believe I have answered *all* your queries.

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‘Mrs. John B. Adger.—Ed.

Bibliography,  
1859.

I have been assisting Adger to make the list of your books. He has not yet completed it—it is rather complicated and he has not much time. They are receiving, as well as selling goods, and packing and unpacking, and he comes home late, tired and worn out, and unfit for any thing but sleep. The business season has opened up *early*, the prospects of the City are bright. They expect to do a great business. Many country merchants in town.

Family burial  
ground.

I have told Adger to make the inquiries you wish about the burial ground.—Have you forgotten that there is a row of vaults appropriated to our use in the family ground—already prepared for us?—One for Wm's family—and for John's—besides those for the girls and James. Father apportioned them, and it was to give us room, that he told Robt. to have the land on the opposite side of the walk enclosed, and arranged in vaults for his family and Ellison's. Your vault and mine are there ready, and I confess I have so long accustomed myself to look upon that spot as my last resting place, that I have a fondness for it. Like our little Ellison<sup>8</sup> I w'd rather be buried there than any where else. I question if you could get as many squares as you name, and you will find it expensive arranging it in vaults—our children too, may none of them ever be buried in it. However, Adger is to make inquiries, and will report to you.—

Sarah Ellison of Winnsboro is to be married Sep. 27. Susan and Jane Ann are going to the Wedding. John is to be in Columbia soon, but leaves his family in the country until Oct.—Miss Hardy's<sup>9</sup> father is so ill she cannot leave him, and will not be with us before 10 Oct.—Then it will hardly be worth while for her to go to Pendleton. I think I had better write for her to stay with her Father, until it is near the time for the children to get home. Don't you think so? I have been waiting for her to accompany me to Pendleton.

Clara has been quite sick, fortunately she reached me and was not taken sick in N. Y. or by the way. I have thus had an opportunity of repaying in part, their kindness to Adger last summer, when they nursed him one month. She is yet in bed, but is better, but very weak.—The children are all well in the country and all, they tell me, have fattened up considerably.

<sup>8</sup>Dr. Smyth had wished to name this son Chrysostom, after the "Father of the Church," but the child being born on the birthday of Mrs. Smyth's brother, received his name at her instance.—Ed.

<sup>9</sup>Mrs. Smyth's governess.

They write very cheerfully. Uncle Robt. does all he can to make them happy.—

I have many messages from different persons of love and remembrance to you. I cannot particularize them.

Tell Edward<sup>10</sup> his mother came to see me, and rec'd his letter, and will reply to him. She was well, sends love &c. Betsy's husband is still a sufferer with Rheumatism. She is not well either. The rest get on—I am interrupted. Ever yours with love,

M. M. A. SMYTH.

CHARLESTON, *Sept 24*, 1859.

DEAR FATHER,

Adger Smyth  
makes list of  
writings.

I have delayed writing you until I could find time to make out the list you wished. I enclose as complete a list as I can make. It took Augustine and myself much time, as we had to look through not only your book-case, but our own also.<sup>1</sup> \* \* \*

In regard to the burial ground, I have made enquiries, and the only place vacant is next to Charlotte St., just back of the Church. There are four squares vacant there. \* \* I do not like the situation at all, next to the noise and bustle of the street. The cost, I suppose you know, is \$100.00 a square.  
\* \* \*

This<sup>2</sup> has of course delayed Mother's trip to the country, but I hope she will be able to leave next week with Augustine. He is quite elated. He gained a double first certificate last week, the first time he has ever succeeded. \* \* The improvements are beginning to assume shape and substance. The roof is on and the inside work is going up. We hope to paint in two or three weeks.

All join in love; and believe me ever

Yr affect son,

*Howdye to*

*Edward.*

ADGER.

<sup>10</sup>Dr. Smyth's body-servant; Betsy, the coloured maid.—Ed.

<sup>1</sup>This list of Dr. Smyth's works, both bound volumes and pamphlets, with dates of publication, is described by the Doctor as an "approximate catalogue—neither complete nor perfect." It is one of those used in compiling the bibliography.—Ed.

<sup>2</sup>Work of plasterers, etc, on the house. Additional rooms were built, and two rooms over the kitchen were thrown into one, to be used as a schoolroom for the girls. This room was Dr. Smyth's working study, after the war.—Ed.

CHARLESTON, Oct 1, 1859.

MY DEAR FATHER,

Dr. Smyth  
from his son  
Adger.

Mother and Augustine left us last night for Pendleton. She went away very reluctantly, as she felt her presence was very necessary here, as she was able to hurry up the workmen very much.

As usual, they have not fulfilled their promises and are much behind hand. The plasterers have not come. \* \* Mr. Lopez promises to have them there on Monday next, \* \* the painters cannot do anything until the plasterers have finished. The yard too is in great confusion, as the servants' rooms are not finished yet, nor the stables and carriage house. The servants and horses are still at Uncle James'. \* \* \*

I was truly glad to find from your last letter to Mother, that you were so comfortable in your accomodations, and that you are so cheerful. I hope Edward has given you satisfaction. I think he is not very smart, but I think he is free from vice and from many faults that the negroes commonly possess.

I received a letter from Sarah Anne a few days ago, in which she expresses a hope that she has given her heart to Jesus. Ellison and Janie have both expressed the same hope to me, before they left town. \* \* Dear Father, I know that nothing could rejoice your heart as this will. All your children hoping in the same Saviour.<sup>a</sup> \* \* \*

Pray for us, Dear Father, who have so lately commenced our Christian warfare, that we may be enabled to persevere to the end.

In much love,

Believe me ever

Yr Affect son,

ADGER.

P. S. The children had got very homesick and were wishing for Mother, and she felt it her duty to go to them.

October 1, 1860.

REV &amp; DEAR SIR,

Dr. Brown  
to Dr. Smyth.

On going into my pulpit yesterday, I found a remnant of the notes of your sermon, preached to our congregation. Thinking it may be of some value to you, I inclose it. \* \* It has been a great pleasure to me, to have a chance of renewing our acquaintance, & that too, under the roof of my own, humble, mountain home. You & I have both seen more than a quarter century's labour since

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<sup>a</sup>All my children hopefully converted.—T. S.

we left Princeton, & begin to feel that the days of our youth are gone. No doubt, our mutual experience has been, that we serve a good and blessed Master, for whose glory we can never do enough. I think your sermon will often sound in my ears along the remaining part of the journey of life. "You are not your own, for you have been redeemed with a price."

\* \* \*

My best wishes for your pleasant stay, & improvement in health, at the Rockbridge Baths.

Most fraternally yours &c

Samuel Brown.<sup>4</sup>

*Rev. Thos Smyth D. D.*

Presence of  
mind.

As an instance of great presence of mind and self reliance, and yet of humble dependence, earnest prayer, and hope for help divine, I have, I think, mentioned the circumstances connected with the preaching of my Westminster Assembly Discourse.<sup>5</sup> A similar one took place in Nov. 1859 on Thanksgiving day, when I had engaged to preach the Sermon before our united congregations in Dr. Kirkpatrick's<sup>6</sup> church. I prepared myself to deliver a written discourse and very carefully endeavoured not to go without it. I found Dr. K. and Rev. Mr. Gilchrist in the Lecture Room, waiting my arrival. On being asked for my hymns, I looked for my Sermon in my pocket without success, to my very great amazement and regret. I requested Mr. Gilchrist to take my buggy and search my study for the manuscript, which he did without success. Meantime the service was delayed as long as could properly be done, and the introductory services were conducted by Dr. K. while I endeavoured to arrange my thoughts, in case the sermon did not come to hand. I had only cursorily read<sup>7</sup> the discourse, and had therefore to strike out a new train of remarks amid this undetermined state of mind, and in the very brief time possible. I preached however, and as appeared afterwards, to very general and expressed satisfaction. But when about half way through, having occasion to look in my breast pocket, I

<sup>4</sup>Dr. Samuel Brown, a Virginian, at that time pastor of Windy Cove and Lebanon Churches.—Ed.

<sup>5</sup>See "Lessons from my Life."—Ed.

<sup>6</sup>The Glebe Street Presbyterian Church.—Ed.

<sup>7</sup>We must recollect the Doctor's method of preparing a number of sermons in advance.—Ed.



saw that for great security I had put it into this unusual place. This, of course, created a new diversion of mind and feeling, and added considerably to the difficulty in concentrating thought and effort. Dr. K., whom I had asked to pray earnestly for me, said afterwards that I had made a very happy hit of it.

I may allude to two recent occurrences, in grateful commemoration of the goodness and protection of God, and especially for my preservation hitherto from such dangers. On the first occasion, I was run into late at night by a carriage, which locked with my wheel, and swept past me with such violence as to turn my buggy completely across the road, and break both shafts entirely off. There was a cart at the other side, so that I could not get out, though the crash was tremendous and it seemed as if the carriage and horses were driving right in upon me. We got the horse pacified however, and my servant, with another coloured man, who offered his services, drew me home, insisting on my getting inside the vehicle.

A few evenings after at about the same hour (10 o'clock P. M.,)<sup>\*</sup> I was taking my drive during a thunder storm. The heavens were very, very dark, when not brightened with a flash of lightning, and the moon being expected to shine, no lamps were lit. I was in Spring St., riding towards the new bridge, when I found I could not see the road at all, and endeavoured to turn. But in doing so, I found I was on the side walk; and in turning off, came in contact with a tree box, which I supposed I had torn down without injury to my vehicle. I had driven some distance homeward, when at a broken part of the road, my horse became unruly and inclined to run. On looking carefully, I saw what I supposed was the single-tree, sticking up, and thought therefore that a trace had got loose or broken. On quieting the horse, and getting out in the midst of a drenching rain,—for I was alone—I found the shaft had been broken, and that a piece was still hanging, and had irritated the horse. Disengaging it with some difficulty, I got in and drove home (about a mile,) with one shaft. One night during my first visit to Rockbridge Cold Baths, I went as usual to take my bath one wet, cold night.

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<sup>\*</sup>One of Dr. Smyth's many adventures resulted from his driving over a lantern, set in the street as a danger signal by the police. The Doctor was arrested and summoned to appear before the Recorder in the morning; when he entered the court-room, the judge rose, and with a bow dismissed the case, saying that his court was honoured by Dr. Smyth's presence.—Ed.

It was previous to the erection of the present Bath House, when there was only an open shanty, with the bath itself mostly exposed. During my bath the rain was falling on me, as I swam about by the dingy light of a single candle. It was with the extremest difficulty I could (with the help of my servant,) get on my clothes for tremours, and violent palpitations of the heart. Returning to my room, I experienced nearly as much trouble in undressing. But taking a hot drink of toddy, I went to sleep and found no serious inconvenience, though I did not bathe again without a stove in the apartment.

In July 1862, I experienced another very evident and striking deliverance from almost inevitable, impending death. As I was wont, when warm, and time permitted, I extended my evening's ride along the lengthened narrow causeway leading to the Savannah R. R. bridge and ferry. This passes through tide water, out to the deep part of the river, and within some 2 or 3 hundred yards of the bridge the causeway is protected by a break water, with beams across, about every 12 or 15 feet. This is partly filled with mud, and at high tide with water. It was twilight, at full moon; and full tide. On making progress along the causeway so far as not to be able to turn, I found what I had never seen before, the causeway overflowed. I went on however, until I reached the break water, where the tide covered all the side beams of the causeway, coming over the bottom of the wheels. Seeing no guide on my right, and the top of the break water being visible on the left, I concluded that must be the left beam of the causeway, and moved cautiously towards it; and I had actually got beyond the causeway, when the well known voice of the watchman shouted—"Stop!—Stop!— For God's sake stop, or you will be in the hole!" I was, as heretofore, perfectly self possessed, and asking which way to turn, got back to the causeway and to the bridge, and then turned upon my route and waded back. My wheels had gone off, no doubt, just over a beam, and were barely stopped before crossing it, in which case I must have been overturned, buggy, horse, and all, into the hole. On coming home I told my wife she was as near being a widow as ever she would be or could be, not to be so actually.

Bless the Lord, O my Soul!

*Sept. 1862.*

Within a week of the very wonderful deliverance in July, already recorded, I was returning at night alone, when, being on the Battery and the night very dark, the strap holding together the hames, broke. I knew not what had taken place, but

found myself squatted on the floor of the buggy, holding on to the reins. As the concussion was great and my back hurt by striking against the seat, I at first thought the buggy had separated. On examination, I found however, the seat behind me, to which I lifted myself and proceeded—still ignorantly—to drive on, though, as I found, something was dragging along the ground. I supposed a shaft was broken and moved slowly, hoping to reach home. But in passing over the street crossings I found the drag increasing, until the horse became unmanageable and quickened more and more his speed, the shafts now doubtless, though unknown to me, striking him. I held on however, calling to any one who might be near, to catch him, until he had turned the buggy completely round and had, as I supposed, broken every thing. I succeeded in pulling him close enough to catch the reins close to his mouth, by which means I stopped him. By this time several servants and gentlemen came up, when to my astonishment nothing was found broken, and I got out and walked home, praising and glorifying God.

Since then the horse has twice fallen flat with me alone, and at night, as was the case this evening.<sup>1</sup>

These are among many hair-breadth escapes for which I am indebted to the protecting care of a special providence, and it may be to ministering angels. Three times in Charleston a very fine horse of Mr. Adger's, named Poppet, which was blind of one eye and therefore uncertain in his footing, fell at full length under me while going at a rapid canter—once in Spring St., once in Coming St., and once up the road.<sup>2</sup> Twice I got off and out of the stirrups while he was coming down, so as not to fall, but the last time I was made to bite the dust, and gave him up.

While at Princeton a similar occurrence took place, alluded to I think more particularly elsewhere; it was indeed a wonderful preservation, owing to undisturbed presence of mind.<sup>3</sup>

On another occasion while at Princeton, I was unharnessing the same horse in the yard of the Seminary, and ignorantly

<sup>1</sup>Dr. Smyth had many horses. One of them had a white blaze on its face, which did not suit the Doctor's ideas of decoration; so he purchased some dye, and brought the white patch to the proper tint of dark bay that distinguished the animal. But hair dye is not permanent, and this faded, through lessening shades of purple, to pink, while the Doctor's colour-blindness kept him quite indifferent to the effect. Through it all the horse was driven, until his blaze was finally white again.—Ed.

<sup>2</sup>The old Indian trail, leading North from Charleston.—Ed.

<sup>3</sup>See page 192.—Ed.

taking off his blinds before he was loosened from the vehicle, he became frightened and dashed off, while I, as foolishly, held on to the reins and was dragged along, until he ran against the fence.

When young I undertook to ride a clergyman's horse, which ran off. By and by the saddle became loose and turned completely under, when, as in the subsequent cases, I was enabled to disentangle my feet and reach the ground without falling.

On one of my visits to Ireland, I was riding over a Macadamized road on an outside car, which has seats on each side and a foot board hanging down, so that four passengers ride on each side, back to back, and facing the road. The middle is piled up with the luggage. We were going at a brisk trot, when I stood up to arrange and push back some trunks that interfered with my comfort. To do this, I took a handle of a carpet bag to hold on by, while I pushed. It gave way and the trunk also, so that I had to fall backwards, over the wheel, on the hard stone road, with the car moving forward, say at the rate of 8 miles an hour and Irish miles too. I recall perfectly the scene—the road &c: I did not lose presence of mind, but deliberately sprang so as to clear the wheel and alighted on my feet. The motion however, brought me down in a backward fall, when all thought I must be dangerously injured. I got up instantly, though, and resumed my seat, and soon recovered from the jarring and excitement.

On a similar ride from Newry, we took up some passengers who had just been rescued from a wreck. On my car was a real Paddy and his wife, for whose preservation he had, I was told, made great exertions. Going up a steep hill, as we were heavily laden, the passengers were requested to get off and walk. This the woman was unwilling to do, pleading inability. But his lordship broke out upon her with curses, and pulling her off, administered some wholesome correction, which she seemed to take in good part as a very forcible expression of his love and masterly manliness.

In Mr. Adger's lot grew for many years a most fruitful pear tree, which reached to the top of his house of three full storeys, with a basement. On one occasion I was on a branch on a line with the third storey window, then occupied as my study, and was pulling down and stripping off the fruit from a still loftier parallel branch, when both broke off and I came perpendicularly to the ground, without further injury than the concussion. Presence of mind enabling me to descend straight.

Putting together these facts with, 1. my shipwreck on the *William Gibbons*; 2. the Storm of the *Great Western*; 3. the



breaking of an axle in the *Atlantic Steamer*; 4. the escape at Newport;<sup>4</sup> and sundry other scenes; my quiet life has been eventful.

I just remember on another occasion in Ireland, being overturned in a Mail Coach while turning the corner of a street in Newry.

On one occasion while riding on horseback with my wife, towards Lowndes' farm, I turned the horse to drink, into a deep water along side of the road, apparently clear and firm at bottom, when the horse sunk under me up to the saddle.

On another occasion riding on the back beach of Sullivan's Island while the tide was out, I amused myself by following the multitudes of little fiddlers, until I got beyond the firm ground and sank all at once up to the saddle top in the mud. It was afternoon, and the tide coming in. I was able to spring to firm ground and hold on to the bridle, until by encouraging the horse, he was enabled to get his knee on firm ground and from it to make a desperate plunge and spring out.<sup>5</sup>

On another occasion on the front beach, driving with my daughter Sarah Annie, we drove into the water to enjoy more vividly the breakers and the breeze. When the tide had reached to the buggy's body and we wished to make a retreat, we found it impossible to move. I saw no other way than to get out into the water, and lift the wheels and urge the horse by the head, until we got beyond the holes we had made.<sup>6</sup>

Since being crippled and unable to run, sometimes scarcely

<sup>4</sup>See page 191.—Ed.

<sup>5</sup>It is remembered that it was many days before that horse was clean.—Ed.

<sup>6</sup>The account given by Dr. Smyth's daughter is somewhat different. According to her recollection, her father and she both fell asleep, and woke to find themselves caught in the quicksand. She, being bare-footed, was made to get out, and, using one of the Doctor's crutch-handle sticks, tiptoe until she could hook it into the horse's bit and haul his head round to the shore.

Miss Hannah Longstreet writes, in 1874:

"Among the prominent remembrances I have of Dr. Smyth, was a drive in a storm along the beach of Sullivan's Island. His intense absorption in the wild scene taking all fear from him, till his very state of mind made me certain, he (& I with him) must be suddenly done with Earth & carried through the depths of the sea, into the other world. Only I was not quite ready, & dreadfully frightened. When he saw this, he seemed surprised & forgetting every thing else, came down from his state of transcendence & talked me into calmness."—Ed.



to walk, never firmly, or for a long time; with knee, ankle, and thigh joint giving way with a snap or hanging loosely and disjointedly together, and the foot turning under; I have run innumerable hazards of a very imminent kind through which nerve, confidence, and self control could alone have guided me. I have at different times spent a week or ten days in New York, Philadelphia, &c. and have made constant use of the Omnibuses. I have therefore often and often got in and out on Broadway, Chestnut St., &c., at all hours, and amid the greatest throng. I have frequently got out (and with considerable difficulty always,) opposite Maiden Lane, the Astor House, Stewart's, &c, in the middle of the street necessarily, between vehicles, and yet without accident. I have also driven myself alone at Newport daily, at the rate sometimes of nine miles in an hour without accident; or I would get out and walk on the beach, or road, when the congested, painful condition of my limbs, or pleasure, prompted it.

*A horse compliment.* On re-visiting one of my mountain retreats in 1860, a gentleman who had observed my movements, in complimenting me on my improved appearance said, "your action is certainly much better." I felt, of course, tickled and with the irrepressible vanity of our self-loving nature, thought it good to be complimented, even though with a horse compliment.

I have occasionally, but very seldom fallen. Once at Newport, thick darkness and rain overtook me in the evening returning home, on the street leading over rough pavement and steep hill to the Aquidneck hotel; so that I found it impossible to get along without careful creeping, until I heard some one coming, and secured his assistance home.

On Broadway one evening, while returning to my lodgings from a walk down town, I was about to cross, I think, Houston St. where the side drain is very deep, when I observed a vehicle coming up; in my haste to pass over I put out my weak leg and, my foot not coming to the ground when expected, I was drawn by it, as is constantly the case, out of the line of gravitating balance; and finding no support, had to humble myself to lick the dust and fell forward on all fours. A gentleman passed by of the Priest and Levite order, who knew me, and afterwards reported my humiliation, but seeing me very quickly in biped, perpendicular position, making progress in a straight line, he was too modestly sensitive for my feelings to offer any meddlesome interference—for which I thank him.

In 1859 I administered the Communion in the Circular Church, on one of the very hottest days of the Summer, alone,

under the difficulty of unfamiliarity with their peculiar mode; after a sleepless night, occasioned by a very painful hand of which, as I afterwards found, a bone between the wrist and fingers was broken [?]; and preached in my own pulpit in the afternoon.

My bathing at Virginia in the colder baths, as at the Rock-bridge Baths and Healing, or having a horse bucket of the coldest water (56°) thrown over me on coming out of the Warm Springs and Hot, which I have done for three Summers; and my rubbing down there and at home for two years now, with ice, sitting and bathing my head in ice water, immediately after sponging with boiling hot water, has been regarded by physicians as eminently hazardous: Dr. Ravenel has repeatedly prophesied that some day I would be fatally affected by the process.

Col. Bryan, though a professor himself, resented my pastoral interference with his daughter, whom he required to go with him to the theatre, and called to horsewhip me; but left in a very subdued spirit.

A case in which Dr. Smyth was not restrained by fear of criticism, is told of by a relative of one of a party of frivolous women, who, for lack of more exciting employment, attended the church on Sullivan's Island on an evening when Dr. Smyth was preaching. They found his earnestness very amusing and did not hesitate to show it, until, with a stern voice he addressed them with such scathing irony and reproof, that feeling themselves become hopelessly ridiculous, they fled from the church.

Another incident, showing Dr. Smyth's zeal in taking advantage of every opportunity offered him, in season and out of season, to preach the Gospel, is related by one of the congregation present at the funeral of Mr. Warren McGee, a member of the Second Presbyterian Church, who was buried in the Circular Churchyard, in February, 1869. Dr. Smyth, who was to preach the funeral sermon, prefaced his remarks by stating that the opportunity was seldom offered him to address such a large number of young men as had gathered on this occasion; then putting aside whatever preparation he had made he preached most earnestly against the temptations that beset young men, including the theatre and the ball room. The discourse made a profound impression on his audience.—Editor.

I am reminded of an incident in my life which might have led to very serious and sad consequences, detrimental to my character and standing. While in Philadelphia some years since, staying at the house of Mr. Alexander Henry (then President of the Ameri-

Moral  
Courage.

Pastoral  
difficulties.

can Sunday School Union,) during the period of his failing health, I was sitting with him in the back parlour when the dinner bell rang. At the same time the street bell was heard, and an attractive looking female was introduced as my visitor into the front room, or parlour. Having long had an anxious dread of female plots, increased by the recent case of Rev. Dr. Phillips of New York, I asked Mr. Henry to retain his seat from which he could command a view of the two parlours. This lady-like person represented herself as the wife of a resident of Charleston, and sought aid, *ostensibly*, to return to him. I was convinced she was a plotter, but could not get her to leave, until the bell rang, and Dr. Mitchell, son-in-law of Mr. Henry, was announced, when in great trepidation she asked if it was he, and lowering her veil, made a very hurried and awkward retreat. On entering, Dr. Mitchell, with whom I was intimate, asked, "who was that visitor I had?" I told him her story and name. He then said "My dear Sir, you may thank me for your very provident escape from a dangerous snare. Why sir, that is a most deceitful woman! She has lived at several of our hotels as the wife of different absent parties, and was not long since delivered by me of a child while passing as the wife of an officer then abroad."

On my return to Charleston the same person called at my house. As soon as I recognized her in the front parlour, to which she had been introduced, I asked my wife to sit so that she could see all that took place. I soon however, opened a broadside of grape shot upon her, and she was glad to hoist all canvas and escape.

On another occasion I had a similar visit, doubtless for a similar purpose, from a young and attractive female, under a pretence of religion, to induce me to visit her at her house; but by some hint or information I avoided this snare also.

From such female stratagems and seduction, ministers can be preserved only by a watchful providence, for whose vigilant and merciful interposition and guardian care they have reason continually to pray.

Suggested by the preceding, I would mention a very painful and distressing case of female apostacy and deception. A gentleman, who was an active, zealous, and devoted member of my church, had married a very beautiful and attractive lady, considerably younger than himself, who was a member of the Circular Church and of a pious family and kindred. He was possessed of some property and a good profession—long occupied a public position of prominent utility, and has since become a Minister. He was most ardently in love with

his wife, for whom he went to every expense in furnishing his house in every comfort and luxury. Nor was I aware for a long time that this feeling was not perfectly reciprocated. I was surprised in view of his devotion, to be requested for her sake, to baptize their first child at home. This surprise was much augmented when the same request was urged for a second child: on this occasion, when the infant was to be presented, the wife rudely took it from the husband and held it to me. I declined however, to proceed, until she allowed the husband to present it. The mystery was solved sometime after by her elopement with the real father of probably both her children, who had been allowed, as a medical student, to board in the house and to correspond with the wife. Indeed there is reason to think that the guilty course of the wife was known to the husband, who seemed to be infatuated by his fond devotion and sunk his fortune, and destroyed his peace, rather than expose or expel her.

What has been her fate in life since, I cannot tell, as her name is never mentioned.

Another case of presumed adulterous infidelity occurred in the life of a young woman who also made profession of religion, between whom and a young married physician I had reason to believe there was criminal intercourse. I acted towards her as our Saviour did, and as I thought in her case he would, tenderly. Her subsequent course led me to hope the best for her salvation. She married in New York, became a member of a church there, and had opportunity on several occasions of manifesting great personal gratitude, and to give evidence of a consistent Christian life.

How delightful it is to throw over a tempted and fallen, humbled woman, the veil of that charity which hideth a multitude of sins and saves a precious, penitent soul from death! In nothing does the gospel shew its god-like distinction from all human systems, whether social or philosophical, than in the equal consideration with which it regards man and woman in their sins and sorrows, and in the equal readiness with which it holds out the hand of sympathizing mercy to the degraded of both sexes.

A most astounding illustration of the desperate wickedness and deceitfulness of the human heart occurred during my recent ministrations. The wife of a young merchant became consumptive, as I supposed, and for many months was confined to her chamber and bed, suffering, apparently, very great pain from neuralgia in her limbs. She excited my deepest sympathy and commiseration, and I did all I could to comfort,



counsel, and instruct her. She was a member of the church and spoke confidently and piously, and often as if,—not only prepared, but preferring to die. After making my last visit, her mother-in-law felt constrained to unbosom herself to me in secrecy, and in whispers, and with most solemn charges not to betray her. By her account, love of strong drink had occasioned all. She lived upon it and would rave and curse at a fearful rate until gratified, and had just passed through such a scene before my visit. I felt very awfully, as her husband and brothers, with others, had conspired in deceiving me, and allowing her to go down to the grave with a lie in her right hand. I determined in some way to put matters right, but while deliberating how to act so as not to do mischief and no good, she was unexpectedly ushered into eternity, and her body entombed in the fearful prison-house of a drunkard's grave. \* \* \*

I have had several cases of Satanic Spiritual temptations. In some instances there was a constant temptation to blaspheme God, others were possessed with an evil spirit of melancholic despair. Dr. McCheyne's work on Mental Derangement is very valuable on this point. \* \* \*

Another recent illustration of the same desperate malignity and deceitfulness of the human heart was that of a young man about 23 years old, with whom in presence of his mother I had a long, personal, and very plain, pungent conversation on his soul's salvation, by which and my prayer he seemed deeply affected and candid. Within two weeks he was a corpse, the victim of delirium tremens. I was told afterwards that he was a most irreligious young man, tired of life, often expressing a desire to die, and that he spoke jeeringly of my conversation, and damned preparation when asked if he was ready. This however was all affected bravado,<sup>7</sup> as he had expressed to his mother the hope that I would call again. God however took him at his word. He was suddenly destroyed and that without remedy—driven away in his wickedness; and yet in an obituary he was portrayed as the best of sons, and unquestionably enrolled on the calender of saints made perfect.

This recalls the case of young widower whom I met after service, one Sabbath afternoon, in the Cemetery of our church, deeply moved while looking at the grave and stone of his young and beloved wife, not long deceased. Over the top of the stone he had inscribed, "As the Lord liveth and as thy Soul liveth, there is but a step between thee and death." I made

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<sup>7</sup>Dr. Smyth refers elsewhere to sinners as "bravado cowards."  
—Ed.



these words the text for a personal discourse, warning, and entreaty, as he was not a church-going man. He professed and promised, and we parted. During the same or next week, an explosion in the factory where he was employed, fulfilled to him in quick and terrible literality the prophetic warning.

I have already, I believe, detailed the remarkable history of Haldane's work on the Romans, his projected Commentary on Galatians, and perhaps the substance of his work on the Evidences, derived from the testimony of the younger Dr. Carson, of Coleraine, Ireland, and the perusal of a number of letters of his father, the Rev. Dr. Carson of Tubbermore, the justly celebrated Baptist writer whom I have several times heard and seen, when young. It appears that he was really the author, and Mr. Haldane little more than the Editor of these able works, and that he wrote even his Newspaper controversy and received a salary, which really sustained him as pastor of a little flock in a small, retired, but interesting village through which I have passed.

I may mention to the praise of God the case of Mrs. D....., as recently reported by Mrs. William Adger, in a message from herself. I visited her after Dr. Post's<sup>8</sup> death and after severe and repeated afflictions and bereavements. She was in failing health and in a state of morbid, melancholy hopelessness about her own soul; and incapable of active interest in the nevertheless necessary occupations of her household. The message was to the effect that my conversation and prayers had given her new heart and hope, had led to the restoration of the joys of God's salvation, to a willing devotion to appointed service, and acquiescence in the Divine will, and that she would never forget it. How thankful am I to be made the instrument of speaking a word to the weary and aged pilgrim, to comfort others with the consolations wherewith I have been myself comforted of God; and to encourage them to lift up their heads and hold fast their confidence, steadfast unto the end!

A very similar and equally pleasant message was conveyed to me from Miss Post, in relation to a visit to her and to the Miss Smiths, one of whom is blind—also of one made to Dr. Post himself, after the death of his wife, when I made prayer with him, and loaned him, "The Mute Christian Under the Smarting Rod," of which I was told he often spoke gratefully;—and a visit made to Miss Ramsay shortly before her decease. These were all beyond my congregation.

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<sup>8</sup>Pastor of the Congregational Church.—Ed.

Another message, peculiarly pleasant, was recently brought by my wife from the present (third,) wife of Dr. Bellinger. From having been a member of the Episcopal Church, he was led *via* the Oxford Tracts and writings, through the wily artifices of Bishop England into the Roman Catholic Church, whither also he had decoyed two *quasi* Protestant wives. Miss Pinckney, grand-daughter of Dr. Ramsay and a member of the Circular Church, was induced to marry him, to the great fear of many of her friends. On her wedding day I presented her with my *Well in the Valley* and *Why do I live*,<sup>1</sup> and an accompanying note, having in it the two passages, "Be thou faithful unto death," and, "Let no man take thy crown," &c. How they were received I knew not, until I was informed by this message that she had never forgotten my words, and was thankful for them.

Among remarkable cases of successful ministration, I look back with unfeigned thankfulness and joy to those of:—

1. Mr. James Adger,

See my *Funeral Discourse*;<sup>2</sup>

2. Col Yeadon,

See published *Discourse and Tract*;<sup>3</sup>

3. Mr. William Milliken; who from having been a bitterly prejudiced disliker became a very warm friend, and who from having been a very loosely living man of the world, became, and died I hope, a humble, earnest, and happy Christian;

4. Mr. Fanning, now Elder of Dr. Girardeau's Church, and others.

*Amusing Incidents worth preservation in this Museum of Varieties.*

It is of great importance to any man, but preeminently to a man of sedentary habits, to be able to raise a laugh when he is becoming moody and phlegmatic; and if he has not a witty wife, or companion at hand, to have resources within himself. For this purpose, let him treasure up any scenes of particularly ludicrous and laughter-exciting merriment, that may have formed a comic interlude between the more solemn scenes of the tragedy of life. A good laugh is a great exhilarator, a mesmeric cordial, a heart enlivener. It puts body, soul, and spirit into good humour and a ready disposition to work. I like the story of the Professor—was it Dr. Taylor?—who said

<sup>1</sup>See vol. VIII, Smyth's Works.—Ed.

<sup>2</sup>See vol. V, p. 433, Smyth's Works.—Ed.

<sup>3</sup>See vol. V, p. 469, Smyth's Works.—Ed.

"Young gentlemen, I think a good hearty laugh will do us all good, so let us have it." Thereupon commencing the exhibition like skilful musical imitators, who laugh in earnest at their own burlesque, he soon laughed at the ridiculousness of laughing; and, kindling the contagion, had soon around him a company of giggling, merry Andrews, bursting their sides with the vain endeavour to subdue the irrepressible tumult of boisterous laughter. I have therefore two old pictures behind my study door by which I can at any time work up my moody feelings to the laughing point, (One is "Laugh and grow fat," and the other a kitchen attempt at kissing between the maid of all work and the butler,) and in my reading (—and wit and wisdom, or the wisdom of wit, is one branch of my reading—) I often indulge in a fit of loud and lazy laughter.

The Rev. Mathew Wilkes of London, of sainted and yet quaint memory, being on an examining Committee of trial students at the Missionary Academy at Hoxton, one young man who had taken the pulpit to try his gifts at prayer and preaching, commenced his prayer by saying, "Oh Thou great Philanthropist!" and Mr. Wilkes immediately vociferated "Oh thou great fool! come down out of that." When the poor crest fallen genius had come down the pulpit stairs; "And now," said Mr. W., "if you had gone up to the pulpit in the same spirit in which you came down, you would not have made such a fool of yourself."

Mr. Wilkes made a speech at an anniversary of the London Missionary Society. On his way he met a bookseller friend and inquired how his concern, which he had opened in Ireland, had succeeded. "Oh! beyond all expectations. I have realized a very handsome sum (naming the same,) upon it." "I am very glad to hear it, for I am going to make a speech at the Missionary Anniversary, and you cannot refuse to give unto the Lord a tenth of these first fruits." He did not. On rising to speak Mr. W. said he had no harangue to give them but—"Sir" addressing the chairman, "there is my speech"—laying down a sum of money on the table. "And now, Sir, as you would like to know the meaning of it."—He then told them the history of £100 of it, and added; "There is also £50 for myself, £50 for my children, and £50 for Mrs. Wilkes, now in heaven." His speech was seconded by many similar donations and resulted in a very large collection.

While in London, at morning prayer in Highbury College, which was conducted in turn by the students, one live Lancashire man, who had to a full extent the provincial English habit of misplacing the letter h, as in the words h-altar and

-onour, led in prayer. After telling God we had come to his h-alter, and supplicating the h-aid of the Oly Spirit to work in our -earts, -ope, and -oliness, that we might seek the -onour that cometh from above, and be fitted and prepared for -eaven; and so on in a marvellous combination of provincial jargon, to the no small excitement of our risible faculties, he uttered the petition, "O God damn" and stopped. Again after an emphatic pause came forth the same prayer, "O God damn" All eyes were now turned round and gazing upon him in amazement, when after another prolonged pause, he again uttered the same prayer, and having apparently thought round the world of possible words to finish, spluttered out—"The Pope!" A universal and irrepressible titter closed the edifying service.

One ludicrous scene in my life occurred when a boy at the Academical Institution in Belfast, around which there are extensive grounds and in the rear two deep hollows of some  $\frac{3}{4}$ ths of an acre, which in very wet weather used to be filled with water to the depth, say of three feet. On one occasion while amusing ourselves here before school hour, a boy who had fallen in and got wet, was playing the hero. He prevailed on another lad to get on his shoulders under a promise of carrying him across. But when in the middle and deepest part the devil of mischief got into him, and over he plunged his confiding playmate into the water. The universal laughter and shouting, and uproarious fun of the lookers on while the two dripping, half-drowned, and now angry boys chased each other and soused each other, has never been forgotten, and comes up to memory with the freshness of a living scene.

The Rev. Henry Jackson Dobbin D. D., who was cut off while rising with rapid prominence in the Irish General Assembly, was a fellow student with me in the Royal College at Belfast, (as were Dr. Killen, author of the *Ancient Church*, and Dr. Gibson, author of the *Year of Grace*), and an early and warm friend (his father having succeeded my uncle in Lurgan when he settled in Ballymena); on going the rounds of his parish, as he was introducing himself to the good graces of a farmer's wife, she inquired, "And may be, Sir, you are in the family way?" meaning of course—a married man, as she orthodoxly thought every bishop must be. Inheriting from his father a great deal of witty jocularitv, Dr. Dobbin replied, "Indeed my good woman, I am not, and I hope in God I never will be." The poor woman was of course overwhelmed with confusion at her awkward blunder and apparently immodest question.



In the writing department of the High School in Belfast Mr. Thomas Spencer, an eminent Chirographist, was my Master. He was a man of pugnacious spirit and powerful combatant qualities, and did not hesitate to cane on the coatless back a young man of twenty years of age. On one occasion while engaged in a personal rencontre with a spirited young man, he was roused to a giant's strength of towering passion, & assured his antagonist that he would "kick him through the key-hole." Some seventy of us in suppressed titter & tiptoe of excited alarm looked instantly to see him hurled through the door—but it was "no go."

The Rev. Mr. Wilson, who became our pastor in Belfast about 1830, was so absent minded & absorbed in his studies and so careless withal, that I heard him in a public Sabbath evening course on the history of Joseph, repeat the same discourse on two succeeding Sabbath evenings.

Dr. Leland repeated the same discourse to my people in Charleston in 1860 and in Dec. 1861.

One story told of Dr. Smyth by an old member of his congregation, is that on the first appearance at church of a three-months widower, with many children, who had already succeeded in filling the place of the departed spouse, Dr. Smyth entirely forgot the new wife, and prayed long and earnestly for the disconsolate widower and his bereaved family.—Editor.

Not far from Highbury is Dr. Watts' Meeting House, where I have worshipped. The Minister on one occasion was engaged in prayer, when opening his eyes he beheld a shaggy goat, leaning with fore-feet resting upon the railing at the front of the opposite gallery. To the amazement and distress of the people whose backs were towards the goat and who feared he might have become demented, he broke out into a loud laugh; which being explained by his agonizing looks and gestures pointing to the goat, the feeling became sympathetically general.

A third scene which comes up to my mind with great mirth-exciting power, occurred at Princeton, on the occasion of the Anniversary of the College Bible Society and in the College Chapel. My friend Dr. John D. Matthews, now of Lexington Ky., was speaking, or riding his Pegasus at full tilt, or Icarus-like driving his chariot towards the sun, when in the tempest of his eloquence, approaching a climax of intense excitement, he exclaimed, "Mr. Chairman, it is like, Sir—(a long pause)—it is like, Sir—(another long pause)—I say Sir, it is like—(another pause)—Sir, it is like pickled thunder!"



On another occasion, Dr. Matthews was speaking in the Seminary Chapel in a debate on the expediency of theological students getting married during their course of study, when he said—"Brethren may talk as they like, but I tell you what, when love comes upon a man it knocks him down like a flash of lightning before he know where he is." This had been his experience but a week before, when acting as groomsman for a friend in partnership with Miss Henshaw—daughter of Commodore H. He was prostrated at her feet, offered "with his body to worship her" and was accepted. They were afterwards married and lived long and happily together.

Dr. Matthews is a noble, ingenuous, loving, and loveable man, full of genius and enriched with brilliant capacities for popular oratory.<sup>4</sup>

While at the Hot Springs during my first season there and still comparatively feeble, on returning from my afternoon walk one day, some ladies (one of whom, Mrs. Col. Trotty, I knew,) were in the upper piazza watching very sympathetically, my laborious efforts in climbing the steep ascent to the house; when looking up, I was so convinced that one of them was my wife (who in anxiety might have come during my absence), that I was overwhelmed with emotion and addressing her exclaimed, "Why my wife! is it possible that is you—where did you come from?" Her confusion led me to closer inspection, when I begged a thousand pardons and explained my mistake, which Mrs. T. said was justifiable from the likeness; though as she afterwards told me, my wife had greatly the advantage.

This recalls the amusing incident, already I think recorded, of the Rev. Mr. Toy, of Belfast, putting his arms round my wife.

One other occasion of uproarious hilarity was the burlesque pantomime in imitation of the ancient mysteries by which, while a student at Princeton, I was initiated as an honorary member of the Cliosophic Society. The whole plan of secret College Societies was new to me, and the mystifying process of induction seemed so utterly puerile, that while I submitted, it was with an abandonment to the most irreverent laughter and comic make-believe to which I believe the curtain had ever been lifted.

Another very humorous incident occurred during a visit to Tellulah falls, in Georgia, in company with Mrs. James K. Robinson and her sister, Miss Ann Robertson, who occupied

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<sup>4</sup>It was in the house of Dr. Mathews that Dr. Smyth was ill after the shipwreck on Pea Island.—Ed.

a room under the roof during a very rainy night. Their bed was close to the hearth where there was quite a hole or depression. Finding the rain dripping upon them they had got out of bed in the dark, to change its position, when its head sunk into the hollow; and in their fright Mrs. R. continued screaming for me, until some one came and adjusted the bed-stead. We had a very hearty laugh over the matter at breakfast in the morning and occasionally since; and pictured in imagination, the thought of the two ladies, in night dress, in the dark, holding on to the bed posts, not knowing which way to move, and afraid of the bedstead coming upon them, has often awakened involuntary laughter.

While in a little tattling mood I may relate of the singularly gifted, witty, and unfortunate<sup>5</sup> Dr. John Witherspoon from whom I have preserved one or more letters.

"Do you know," said he one day to me, "what is the meaning of the five letters tacked on as an advertisement to my name, D. D. L. L. D.?" (degrees which had been given in honor of his able championship during the Old School controversy). "No," I replied, "what is it?" "Why" said he "it is, being interpreted, Long legged dog deeply in debt;" an explanation strikingly descriptive of his physical configuration and too sadly characteristic of his economical condition and habits.

Speaking one day of three sisters, all married, and members of one Presbyterian Church, whose united weight was almost nine hundred pounds and each nearly three hundred, he said "that in order to embrace them their husbands must do as he had to do with his wife, (who was about the same weight)—that is, hug her all round."

Meditation,  
Aug., 1860.

I have written thus far and must now close the record at least for this season (*Aug. 10, 1860*), as

I am soon to leave home, never perhaps to return. I have written chiefly at night, at a midnight hour, amid great heat and exhaustion and multiplied duties. I often ask myself, what is my aim and end in this work; and I can give no other answer than an inward impelling force from day to day compelling me to go on, according to a mental habit, towards something like completeness. I can scarcely believe that what I have with such labour pasted and prepared will ever be read, even by children or friends;<sup>6</sup> and I am sensible I have left

<sup>5</sup>Unfortunate because a brilliant career was abruptly terminated by ill-health.—Ed.

<sup>6</sup>See "Well in the Valley," vol. VIII, p. 451, Smyth's Works.—Ed.

myself open to a very humiliating portraiture and to the charge of egotistic vanity and self seeking. Be it so! The charge would only be a gross libel because a great truth; I appeal from it and all other charges to my own conscious worthlessness and loathing sense of miserable imperfections. I am all, and more than all, and worse than all that I seem, and if I am any thing good, or have felt, thought, done any thing good, or other than evil and only evil and that continually,—by the grace of God I have done it and to Christ, in me the hope of glory, be all praise. Perish every fond ambition, and may a time come when, forever with the Lord, I shall look back upon all I have done in life as I now do upon the actions of childhood. And as when I became a man I put away childish things and no longer thought and spoke as a child, so may I even now and here be made willing to realize that all the events of my life shall ere long perish and be forgotten, my memory, and my name be gone, obliterated by the successive waves of new and holier and better lives and works and words.

I have here left behind me some foot-prints on the sands of that shore over which I have travelled.<sup>7</sup> They will shew of how many little thoughts, little feelings, and little actions, life is made up; and they may therefore lead some future traveller who perchance casts his eye upon them as he walks despondingly along, to take heart again, and amid the littleness and vanity of his own life to work the work of God. What I have recorded has given me mingled emotions of pleasure and pain, of joy and sorrow, of regret and repentance. I have surveyed the busy map of life, made an index to its volume of many leaves, and taken an inventory of its most treasured recollections, present hopes, and permanent possessions. I have set my house in order before taking my journey into a far country. And as when the sky is overcast and the squall is approaching, the seaman furls his sails and turns his vessel, so have I endeavoured to prepare for the coming storm of death, and putting all things into the watchful keeping of the Captain of Salvation, wait and work all the days of my appointed time, till my change comes.

It is, I know, a very painful idea, to think of falling like a leaf from one of the myriad trees of a multitudinous forest, or of exhaling like one of the drops of one of the countless streams that are lost in the ocean. But the feeling, however natural, is not christian.

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<sup>7</sup>Dr. Smyth was very fond of Longfellow's Psalm of Life.—Ed.

"When our minds are in a right state, and we are taking a right look at time and eternity, we shall not think in this way. \* \* 'The righteous shall be in everlasting remembrance.' 'I will give them an everlasting name, which shall not be cut off.' 'Their names are in the book of life.' And I felt, since by the grace of God I have a good hope that these promises are mine, how ungrateful, how unworthy of a Christian, to repine, even for a moment, because my lot on earth may be obscure and unknown! I committed myself to the Lord in silent prayer, and then arose, humbled indeed, but the depression was gone, nor have I ever since that day yielded to the same temptation."

Oh for grace to covet earnestly the best gifts—fruit that will remain—friends who will receive us into everlasting habitations!

"What shall I do lest life in silence pass?"

And if it do,  
And never prompt the bray of noisy brass.  
What need'st thou rue!  
Remember aye, the ocean depths are mute,  
The shallows roar.  
Worth is the ocean—fame the bruit  
Along the shore.

"What shall I do to be for ever known?"

Thy duty ever.  
'This did full many who now sleep unknown.'  
Oh, never, never!  
Think'st thou perchance that they remain unknown,  
Whom thou know'st not?  
By angel trumps in heaven their praise is blown,  
Divine their lot."

*August 1860.*

Work of nine months. I have this season, i. e., since last fall, written my articles on the Eldership for the *Princeton Review*—revised *The Well in the Valley & Why do I live*; continued preparations for a new and altogether revised edition of *Bereaved Parents*, the stereotype plates of which I now hold back from printing. I have prepared for press a tract on, "Can the heathen be converted," and one on the support of the Ministry, to which I have appended an Apology or Plea for the liberal maintenance of it, which I composed. I wrote out and prepared for press (when requested,) an unwritten address for the Installation of the Rev. T. O. Rice in the Circular Church, & charges at the



Ordination and Installation services of Dr. Thornwell. I have revised for Stereotyping my Conversion of the World and arranged for publication my own portion of a little work on the aged; and carried on preparations for other works on hand. I have published three discourses in the *Central Presbyterian* and two in the *Herald of Truth* N. Y. &c. I have prepared the whole scheme, services, topics, &c. for our Semi-Centennial Church Celebration<sup>8</sup> & given some personal hints to each of the clergymen invited. I have not been in bed, nor confined altogether to the house a single day, nor absent from Church, nor from Prayer Meeting, nor prevented from filling any appointment.

Autobiography. I have also, during the same time, prepared all this [3d.] volume of Autob. MSS and vol. 2 from p. 183 to p. 216, or end.†

Dr. Smyth's will. \* \* I have revised and greatly enlarged my will. In this I have taken great pleasure, and hope God has put it into my mind & heart to make the little he has given me in trust, bring in much and permanent usury into his treasury; so that while dead, I may live, while silent, speak, while motionless, move in many ways of holy labour; and like Samson, accomplish more by my death than by my life. I have eagerly coveted the pecuniary ability and heavenly wisdom to do this, and I can now refer all to God, thanking him for even more than I had dared to hope to be at my disposal, and for the plan of certain accumulation and extended and various usefulness; and imploring his blessing upon all and his continued good providence and Spirit to preserve, perpetuate, and prosper every undertaking, and impart living and loving hearts from generation to generation to enter into my spirit and plans, and, by a wise and prudent adaptation of them to times and circumstances, make them acceptable and promotive of good and only good continually. I am perfectly sensible of the possible, probable, and certain

<sup>8</sup>The programme of which Dr. Smyth speaks may be found in the volume published at the time of the centennial services of 1909. But it was not carried out, as the bombardment of Fort Sumter and the general unrest and excitement prevented the great gathering for which he had hoped, and the semi-centennial was quietly celebrated on May 5, 1861, Dr. Smyth preaching from the text, "Ye shall hallow the fiftieth year, a jubilee shall that year be unto you." Practically everything mentioned in this list is comprised in the newly issued "Smyth's Complete Works."—Ed.

†Practically all text included in sections, "Incidents of my Life," and "Sale of the Smyth Library," with many important letters.—Ed.



imputation of selfish vainglorious, even irrational, and perhaps unrighteous motives. That I wish personally to live, love, and labour in all the ways therein provided, I admit; I even joy in the thought of revisiting and reviewing these earthly scenes and of taking pleasure in all the good, in all the enjoyment, of which I may be the perpetuated instrument. I leave in my will an exhibition of what I conceive pure, undefiled religion to be, and what Christian living and dying ought to be and to do, living and dying; and a standing protest against the sinful selfishness, and idolatrous covetousness, and penurious niggardliness of Christians under the utterly perverted and misunderstood plea of providing for their own, that is, of lavish expenditure for their own to the neglect & impoverishment of God's own, God's widows and orphans, God's children and friends, God's church and cause. And as the Godless exercise of the trust and Stewardship of property is deplorably prevalent at the South above all places, I feel the more urged to set an example, so that being dead I may yet utter the woe and the warning so often pronounced by my living lips.<sup>9</sup> And now I do most unfeignedly beseech my Saviour, Lord, and Master to pardon my imperfect and impure motives and all amiss in my desires, designs, and doings, and use me as his instrument—(and am not I, Thomas Smyth, truly and altogether his,<sup>10</sup> and as Thomas Smyth to live and die and live evermore as His, to be and to do all, and nothing less than all, for which He has fitted me?)—so that my good may not be evil spoken, nor made a cloak for the unfruitfulness, and unfaithfulness, and hypocritical mock, or at least unjustifiable, modesty of others.

*Extracts from a Testamentary Paper.<sup>1</sup>*

CHARLESTON, June 28, 1838.

Early will.

Should I be called out of this world during my present anticipated absence from Charleston or before I make any other signification of my Will, this will testify my desire, which as I have no demands against me, my friends will endeavour to fulfil.

<sup>9</sup>Almost the last work from Dr. Smyth's pen was on this subject.—Ed.

<sup>10</sup>See "The Well in the Valley," vol. VIII, page 449, Smyth's Works.—Ed.

<sup>1</sup>This is the only paper on the subject in the MS. The other was destroyed after the loss of his property during the War. A Deed of Trust took its place.—Ed.

As to my library, *I wish that it should remain unbroken.* Either let it be retained for my son under the care of my wife or friends; or let it be sold to the Second Presb. Church as a Church Library, the interest to go to my family and the principal to be gradually paid over in installments. It is worth at least \$13,000. Or if this arrangement cannot be made, then let a similar one be entered into with the Theological Seminary if possible, or if not there with some other church or Institution: but of the Library I give to my dear Wife, should she survive me, whatever books she may wish to select, and particularly the illustrated and ornamented ones and the Poetical &c. Should there be any funds coming to me after meeting Mr. Adger's claims, I wish them to be used as far as needful in securing the publisher who may undertake to publish by Subscription or otherwise, some volumes of my sermons, &c. in a neat, handsome style, say 12 mo. \* \* These I wish carefully corrected and overlooked.<sup>2</sup> \* \* The print I wish large and the paper good. To be dedicated to my Wife. This disposition need not be made public as my motives (which I believe *are good*,) would be misinterpreted.

If I leave funds, present a bound set to every public Library in this State—& to all the College and Theological Libraries in the United States, and to the Library of the College at Belfast, Ireland, and to all my relations and poor *friends*.

I leave an Epitaph for myself and one for a monument to be erected (at my expense,) over my wife,<sup>3</sup> whenever she should die. They may be amended as they are not perfected.

The disposition of everything else I leave to my beloved Wife or Father-in-law, or brothers in law. To them, and particularly to my adopted Father and Mother, I leave my everlasting gratitude and kindest regard. To them I owe my earthly happiness. I trust I shall meet them all in Heaven, however we may severally arrive there.

To my Congregation I leave the declaration of my gratitude and esteem. \* \*

To my relatives and kin—the assurance of sincere affection and any token of regard they may wish, or Margaret may direct.

<sup>2</sup>This the present editor must claim as justification for the omissions, rearrangements, etc., found advisable in this volume.—Ed.

<sup>3</sup>After the erection of Mrs. Smyth's monument, her daughter found this epitaph, and was touched to realize that the verse her children had used was also her husband's choice.—Ed.

I beg pardon of all I have ever in any way offended. I throw myself on that Sovereign mercy, which alone can cover all my failings and sins.

Signed this 28<sup>th</sup> day of June

1838

Thomas Smyth

Dr. Smyth left no will; shortly before his death he placed what property he had in the hands of his son, Augustine, the lawyer of the family, as a trust to be held until it was sufficient to carry out his plans, as follows:

\$10,000—to be given to the Theological Seminary at Columbia, South Carolina, as a permanent endowment for the maintenance of the Smyth Library.

\$10,000—to be appropriated to the same Seminary as a permanent endowment for the establishment of the Smyth Lectures, on the same general plan as the Babbington Lectures in England.

\$10,000—to be used in publishing the new and revised edition of his works, which he so much desired, and for their distribution among the principal libraries of the world.

The two first designs have already been carried out. The last is rapidly nearing completion.—Editor.

THE SALE OF THE  
SMYTH LIBRARY





## THE SALE OF THE SMYTH LIBRARY.

"Dr. Smyth's Library."<sup>1</sup>

Library purchased for the Seminary.

"The friends of the Theological Seminary at Columbia will be gratified to learn that Dr. Smyth's large and truly valuable library has been purchased for that institution, and is now in readiness to be removed. As few of our readers have had an opportunity of looking over this, perhaps the most extensive and complete collection of books belonging to any clergyman of our country, a few particulars respecting it may not be unacceptable.

"It is nearly forty years since Dr. Smyth commenced the work which has been to him one of love, as well as of great labor and expense. Having always in view such a destination of the Library as that which is now given to it, he has sought to make a source of information on all branches of knowledge. Here are the best works in the various departments of Mental, Moral, and Political Philosophy, History, Poetry, Biography, Classics, Travels, Systematic and General Theology, Apologetics, Homiletics, Romish Controversy, Ritual and Liturgic, Confessions, English, Scottish, and Continental Reformers, Patristic, Jewish, Biblical Commentaries, Ecclesiastical History and Church Government; besides Religious Periodical Literature and full collections of the works of divines of almost every school, age, and country."<sup>2</sup>

Estimated at  
11,000  
volumes.

"The greater part of the books, numbering nearly eleven thousand volumes, are of English and Foreign editions, in substantial and many of them elegant binding, and in excellent condition. The cost to Dr. S. has been very great, and he gives our own Seminary the preference over several other overtures he has received, accepting the offer of a sum which will not cover half the original expense. Failing health and other causes, we are informed, combine to induce him to part with the Library that it may at once be appropriated to the use for which it has

<sup>1</sup>An article from a newspaper of that date. It is incorrect in saying forty years had elapsed since Dr. Smyth began to collect the library, Dr. Smyth was then but forty-eight years of age.—Ed.

<sup>2</sup>When Dr. James McCosh visited Dr. Smyth and was shown this library, he exclaimed that he would now be able to consult books which he had long wished to reach, but had never been able to obtain owing to their rarity.—Ed.

always been designed and is most admirably adapted. We rejoice that our Seminary comes into the possession of so rare and valuable a Library, although we can but feel many regrets that it is to be removed from our city. Whilst here, so free and generous was the access to its shelves tendered to us, as to all our brethren, we knew we were within reach of any volume which we might ever have occasion to consult. But, doubtless, it now finds its proper place, since the original possessor, in the providence of God, is not able, as in former years, to explore the vast treasures of knowledge imbedded in it, and distribute them abroad for the benefit of others."

Various wishes had been expressed on sundry occasions & by divers parties, that my Library might be placed in the Seminary, & since the failure of my health, that this might be done at once. Dr. Palmer<sup>3</sup> told me that this must be the case, and would be a condition of his going into the Professorship. Dr. Thornwell frequently expressed similar views & once said that if I would part with it he thought he could have it secured for the College Library at \$15,000, which he thought very low. Mr. Adger<sup>4</sup>—looking no doubt to this as some provision for me personally,—very frequently urged me to dispose of it to the Seminary, & said that if I would do so he would give me the house I then lived in, on Spring St. in which I had ample library room, occupying three rooms on a floor, one having been built by him for the purpose, 30 feet long with piazza & outside blinds. I made therefore a proposition to the Seminary of the bulk of my Library for \$15,000, which Mr. Adger & my other family friends thought too low. The removal of my family down town to my present residence, No. 12 Meeting St., made this conditionally imperative & I finally agreed to the proposition of the Committee as advised by Dr. Howe & gave to the Seminary not only all the Vols. I had separated for Dr. Howe's examination, but many more. The books were all catalogued and boxed up at my request, under Dr. Howe's personal inspection, in some fifty & more boxes, & packed in a special R. R. car at my door in Spring St. And yet unaccountably some sets were found broken. The occasion was one of deep solemnity & regret among my family of which it seemed to be the utter dispersion. I would only add that it was always my intention, as now provided for in my will, to secure

Reasons for  
sale.

Dr. Howe's  
advice.

Endowment.

<sup>3</sup>Dr. Palmer became a professor in the Seminary in 1856.—Ed.

<sup>4</sup>Old Mr. James Adger.—Ed.

the endowment & permanent increase of the Library. I hope also that my wife will secure for it a worthy building. I have added to the Library towards or over 300 Vols. since its purchase, all purchased for it, including Codex Vaticanus 5 Vols. 4to, cost \$75, & Codex Cantab. 2 Vols. Fol.; one work which cost \$26 & others costing \$5, \$6, & upwards. I have also labelled for it a number of Vols (& intend many more) in my present library. As yet (Aug. 1860) I have not received a cent of interest or principal, though I could have invested it in such a way as to secure 8, instead of 7 per cent.

COLUMBIA, S. C. *Jan* 18. 1856.

REV THOMAS SMYTH, D. D.

REV & DEAR BRO:

Action of  
committee.

At a meeting of the Exec: Committee held to-night, I submitted your note to me, as it made a distinct, &, I suppose, a final offer of your library to us. It was resolved, to take the Library upon the terms you propose, that it \$1.25 per volume—As you add the words "or less," we concluded to leave it entirely to your generosity whether you make any further reduction— We agree with you upon the definite proposal of \$1.25. The only other condition we propose is one which Dr Leland mentions to us you are willing to accept, and that is that we begin to pay the interest on the 1st January 1857, by which time we hope to complete the Endowment.

I write this now hastily in the midst of the Committee, to set your mind at rest. I will write you soon at my leisure upon the private portion of your letter.—

Yours very truly in the Gospel,

B. M. PALMER.

Formal & legal agreement.

Formal  
agreement.

This Memorandum of Agreement entered into between the Revd Thomas Smyth of Charleston of the first part, and the Revd George Howe, Agent of the Executive Committee of the Board of Directors of the Theological Seminary of the Synod of South Carolina and Georgia of the Second part—Witnesseth

That the said Revd Thomas Smyth of the first part, does hereby sell to the Theological Seminary as aforesaid all his Library, now contained in Fifty Six Boxes packed, and in his Study and the Library Room adjoining, with certain other Volumes named in the Schedule hereunto attached containing

Eleven Thousand Volumes more or less at the rate of (\$1 25/100) One Dollar and Twenty Five Cents for every Volume and the same price for each full case of Pamphlets, upon a credit of Five Years, with interest at the rate of Seven per cent *pr* Annum on the full amount, payable annually from and after the First day of January which will be in the Year of our Lord One Thousand Eight Hundred & Fifty Seven.—

And the party of the Second part, the said Revd George Howe Agent as aforesaid, does hereby agree to the purchase of the said Library upon the terms and conditions before stated, and in consideration thereof, does hereby engage, that the said “The Board of Directors of the Theological Seminary of the Synod of South Carolina and Georgia” shall, at their meeting in June next, execute and deliver unto the said Revd. Thomas Smyth, their certain Bond or other sufficient instrument of writing, with their Corporate seal attached for the full amount of the cost of so much of said Library as shall then be delivered, upon the terms and conditions above stated, and for any portion of the Books named in the Schedule hereunto attached, not at that time delivered, a similar settlement shall be made at the first meeting of the Board, after the Books are all finally delivered reserving to the said Board of Directors the right to prepay the said Bond at any time before its maturity, should they so desire— And further that the Library thus purchased from the Revd Thomas Smyth, shall be kept in the Library of the Theological Seminary at Columbia South Carolina, as far as the means of the said institution will allow, as a separate collection of Books to be known as and entitled “The Smyth Library” in memory of its former Owner and Collector.

It is further agreed between the parties hereunto that the final counting of the Volumes, so as to ascertain their exact number and cost, shall take place at Columbia, by two persons, one to be appointed by each party.

Witness our hands and Seals and dated at Charleston in the State of South Carolina this Sixteenth day of February 1856.

*Witness to signature of*

Revd Thos. Smyth,  
ROBT. ADGER.

GEO. HOWE. (L S)

THOMAS SMYTH. (L S)

*Witness to Dr. Howe's signature,*

J. H. THORNWELL.

Details decided in June.

A letter kindly mentioning the differences alluded to below was sent to the Board in June whose action consummated by a deed is here given.

Extract from the Report of the Committee on the Library, adopted by the Board of Directors at their meeting held June 24-26, 1856.

"Various Papers have been placed in the hands of your Committee, in reference to the purchase of Dr. Smyth's Library, respecting which we recommend the following action:—

"1st. That the Board approve of the purchase of the Library by the Exec: Committee inasmuch as its owner offered great inducements to its purchase—its addition to our Library will add greatly to the attractiveness of our Seminary—and the expectation had been generally raised that such a purchase would be made, and large funds had been subscribed to the new Endowment with that end in view.

"2nd. The terms of the agreement are satisfactory to the Board; the substance of which is as follows, viz: that the Board pay at the rate of \$1.25 per vol. & the same price for each full case of Pamphlets, for about 11,000 volumes—upon a credit of five years with 7 per cent. interest payable annually from & after the 1st day of January, 1857: for the payment of which, the Board is required to give a bond or other sufficient instrument of writing, with their corporate seal attached, for the full amount of the cost of so much of said Library, as shall be delivered on the terms & conditions stated in the articles of agreement.

"3rd. So soon as said Library is, in whole or in part,<sup>5</sup> delivered & counted, the President of the Board is hereby authorized to execute & deliver unto the Rev Thomas Smyth D. D. a bond or other sufficient instrument, with the Corporate seal of the Board attached, according to the terms of agreement entered into between the Rev Thomas Smyth D. D. on the one part, & the Rev George Howe D. D. on the other part: provided, the amount required be not more than \$15,000—said amount being all that the Board is now willing to assume the responsibility of appropriating to the purposes of a Library.

Name.

"4th. In consequence of the great liberality exhibited by Dr Smyth in abating the prices of his books, the Board recommend that they be kept in separate apartments; & be called after its founder & collector, 'the Smyth Library.' "

<sup>5</sup>Some of the volumes were in the hands of the binders. A list of these is included in the manuscript.—Ed.



DEAR BRO SMYTH,

On the foregoing pages, I give you a copy of so much of the action of the Board as relates to the purchase of your library. The carrying into execution all its provisions, will, I suppose, be necessarily deferred, till Dr. Howe's & your own return in the Autumn when the books can be counted & the bond executed.

I would have sent you this earlier, but have been too busy even to arrange the Minutes & Papers of the Board, & am now on the wing for a month's absence from Home. I am less particularly acquainted with the proceedings of the late meeting, as I was not the acting Clerk, & not being a member, not in constant attendance upon the sessions of the Board. I trust you will have a pleasant summer's trip & return with recruited strength. In haste,

as ever, affectionately yrs in Xt,

B. M. PALMER.

COLUMBIA July 14, 1856.

(Entered in MS. Aug. 15, 1860. T. S.)

*Extract from letter to Presbyterian, (probably by Dr. Girardeau) Charleston, S. C., July, 1856.*

"You are aware that some months since the Doctor's large and valuable library was removed to the Seminary at Columbia; and the question is often asked, 'What will he do without his books?' In the first place, as I am told by one who lately visited him in his study, he has already—some of them retained when the great bulk passed from his possession, and others since procured—more books than are usually found in clergyman's libraries of even the better class; and, secondly, as it is reported, he is ordering new supplies from the North and from Europe almost every week; so that if his life should be spared for ten years or longer—and God grant it may on many accounts—the shelves that were left so distressingly bare, will be, in a good degree, re-furnished. Dr. Smyth without his books! It requires no ordinary powers of abstraction to conceive such a thing."

After the removal of the family, in 1856, to the house known then as No. 12 Meeting Street, what was left (after the sale to the Seminary) of Dr. Smyth's library was established in a large, lofty, many-windowed room on the second floor, where a small iron balcony curtained with wistaria overhung the street on the west, and a piazza to the South overlooked the garden. The great book-cases filled nearly every inch of wall space and towered almost

Library in  
Dr. Smyth's  
new home.

to the ceiling, so high that a long ladder was needed to reach the upper shelves. In this room the Doctor slept, at one time, and his servant, John, helped him dress, while one of his children read aloud. Later his elder grandchildren played there, and they all have happy memories of the room in the years that followed, when it became Mrs. Smyth's favourite Summer sitting room. On his return to Charleston at the end of the war the Doctor's infirmities grew upon him, and the school-room in the rear wing of the house, over the kitchen, but opening on a stairway in the main building, was arranged as a working study and bed-chamber; his body-servant was in attendance on him there at night.—Editor.

REV & DR BRO: COLUMBIA, Feb. 22, 1860.

Later gifts to — Your box of books has arrived at the Library  
the Smyth and been opened. I see a number of valuable and  
Library. curious volumes among them, but am not able to  
give them more than a cursory inspection.

By all means send us the box of idols, &c. They shall be taken care of, and will add to the interest of our collection. At present the Missionary Museum adjoins the Smyth Library, and is usually inspected by strangers at the same time the Library is visited. I have not had time since the reception of yours of Jany. 30 to look further at *Malista*. I have hitherto regarded it as distinctive and not descriptive, dividing persons or things into two classes, See Gal. VI:10. Phil. IV. 22. 1 Tim. V:8. IV:10. 2 Tim. IV:13. Tit. 1:11. 2 Pet. II. 10. Acts XX. 38. XXVI. 3 Such is the notion also of Calvin, Beza, Piscator & others.

I am glad to hear of your improved health, and ability to labour. But your statement of the manner in which you spent the night is rather alarming. You must take care of what yet remains of the poor body.

Yours truly

GEO. HOWE.

THEOL. SEM. OF COLUMBIA,  
REV & DEAR BRO: March 12. 1860.

I acknowledge the receipt from you of the box of missionary curiosities and the map of Jerusalem. There being no wall room in the Smyth Library, I have suspended it in my Lecture Room for the present, & will enjoy with the students who resort thither, the idea it gives us of the ancient city.

It seems to be known here that you are writing on the eldership, the first intimation came from Charleston, so I suppose there is no use in trying to be private about it, any more.

Yours truly

GEO. HOWE.

The Library paid for. The actual sale of the library was dated May 28, 1856, the amount being \$14,400. It had cost Dr. Smyth, by a careful estimate, about \$23,000, "much of it without duty," but "to see it at once where I would wish it" he was willing to consider the difficulty the Seminary might experience in raising a larger sum. The payments were made as follows:—

*Extracts from the Minutes of the Board of Directors of the Theological Seminary.*

May 6, 1862. "It appears from the printed minutes of 1860 that the principal and interest on the debt due on the 'Smyth Library' amounted then to \$18,840.47, on which there is paid \$1,600 on account of interest as reported in the Treasurer's account last year." P. 4 "This large and increasing debt is a subject of serious concern to the Board and they are unable to propose any measures for its liquidation during these troublous times." P. 13.

May 4, 1863. "The Faculty of the Seminary, appreciating the importance of liquidating this heavy debt and especially in view of the possible transfer of the Institution to the General Assembly, undertook the task themselves, and their efforts have been crowned with triumphant success. \* \* \* They have cancelled the entire debt, principal and interest amounting to \$22,146." P. 28.

This was raised within the bounds of the Synods of South Carolina, Georgia and Alabama.

Another donation. May 5, 1863. "The Smyth Library at the last report of the Board contained 11,845 vols. There have been added to it during the year by the donation of Dr. Smyth, 145 vols.; all of these are books of value, some of them costly and elegant. They embrace 22 vols. made up of cotemporary accounts of the various battles, incidents, and facts of the present war and culled from our current periodicals and gazettes, which will be of great value to the Historian of future times, and will be among the many evidences this library contains of the untiring industry of its collector." P. 35.

Value of the Smyth Library in 1912. *The following statement from the Rev. Dr. Thornton Whaling, President of the Columbia Theological Seminary, shows the present value of the library.*

November 28, 1912.

"The Smyth Library at Columbia Seminary, consisting of over fifteen thousand volumes, represents the scholarship and culture of the gifted collector, and, in particular, is extensive and wellnigh

"For the information of a later generation it may be interesting to state that this debt was paid in Confederate money, practically the only medium at that time; although never legal tender all patriotic Southerners accepted it. In the spring of 1863 it had begun to depreciate, about \$3.50 of it being equal to one dollar, gold, on April 1st.—Ed.

complete in the field of the Puritan Theology in Great Britain. Dr. Smyth for many years purchased books from the book stores in England and on the Continent in this field and secured many rare volumes, which now cannot be purchased anywhere on the globe. There is no library in America which is as complete in this particular field as the Smyth Library, and it is destined to be in coming years, when its riches are better known, the Mecca which many scholars will visit in pursuing their researches. A few years ago \$100,000 was expended by Dr. Briggs of New York in purchasing a library in this field, but with no effort spared, the result is far inferior to the Smyth Library."

Such of Dr. Smyth's books as remained in his possession are still the property of his family, those on religious subjects having been set aside for the use of the grandson who should follow him in the Ministry. These books will go to Japan with their missionary owner.—Editor.





LESSONS FROM MY  
LIFE—REFLECTIONS



## LESSONS FROM MY LIFE—REFLECTIONS.

## Brief Hints.

**First lesson.** Man's life in its duration, as truly as in its origin, is from the Lord. "It is not by might nor by strength &c." "Man liveth, not by bread alone &c." "The race is not to the swift &c." "One dieth in his full strength &c." Read Psalm 103, also.

**Ill health.** I was the weakling of the flock. I was born during the time of my mother's failed health—wet nursed—badly nursed—a feeble child and delicate boy—always complaining, puny, and a *crook* (an image borrowed from the crook of churning milk which in the old country always sits beside or near the fire).

My father used to say of me and to me that there was "no cure for me but a plaister of earth," meaning a grave.

In London I broke down very much. My Brother Joseph gave me at the outside only a ten years' lease of life.

In Charleston sick headaches became an additional, and very frequent and prostrating ailment, and I required frequent changes and recreation.

My first attack, after the revival in 1846 &c., was not confirmed paralysis<sup>1</sup> but was very near akin to it, and the stiff, abnormal condition of my left arm and fingers—a want I presume of perfect relation between the nerves and muscles—has never passed away and often amounts to positive and very severe pain.

My second attack of undoubted paralysis in 1853 (June), left me long on crutches, when in my exertions to walk I was a wonder to many. Mr. English who owned and kept the Bathing house on the Battery, and was so stout and hearty as never to wear an overcoat, would sometimes say, "Well you are a wonderful man! I have just been watching you, struggling along against this north easter that would almost defy me to face it." Strange to say he soon after had a *very similar* attack, when at his desire I saw him. But he would not pursue my habits of exercise<sup>2</sup> &c and in about

**Exercise.** a year died of a second or third attack.

<sup>1</sup>His attack of 1850 was commonly spoken of as the first.—Ed.

<sup>2</sup>Physical exercise was always one of Dr. Smyth's hobbies, and he preferred that it should be taken in the open air. His children were expected to walk around the Battery every morning before

Several notices of my attack predicated or reported death, and one article went to shew that only second rate men, and not truly great men such as Clay and Webster, "died first at the top." My attack was however literally and truly from the bottom—the ganglionic centre at bottom of the spine—and never for a moment affected consciousness, memory, speech, or digestion.

The Rev. Dr. E. D. G. Prime,<sup>3</sup> who visited me in New York the week after this attack, told me I had just come in time to prevent the appearance of a semi-obituary notice. Perhaps in some other Editorial drawers similar notices are held back in ready reservation.

In my own estimation I have lived from day to day as a tenant at will, looking any moment for an ejection and change of residence. I have searched curiously for the secret source of vitality, but sought in vain. Like the Rev. Mr. Howard who, when told by his physicians that he could not live more than a few hours, (during which he made his will and partook of the sacrament—he was then pastor of the Huguenot Church.)—not finding himself dying, asked, "Why do I not die? I do not feel myself dying,"—in the morning I have often asked, "is it possible I am alive?" And when worn and exhausted by pain and wakefulness, headache, and oppressive sinking of the heart, and the soul in her pleading voice crying to the body,

"Cease fond nature cease thy strife  
And let me languish into life,"

---

breakfast, and usually ran, like a flock of little sand-pipers, to get it over with. But the Doctor attended to his physical discipline very systematically, and in the last years of his life, after his tongue had been paralyzed, would go through the small side streets to East Battery, leaning on his two sticks, with a blanket shawl over his shoulders like other old gentlemen of that time, repeating aloud with his halting tongue, the Litany, some favourite Psalm, or his beloved Celestial Country. On reaching High Battery he would hold to the upper rail and bend back and forth with deep breaths. One favourite spot for this exercise was the southeast angle of the Battery. One day, soon after he started out, a coloured woman came hastily to the house to warn Mrs. Smyth that "de Doctor done git loose and gone tro' de alley to de Battry." Evidently expecting instant pursuit of the supposed fugitive, she was much disappointed at the calmness with which her news was received.—Ed.

<sup>3</sup>Editor of the *New York Observer*.—Ed.

I have wondered with a great amazement what invisible power held together a body and spirit so willing to dissolve partnership, and so ill mated with one another.\*

"Our life contains a thousand springs,  
And dies if one be gone.  
Strange that a harp of thousand strings  
Should keep in tune so long!

But 'tis our God supports our frame,  
The God that made us first;  
Salvation to the Almighty name  
That reared us from the dust.

While I have health or use [of?] tongues,  
My Maker I'll adore;  
His Spirit moves these heaving lungs,  
Or they would breathe no more."

On the occasion of my first attack one of my warmest friends said, in view of my going to Europe, "you may yet be serviceable for ten years." But after my second the resolutions of the church and the speeches on the occasion all assumed that it was a preparation for my burial, and the close of my ministry. The eager question was often put to my wife, "Do you think he will ever be able to preach again." And when I did preach it was frequently feared by others and myself on occasion of some great excitement—as at Mr. William Adger's funeral—that I might be stricken down even in the pulpit; and yet I have out-lived my friend, and many who were then giants in the congregation.

But later prophecy has been uttered and is very likely to prove true. It is from Hall's *Journal of Health* (Feb. 1859)

*"Premature Decline.*

Extract from *Journal of Health.* "Many years ago, in travelling among the blue mountains of the Old Dominion, on a visit of curiosity to her "springs," we chanced to fall in with a young clergyman just married. He unfolded to us his prospects, bright and sad—bright as to position and opportunity—sad as to the poor health, which threatened to blast them all. Since then he has risen, and made a high mark among his fellow-men—a mark as good as it is great. A quarter of a century has passed, during which we have never forgotten him, and have never met him; but to-day we received the following:—

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\*See "Why do I live," vol. VIII, p. 395, Smyth's Works.—Ed.



“‘Dear Sir—Very highly estimating the ability and utility, the wholesome moral and religious, as well as healthful tenor of your *Journal of Health*, you will please mail it to me.’

“He has forgotten that we ever met; but the point of observation is this—the writing is in a hand so trembling, and indicating such bodily debility, that it struck us with amazement. Men of eighty years have written to us in a firmer, bolder, younger hand; and yet he cannot be far from either side of the line of half a century. What changes has time wrought, and how different our constitutions! We are as merry as a cricket and as blithe as a lark of a spring morning in spite of the rubs we have had on land and sea, in city, prairie, or boundless forests of the malarial South. A knowledge and practice of the laws of life unfolds the mystery. He is young enough to electrify the Southern pulpit with his profound and burning eloquence for a quarter of a century to come. But he will never do it, nor for a decade even.

“Moral:—Theological students ought to spend less time in chewing Hebrew roots and poring over Greek themes—less time in handling theological polemics, and more in studying how to live long, work hard, thrive upon it, and die victorious—the battle won over sin, Satan, and a wicked race.

“Let the Church in general, and theological professors in particular, remember that a sick soldier is bad enough—he is but a unit—but a sick leader modifies the efficiency of whole regiments. The remedy is patent—let the friends of a sound Christianity look to it.”

The conclusion of the whole matter is that no man liveth unto himself and no man dieth unto himself—that God has appointed our bounds which we must reach and cannot pass—and that man is immortal till his work is done.<sup>5</sup>

Second lesson      Another lesson to be learned from my life is  
strength not      that great health is not necessary to great labour,  
essential.      provided there is an adaptation of the labour to  
the capacity; nor is feeble health and an imperfect constitution  
inconsistent with long life. The adage that a sound mind

<sup>5</sup>I forgot to add to this statement of human probabilities against divine purpose and providence and power that while in Europe in 1850-51, I consulted among other eminent physicians, Sir Henry Marsh and Dr. Stokes of Dublin, who separately concurred in opinion that my constitution was shattered, especially my nerves; that I ought never again to attempt preaching and could only do so at imminent hazard. They therefore with others sealed my lips for sometime and prevented me from making an intended journey to the East—to Egypt, Palestine, Asia Minor, Greece, &c.

must have a sound body, and that the latter is essential to ministerial or other success, must be received with very great qualification. Riches is a condition of great liberality, but by no means necessary to great philanthropy, nor the certain incentive to benevolence. The greatest philanthropists have been from among the poorest or middle classes of society. And so also is it in the world of mind. The greatest thinkers and workers have probably been on the whole among the least healthy and vigorous, and often among the most sickly—dwelling in tenements shaken by every wind, and encircled by a network of nerves so finely constructed as to be sensible to every movement, and Æolian-like, responsive to every air.

When I was in N. Brunswick, examining the question of my locating there and among other points, my adaptation to the climate, Dr. Joseph Smith asked after the age of my parents; and when I told him my grandfather Magee lived to the age of 106, my grandfather Smyth to that of over 90, and that my father was then towards 80—"Why," said he, "you will live till you are ninety. For," he added, "long life does not depend upon vigor or strength of constitution, but upon the harmonious adaptation of its several organs to one another, however feeble they may be in themselves. If they work together, and the one does not overtask and oppress the other, the organization is not diseased, and life is indefinitely prolonged."

On mentioning this the other day to Chief Justice Taney, who spent two months at this place—Rockbridge Baths—this summer—1859,—he, (and he is now 83 years old) said it was quite true and that he was an illustration of it, since he had always been a valetudinarian. "And another reason," he added, "in confirmation of the opinion is that delicate persons are sensible like weather-cocks to the first symptoms of derangement and give instant attention to them, while vigorous constitutions resist and resent the idea of sickness until disease has become violent." "You may," he added, in the spirit of the Oriental wish (may you live forever), "fulfill the Doctor's prophecy."

A man though feeble as a reed, if like it he will yield to every current of sickness, and by prudential measures either preventive, pallative, or curative, assist and relieve nature, may out-brave a thousand storms and outlive a thousand stronger men. The Rev. Dr. Miller was, I think, the last member of a large family, all whose members had died of consumption, with which he too was early and dangerously threatened, but—as he informed me—by constant

care and regular habits of exercise and temperance in living, he had outgrown the disease and enjoyed wonderful health, and he died in a good old age.

There is frequently also in such a constitution a resiliency and recuperative power, a buoyant elasticity and energy in its periods of restoration, as to give to it great advantages.

And as to perfection in all our limbs and organs—what is actually required? Conversing with Dr. Hodge of Philadelphia (brother of Professor Hodge,) whose professional skill I have on several occasions enjoyed; “Can you eat?” asked he, “Yes.” “Can you talk?” “Yes.” “Can you walk?” “Yes, with the help of a stick.” “Well,” said he, “what more does any man want or need. You have all that is necessary, if not all that is convenient.”

It is a Jewish, and not a Christian idea, to attach value to perfection of form, figure, and limbs.<sup>66</sup> Professor Hodge himself was for years confined very much to his couch, or a recumbent posture. And around me here I find fellow limpers and lameters in the Rev. Dr. White of Lexington and Rev. Mr. Trumble of this county, and at home in Dr. Howe. It is enough if we have instrumentality to do God’s work and a heart to do it; with a right good will, a right good day’s work may be done, even with one eye, or ear, or arm, or leg. When I last saw Mr. Schoolcraft in his studio at Washington, and got from him the pattern of a more perfect crutch—I first used a pair borrowed from him—he could only move about his room on a crutch, and had been thus helpless during his labours on the *Antiquities and History of the Indian Tribes*.

Neither is perfect and uninterrupted health necessary to enjoyment, certainly not to happiness. I am often as merry as a cricket which I have been endeavouring to attach to my room, that I may find in its lively song, “its feeble trilling lay,” a soothing lullaby and a pleasing remembrancer of childhood’s scenes. I often soar with the lark in its jubilant flight towards heaven and join in its carol of ecstatic, rapturous joy. And when not in a humour of positive

<sup>66</sup>“During the last twenty years of his life, his bent form, crippled gait, and growing infirmities, reminded one of the wreck of a noble ship, which with its rent sails and dismantled hulk, still rides proudly and grandly upon the billowy sea, and weathers its raging storms, when scores of staunch and seaworthy vessels are stranded and wrecked around her. The hobbling gait did not lose its dignity, nor the shattered form its manliness.”—Extract from Dr. Brackett’s Memorial.

joy, or self amusing laughter, I can often sympathize in the peaceful, playful contentment of two little twin kittens<sup>7</sup> who frequently visit my chamber, perform antics around my table, partake with me in my simple fare, and nestle themselves in each other's embrace upon my bed.

Pain. Sweet is pleasure after pain<sup>8</sup> like sunshine after dark and cloudy days, or the return of a friend after long separation. In the intervals of paroxysmal suffering, when the writhing nerve ceases to torture the morbidly sensitive muscles, and allows rest or easy motion, with what velocity of thought will the eye take in visions of beauty and the ear listen to words of sympathy and cheer; the imagination riot in its droll and laughter giving fancies, and the heart nerve itself by humble contrition, and prayer and thanksgiving for manifold mercies, for another encounter; how even when faint from heart affecting pangs, will the spirit melt itself into tears, or vent itself in a scream in which is compressed to the ear of the discerner of spirits a world of meaning, no part of which is murmuring complaint.

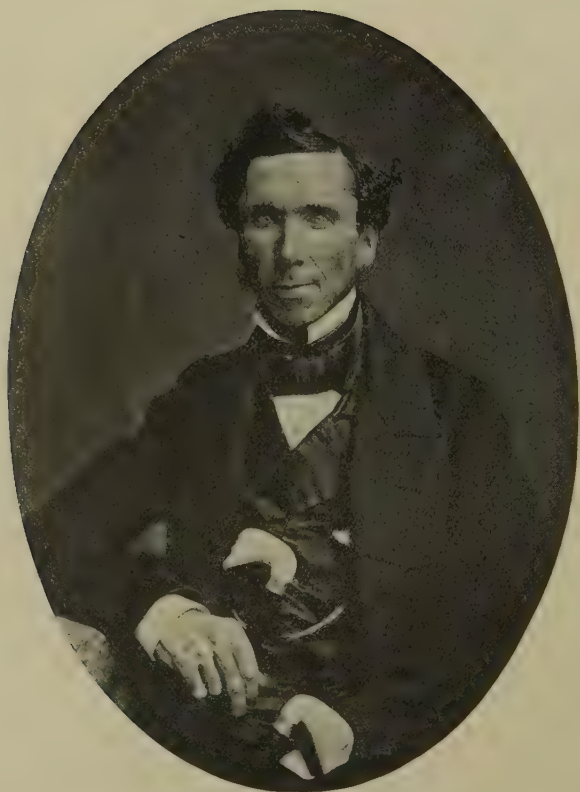
I have often thought I could write a natural history of pain. I have known her from childhood. We have walked arm in arm, dwelt in the same house; been fellow lodgers in the same body, and occupants of the same bed. She is, like the chameleon, of every hue and like Proteus of every shape, and often like Iris, a compound of many blended into one. She is sometimes dull and heavy, sometimes constant, and again fickle and fleeting,—sometimes sharp and again flat—then quick as light, or like an Alexandrine line of ten single words, drags her slow length along.<sup>9</sup> At other times like the forked lightening she courses in tortuous torture through every limb and fibre of the body, dissolving the pent up and collected clouds of bitterness into showers of flooding tears; and sometimes she is that lightning in its negative form of quiet dull monotony, or occasional playful flashes, just enough to arouse attention and excite the fancy. At times she is dormant and again wakeful.

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<sup>7</sup>His daughter-in-law, Mrs. Augustine T. Smythe, tells of her first experience of Dr. Smyth's tenderness to all creatures. While visiting, during her engagement, the family, at their residence as refugees at Summerton, she came one morning to the Doctor's study window. He motioned to her to enter quietly, and showed her a little bantam hen, nestling in the hollow of his elbow. Every day this little hen came to him to lay her egg and was never disturbed.—Ed.

<sup>8</sup>Dryden.—Ed.

<sup>9</sup>See Pope's "Essay on Criticism."—Ed.



THOMAS SMYTH. D.D.  
From a Photograph.



Sometimes she languishes into the faint tones of an infant in its sleep, or in its dying, or like the bubbling groan of some strong swimmer in his drowning agony,<sup>1</sup> and sometimes like a strong man in the whirlwind of his passions, she puts on an angel's might and mystery of power.

I have learned that pain is sometimes pleasure—never misery—always profitable.

A life of pain, a body of weakness, and a feeble effeminate constitution are perhaps the best, on the whole the happiest for the soul, always the healthiest and most prosperous conditions of its probationary and preparatory state. It is better to dwell in such a house of mourning than, &c. Eccles.<sup>2</sup>

The pathway of pain and weakness leads through the land of humiliation, and under the guidance of faith to humility, lowliness, hope, and heavenly-mindedness.<sup>3</sup> It opens up many fine prospects and enchanting visions, as it conducts through green pastures and still waters towards that better country, where there shall be no more pain, where the inhabitant shall never say, "I am sick," where God shall wipe away all tears from off all faces, and where all weakness and imperfection shall be transformed into incorruptible, immortal, and glorious bodies.

Col. Memminger once remarked to me that (as a Christian) he always preferred to be in a minority. So have I felt it good to be afflicted with often infirmities and constant feebleness. It teaches a man to walk softly because of his inward sorrow, through humble and quiet valleys, shunning the giddy heights of precipitous daring, and looking out for snares and pitfalls. It is from these low depths heaven opens on the eye, and the ear with sounds seraphic rings.<sup>4</sup> Dark and cloudy days in a hot and burning clime are a great relief to the exhausted and depressed system, and the valley that is shadowed by the mountain covered to its top with luxuriant verdure (not less when—as now—that verdure is brilliant with all the hues of decaying vegetation,) is harmonious with the best feelings of the heart, and full of quenchless longings after immortality.

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<sup>1</sup>"A solitary shriek, the bubbling cry

Of some strong swimmer in his agony."

Don Juan, Canto II, stanza 53.—Ed.

<sup>2</sup>"It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men." Eccles., VII, 2, "The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth." Eccles. VII, 4.—Ed.

<sup>3</sup>See vol. X, p. 307, Smyth's Works.—Ed.

<sup>4</sup>See "Why do I live," vol. VIII, p. 680, Smyth's Works.—Ed.

“When the groves

In fleeting colours write their own decay,  
 And leaves fall eddying in the sharpen'd blasts  
 That sing their dirge; when o'er their rustling bed  
 The red deer spring, or flies the shrill voiced quail,  
 Heavy of wing and fearful; when with heart  
 Foreboding or depress'd, the white man mark'd  
 The signs of coming Winter: then began  
 The Indian's joyous season. Then the haze,  
 Soft and illusive as a fairy dream,  
 Lapp'd all the landscape in its silvery fold,  
 The quiet rivers that were wont to hide  
 'Neath shelving banks, beheld their course betray'd  
 By the white mist that o'er their foreheads crept,  
 While wrapp'd in morning dreams, the sea and sky  
 Slept 'neath one curtain, as if both were merg'd  
 In the same elements. Slowly, the sun;  
 And all reluctantly, the spell dissolved;  
 And then it took upon its parting wing  
 A rainbow glory.

“Gorgeous was the time

Yet brief as gorgeous. Beautiful to thee,  
 Our brother hunter, but to us replete  
 With musing thoughts in melancholy train.”<sup>5</sup>

It is very humbling to pride, and trying even to patience, to be the observed of all observers, not in admiration, but to be pitied, laughed at; to be the object of staring, vulgar, and impertinent curiosity; to hear the Paul Pry questions of unfeeling passers by; to be obliged in strange places to walk with the insecure, unsteady gait of the drunkard and like him to relieve tired nature by a seat by the way-side or on some door step, or frequented spot. And yet even these clouds have a silver lining. There are sun-bursts amid the gloom, and radiant smiles to awaken gladness when some whispering angel says, “This also is from thy Lord. Take it kindly. In silence is thy strength.” After all there is more of sympathy than severity in our nature. Real sorrow and helplessness borne meekly and unobtrusively, and not begging for pity, will excite kind and considerate feelings, good wishes, and often generous prayers. “What a pity it is that such a gentleman as you are should be so afflicted.” “I wish you had my strength,” “If I could,” said one humble wayfarer in the ful-

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<sup>5</sup>By Lydia Huntly Sigourney; evidently quoted from memory, after Doctor Smyth's habit.—Ed.

ness of his heart, "I would give you my strength." "I hope you will get better." "With such exertions you deserve to get better," "I really think you are improving and will recover."

Thus have I learned to think and feel more kindly of my fellow men, and to rely more upon that infinite heart of sympathy, from whom all such feelings are derived. \* \* \*

Submission. Submission is the only road to satisfaction and sanctification, and good hope and joy in God.

Lord, what a wretch was I, and how have I kicked and rebelled like an untamed horse, or unbroken steer! How have I refused to be comforted, and said to Thee, "Let me alone, wherefore dost Thou contend with me and destroy my hopes and weaken my strength in the way. Let me die, let me die!" "That man had better be dead than live so," said two young gentlemen the other day, when a gentleman afflicted like myself entered the cars. They had no comfort to impart and no sympathy to share, and knew of no life beyond that of the body. Their words implied a quarrel with the man's manliness, and seemed to say he ought not to submit to live in such a state; and a quarrel with God, who had no right to bring a man into such a humiliating condition. And yet this is a very natural feeling to the impenitent, ungodly, and worldly heart, whose God is the belly and who minds earthly things. I have often felt so myself. So foolish and brutish have I been as to think I ought not to live and was not fit to live, and to wonder not only *how*, but *why* I lived. \* \* But oh! my Elder Brother, Thou Brother born for adversity, Thou sympathizing high Priest, Thou man of Sorrows and acquainted with grief, let me live how, and how long, or how short Thou pleasest, only be Thou my life;<sup>a</sup> so that whether I live, I may live unto Thee, my Lord my God, or whether I die, I may die unto Thee; that whether living or dying I may be Thine!

And yet Lord, Thou knowest how grateful I feel (like Thy eminent servant Monod,) for being able contrary to any human foresight to exercise every Sabbath my ministry, and to pursue and enjoy my studies; and that I would fain continue to do so till the last breath of my life, for this is my life, and I feel that when I can no longer perform my ministry and pursue these labours of love, I shall be withdrawn to exercise a better ministry and higher studies elsewhere. \* \* \*

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<sup>a</sup>See "The Well in the Valley," vol. VIII, p. 438.—Ed.

The lesson  
of an Over-  
ruling  
Providence.

Another lesson I derive from the review of my history is that our course is directed by an overruling and irresistible providence. \* \* But I cannot dwell on this subject without repeating much already said. \* \* \*

Spiritual  
growth  
essential.

Still another thing that strikes any man very forcibly in thinking of what I once was, and now am, of what I might have been, and have become, is the transformations of the mind and character as well as the body. Change—growth—progress, or decay—death to bring forth life—are the universal laws, that is, the actual course of nature. Our bodies, how incessantly are they undergoing change, or even entire transformation, both in elements and form, yet remaining identically one and the same. \* \* So also is it with the soul—with intellect, will, memory, disposition, temper, habit; and character as the result of all. \* \* Yet it is unalterable and imperishable spirituality, the soul abides the same, though borne along on the voyage of life in a vessel ever changing. \* \* But it is also subject to the law of order and progress for the full development and perfection of its nature.

But it is to be observed that while in regard to plants and animals there is progress towards maturity, in regard to the soul, there is development under the law of progress either towards perfection, or depravation; not to advance is to go back. It is impossible to remain stationary. Man is “not an end, like the animal, but a beginning.” \* \* \*

True  
education.

In this law is found the true nature & theory of education, which is not the acquisition of knowledge for its own sake as the end, but as the means of development, which is the true end. In this law we also see the necessity of continued education, uninterrupted study, and perpetual progress. \* \* This law reveals also the true secret of a harmonious operation of every faculty and the preservation of a fresh, warm, & imaginative mind, while it is ever growing in its analytical and abstract powers of reasoning. And as I regard this as a matter of great importance, I have dwelt upon it elsewhere, and would again urge my own experience. Reading and thinking must be various, and adapted to nourish and to exercise every faculty, and taste also, so that no one may become dormant, or destructive to the others. And I am a living proof that by this course, tastes and inclinations may be modified and the mind made to give itself wholly and with delight, to whatever course of study circumstances may render advisable, or necessary. I

became enthusiastic in antiquarian and historical lore—again in physical science—again in controversial discussions, and always, and really most *con amore*, in mental and moral philosophy; again in exegetical study, in practical and didactic discourse, and always in poetical literature and Belles Lettres; I feel now that I could engage in any line of study with interest and enjoyment. \* \* My reading this

Summer reading, 1859.

Summer has therefore included Leighton on Peter, Hill on The Sermon on the Mount, Brown on the Gospels, Robertson's, Trench's, and Hitchcock's Sermons; Mansel's Limits of Human Thought, McCosh, etc., Pascal's Thoughts; Whateley's Evidences & Worship, Taylor's Elements of Thought, Guyot's Earth and Man, Dr. Buckland's Geology, 2 vols., edition by Owens, Natural History of Trees 2 vols. & of Birds 1 vol.; Mantell's Thoughts of a Pebble, Martin's Humming Birds, Gould's volume ditto; The Roman Question by Abbot, Goethe's Poems, Guthrie's Sermons. Dr. Breckinridge's Subjective Theology, Kwotz' Astronomy and Bible, & The Old and New Covenant; Sime's Geology and Scripture, Hurd's Rise and Progress of Christianity, D'Aubigné vol. 3, Macauley's Essays; with several vols. of Poetry, Bunyan and other Devotional Books, and Hymnology.<sup>7</sup>

Adaptability of mind and body.

Let no young person be discouraged! There is a power of mutual adaptation between the mind and body. Like man and wife they grow into each other, and grow like each other when suitably mated and wisely treated. Study well and constantly your own constitution and especially your own stomach. This, since our fall, is one of the most difficult of our studies and least satisfactory in its results. Depravity leads man to live to eat, and not eat to live. The concentration of a student increases the natural incapacity to act with perfect wisdom—(and we have not the instinct of the brutes)—inconsideration, haste, abstrac-

<sup>7</sup>Many of the works mentioned are referred to in Dr. Smyth's published Works. We see reflected in this list his varied tastes, which show themselves in all his books and sermons. There is a lecture on the Importance of a Knowledge of Natural History to a Full Understanding of the Sacred Scriptures, in vol. VI, p. 760; an article on Tree planting in the City, p. 749, and a lecture on Astronomical Science, p. 773, all of which are very interesting. There are also charming passages on trees and flowers in the "Well in the Valley," vol. VIII, p. 395, and on p. 694 of "Why do I live"; many other references will reward a careful reading of the Doctor's works. The Hymnology is covered by his articles on Psalmody in vol. VI, and the editor has been forced to omit many lengthy poetical quotations from this autobiography.—Ed.



tion, the withdrawal of the nervous energy from the digestive organs; and thus induces manifold improprieties and evils. Study the whole subject to learn what man is, and study yourself to learn what you are; and adapt your studies to the condition and requirements of the body at different periods of the day, and different conditions and invalidities.

Methods of  
study.

Arrange your studies so as to secure sleep, exercise, and rest, entire rest and idle vacuity; sleep, that is a nap, or else pleasant occupation of the mind after sleep. Adopt rules and form habits and adhere to them strictly, but not too rigidly; feel free in keeping these and at liberty to suspend but not to abrogate them. Accustom yourself to fresh air by day and night, except in the form of draughts especially from behind, still more especially when most desirous of them, that is when heated, after preaching and after sleeping and while sleeping. Stop when the brain is fatigued and either rest, recreate, or change your subject, which is itself a recreation of the brain and mind. \* \* \*

Patience un-  
der trivial  
vexations.

Take care of the trivial, every hour recurring events, and the great events may be left to take care of themselves. \* \* The thousand vexations that come upon us through the unreasonableness, the carelessness, the various constitutional failings, or ill-aptedness of others to our own peculiarities of temper, or of character, form a very large item of the troubles of life. Many sensitive natures are worn away by the constant friction of what are called little troubles. \* \* They are alike ruinous to health, to temper, to peace of mind, and to piety itself.

The evil lies in excluding these from the providential ordering of God, in failing to recognize them as a part and a chief part of our probationary discipline, and as requiring therefore our most watchful care and solicitous improvement. And the remedy is in realizing these truths, in referring them all to God, in bringing them all to Christ as our Saviour and to the Spirit as our Sanctifier; and in our seeking continual help and grace and guidance:— to acknowledge God in short, in *all* our ways; and *whatsoever* we do or endure, to do and to endure all to the glory of God.

Christ the  
only source  
of true  
sympathy.

Human sympathy we cannot have. The very things that wear us away with their constant friction, or like the dropping of water upon the rock, that wither the bloom and flower of existence, that dim the eye, furrow the cheek, break down the elasticity and happiness of the spirit, bow down the yet youthful frame with premature old age, and in the midst of

comfort, make us restless and unhappy;—these are to others matters of indifference or of ridicule, and awaken not sympathy, but surprise, or contemptuous pity.

To whom then shall the soul turn? To go to none and to find none is to become callous and stoically selfish, which many never can become; or to allow the fine chords of the mind and nerves to become jarring and discordant, superinducing fretfulness, discontent, and habitual irritability.

But let such an one tell all his hourly recurring cares to Christ, confide in His sympathy and repose on His love, and every care becomes an affiliating bond between the soul and the Saviour. Christ is known, as a man knoweth his friend, by the hourly wants He supplies, the hourly cares with which He sympathizes, the hourly apprehensions He allays, the hourly temptations He turns away from us, and the hourly storms of passion He rebukes and calms into peace.

I can now see clearly that the true secret of a holy, active, useful, and happy life is conformity to Christ, and like Him, conformity to the will of God<sup>s</sup>—considering life as given by Him to be employed in doing what will glorify Him according to our ability and opportunity. \* \* To live otherwise is a continual quarrel with God, fighting against His laws, and kicking against the pricks. \* \* \*

As in the Scriptures God holds communion with us, so in prayer we hold communion with God, and an interchange of mutual affectionate society. It is God with us and in us, & man with God. It is the life of God in the soul. It is union in dwelling. It is power with God and the power of God to our salvation, sanctification, and joy. It is life and health and peace. Prayer—all prayer—prayer always—everywhere, in every condition, for everything, giving thanks to God and our Saviour, and the Holy Spirit, this is the soul of piety. \* \* \*

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<sup>s</sup>See vol. VIII, p. 714, Smyth's Works.—Ed.

<sup>o</sup>Dr. Brackett says, "Everything with him seemed to crystalize into prayer." His sister-in-law, Miss Janey Adger, wrote after his death: \* \* "I always had a tender love for him and feel that I too mourn sincerely my own loss. I always enjoyed his Sunday evening visits and his never failing fund of conversation, and then his closing prayer, and his tender remembrance of each one present. \* \*"

See also vol. X, p. 693, Smyth's Works.—Ed

Danger of  
early mar-  
riage.

This next lesson I learned from bitter experience, extensive observation, and the confidential knowledge of the experience of others. One of the first questions Thomas Wilson Esq., of London—of blessed memory for his benevolence and christian zeal—was wont to ask students entering the Theological Seminary at Highbury was,—“Have you any female entanglements?” and if they answered “Yes,” he would advise them to break them off at once, “For,” said he, “you have no right nor business with such matters now. They will interfere with your studies and distract your mind. Besides you are not now capable of judging of a wife that will be suitable to you three years hence, nor to your people and field of labour. And as no one requires some independent means to enable him to supply all his wants, and if he has a family, to free him from anxiety on their account,—more than a minister, if you wait till you are settled, you may just as well as not marry a lady who, with piety and every other qualification, will have some resources for the demands of any necessity.”

Let a young man take up this cross and deny himself this gratification, and follow Christ into, and through the Seminary, and into his appointed field of labour; and he will find that Christ will give him an hundred fold more, in this world even, than he would otherwise obtain.

The discipline and self controul secured, the independence and manliness of character acquired, the energy and determination of will imparted, the example of purity, continence and singleness of purpose exhibited, and the preservation of himself and the cause from the burning shame and reproach so often brought by the imprudencies and gallantries of students,—will be an abundant recompense.

Providential  
ordering of  
his life.

If ever I prayed earnestly and perseveringly for any thing, and for years, it was that the Lord would keep me from my own impulsive affectionateness of disposition and enable me to leave my future in His hands, until, if it was His will, I should marry, and He had provided and prepared a wife for me, and a field of labour for both. And what was the result? The result was in every way different both from my prognostications, plans, and wishes. My first love was destroyed, and all early hopes like untimely blossoms, perished amid the frosts of an ungenial spring. I was called out of my own country, and from among my own kindred, to wander in this strange land, among foreigners alike unknowing and unknown. I was led South, instead of remaining, as I wished, at the North. I was brought to



MARGARET M. A. SMYTH.

Wife of Thomas Smyth, D. D., from a daguerreotype in the possession of the family.

Charleston instead of going, as commissioned, to Tallahassee. I was directed to the house and family of Mr. Adger, rather than elsewhere, as had been intended. I was led to fix my heart upon my present wife, rather than upon others, though more to my fancy, and in contrariety to first impressions, and to all probability of success. She was made willing to say, "I will go with this man," and she has gone with him up and down hill, over rough and smooth places, over the land and over the sea, for twenty-seven years, and borne him nine children.

The whole ordering of the lottery has been of the Lord. I have felt that He has appointed the bounds of my habitation and set me as a solitary in a chosen family circle. And looking back from the hill top which I have now reached, upon all the way by which He has led me, I think I can see the wisdom of His arrangements and the appropriateness and efficiency of His disciplinary probation.<sup>1</sup> Taking my natural character and dispositions, the fact of having been a weakling and therefore an indulged child, a precocious, ambitious, and successful youth; on the other hand assuming that my life of laborious study and authorship, my constant invalidity and often infirmities, are the result of God's purpose and providence, and not self imposed and self incurred—and of this I have no other proof than a certain irresistible bent and perseverance; against wind and tide, against passion, pride and self interest, domestic ties and homebred joys, congregational prejudice and indifference, in utter want of any approving smile, or soothing sympathy, or encouraging commendation; which has spent itself and yet continues spending;— and then working out, from these, apparent good results; and divine blessing bestowed upon me. But on these two data of the problem of my life, I can see plainly enough a fitness and a potency in my matrimonial experience.

This has not been what my nature craved and seemed to require for earthly rest and happiness. Nor is my present life consistent with what would have appeared the inevitable tendency of an ardent, social, home loving, and helplessly dependent nature. "This it should seem was not reserved for me,

Yet this was in my nature:—as it is'

I know not what is there, yet something like to this."

To me sympathy and society were life. The thought of loneliness was terrible. Pent up, accumulated, and intensified affections burned and boiled up like the fires of a volcano

<sup>1</sup>See vol. X, page 653, Smyth's Works.—Ed.



underlying mountain masses of granite, covered with the frosts of a perpetual winter. Convulsive trembling has made my very ribs to shake with an unbearable sense of miserable isolation. Unanswered voices from within shrieked in agony to find no answering voice respond to them in loving sympathy. Much of this was doubtless weakness, and imbecility, and in most men leads only to,

"A long and snake like life of dull decay.  
The long year, linked with heavy day on day,  
And all which must be borne, and never told."

Oh it is a sad and solemn thing to feel alone—  
Isolation the alone in the midst of crowds—solitary in the  
lot of man. family circle<sup>2</sup>—to look out alone upon eternity  
rushing past with awful swiftness and boundless dark im-  
mensity.

And yet this must be done if life's duty is well done. Man must learn to live alone, to think alone, to act alone in order to become an individual man—independent—self reliant—bold, confident, and resolute. This alone will secure to man his own originality of character, principles, pursuits, and plans. Each man has his own talent committed to him, his own temptations assailing him—his own peculiarities distinguishing him,—his own sphere and opportunities appointed him,—“a new soul with an untried, boundless possible before him.” He comes forth into this world alone. Alone he is tempted in the desert by Satan and his own heart's lusts. He must resist and overcome alone, or be enslaved and led captive. He must conquer, and be free, be delivered from the spirit of fear, or remain under the spirit of bondage a dependent slave—dependent for character and for happiness—for opinion and practice—upon others.

Now this is a fearful struggle in every soul, and where the social dispositions and affections are strong it is a crucifixion. It is to live among the wild beasts of the desert, naked, hungry, thirsty, and homeless. But to be enabled to form convictions and to hold them; to adopt principles and to act upon them; to formulate plans and to accomplish them; and to find within the motive, means, and end, the recompense and repose—to

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<sup>2</sup>It must be recalled here that, as before noted, Dr. Smyth had been a lonely man in his life in the Church, in many ways: his brothers-in-law differed with him on some important points, and the Eldership discussion with Dr. Adger was just beginning. Almost entirely cut off from his own brothers and sisters, the Doctor felt his isolation keenly.—Ed.

feel in short in some sufficient and proper measure, complete, carrying about with one everywhere one's own happiness, occupation, and instruments—to be delivered from the intolerable burden of ennui and melancholic gloom—to be *at home* everywhere, and contented in whatsoever state we are—to find companionship in nature, and friends in every tree and stone and mountain, to be any thing like this, and this always, every where, and in every condition—man must encounter and come off conqueror in this heart struggle.

I can understand and sympathize with John Foster in his description of what he calls this communion with nature,—physiopathy,—a life and agency in all things.

I am now referring to the experience of the soul, not in its religious history, but in its intellectual and moral development.

\* \* \*

To the help of the Holy Spirit,<sup>3</sup> our Divine  
Helped by the Holy Spirit. Helper, I would gratefully ascribe whatever degree of self reliance and calm serenity I have been enabled to reach; when I remember what a visionary, imaginative, and sympathetic youth I was, how utterly helpless and dependent; how by infirmity I was habituated to find support and encouragement in others;<sup>4</sup> when I think how it is with me now and here, how for years with increasing helplessness and multiplying wants, intensified yearnings and quenchless desires, I have been for months together absolutely alone, in comfortless apartments, with few conveniences, with unsuitable food, with comfortless beds for a fleshless body; all this with a frame never free from pain, frequently in great pain, with constant weakness and often the most languishing debility, with an incurable malady preying upon my vitals and threatening at any moment a fatal consummation, with the grave open to receive me, and death storming in at the windows and casting his shadow darker than night upon my nightly couch;— when, I say, I think what, notwithstanding all this, and much more which I could depict—I am and feel, and am able to accomplish, and with what delightful peace I can spend hours together in my lonely and fatiguing walks, and reading by the forest streams, or on the mountain side, in the old church yard, or by the opening chasm and the frowning precipice; how I can commune with my own heart upon my bed, and be still with God, and love to feel Him near—truly I can say—“for this self same thing He is God.”

<sup>3</sup>See articles on Trinity, vol. IX and vol. VIII, page 630, Smyth's Works.—Ed.

<sup>4</sup>See vol. VIII, p. 603, personal reminiscence.—Ed.

For nothing do I thank God more to-night than for the measure of this state and spirit which He has in infinite mercy imparted to me. I am tonight absolutely alone with my servant, dangerous sickness in the neighbourhood having driven away even the family of the place.<sup>5</sup> But as I am girt about with mountains so is the Lord round about my soul. \* \* \*

Sacredness  
of family  
affection.

In all that I have written I do not imply that it would be commendable if possible, or possible if commendable to strangle or crucify natural affection, or connubial and parental love.<sup>6</sup> God forbid! These are as holy as they are natural, and as necessary to religion as they are to humanity, to the church as to the world. \* \* I think therefore that I love wife and children with a deeper and truer love, the more I have attained to a supreme and satisfying love to Christ, and this with less and less looking for returns of earthly affection. \* \* \*

I hasten also to observe, that I may close this unexpected discursus, that I do not think myself some great man, or clothe myself while but an ass with a lion's skin, because I have studied much, written much, and subjugated much my natural temperament and social longings. Much may be owing to circumstances and more to necessity—much to mor-

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<sup>5</sup>Reference is evidently made to an outbreak of "putrid sore-throat" spoken of elsewhere.—Ed.

<sup>6</sup>"In the home circle, he entered into all the joys and cheerfulness of the family, and delighted to draw his grandchildren around him, taking pleasure in sharing their mirth and merry laughter." *Southern Presbyterian*.

"I well remember how much he enjoyed those Christmas seasons and how much he contributed to the enjoyment of a large circle of friends who were gathered together in his hospitable home." Rev. D. L. Buttolph.

The grandchild, whose labour of love it is to edit these papers, remembers him in the pulpit and in his buggy, but best of all she remembers his saving tid-bits for her, biscuits hidden in the folds of the blankets wrapped round him as he sat in his great Holmes' chair; and she is told by her mother that he would save so many nice things for her, under napkins on the mantelpiece, that no child could possibly have consumed them. Her childish nickname was one of the words he used as an exercise for his paralyzed tongue, and he taught her to repeat the Litany at such an early age that she cannot recollect the learning. One of his last services in the old Church was the baptism, on June 1, 1873, of an infant, the daughter of his eldest son. On the Christmas after his death, gifts were distributed to all his grandchildren in his name. See Sermon, vol. IX, page 525. See also many references in Solace for Bereaved Parents, vol. X, page 141, Smyth's Works.—Ed.

bid physical and nervous derangement. In other circumstances I would probably have lived and loved and done as little as any; or have done nothing, like the man mentioned by the ancient Greek historian. \* \* \*

Advice to speakers. And now as to confidence and self possession in prayer and speaking.

My experience is a great encouragement to diffident and self distrustful young speakers. Though I have been frequently complimented for great apparent coolness and self possession, yet this has been only to a certain extent real, to no extent natural or constant. I was originally very diffident, and received—though very wrongly—one of my few school punishments for not speaking out when set up to recite. In my early attempts at public service I wrote and committed my prayers to memory. This I did also in every case of early speaking and debate. On occasion of my first debate I was so disconcerted and abashed as to lose all presence of mind, and become actually incapable of seeing anybody. But I went on repeating the phrases I had memorized, by degrees coming literally to my senses and thus got through without my distress being apparent. I can also well remember my first brief attempt at extemporaneous rejoinder, and my gradual progress in confident self reliance; until like the fledged bird I learned to fly.<sup>7</sup> But I have never risen to speak, even at a Prayer Meeting, without solicitude and much incipient nervous trepidation which, if not well prepared in mental arrangement of thought, continued more or less through the whole delivery. And this I find was the history of Burke, who, even failed egregiously; and Webster, Patrick Henry, Cicero, and Demosthenes.

Preparation. The remedy is in careful preparation. Demosthenes never would speak unless prepared. Neither have I ever spoken without knowing what subject I was prepared to discuss, leaving feeling, and the occasion to alter, amend, and diversify the argument.

Concentration. Another remedy is to concentrate the mind on the subject and withdraw it from the audience. In preaching, remember you are speaking *for God* to his creatures; and in praying that you are speaking to God and not to man, for divine blessings, and not for human approbation.

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<sup>7</sup>Doctor Smyth became so skilled in debate, that Dr. C. S. Vedder tells that he has seen the Doctor sleep placidly through his opponent's speech and then answer unerringly.—Ed.



Self-posses-  
sion.

Never go back to correct mistakes in grammar, pronunciation, or any minor fault. Where one will notice the mistake, all will notice and be jarred or disconcerted by the correction. Above all never go back to improve the diction. This will excite painful and disparaging feelings. These habits have made stammering and affected speakers of the most talented men. Try hard never to trip, or you will become a limping horse.

If on any occasion you lose the train of thought committed to memory or arranged, do not disconcert yourself by an attempt to recall it, but proceed to devise some other treatment of the subject that may connect with the one at present before the mind, and prepare your way for a speedy or remoter close, as you may or may not feel able. In this effort you will restore confidence and self possession, and allow the mind by a natural course to resume and restore the lost train of ideas. Of this I remember vividly two memorable cases. In one of my earliest public speeches in Belfast before a large audience, when about two thirds through my memorized speech, the whole remainder was, as with a sponge, obliterated from the page of memory. I was within a few sentences of the now oblivious record, and at once excogitated a course of remarks which would lead to a natural and speedy close. But before it was necessary to use it, all the darkness became illuminated, and the invisible cyphers shone out brightly; I was able to dovetail my thoughts together and very pleasantly and acceptably to close my speech as intended, without any manifestation of my inward distress. The other occasion was in Dr. Boardman's Church in Philadelphia one Sabbath evening, when I delivered to a very large audience my discourse on the Westminster Assembly.<sup>8</sup> The MS. had become loose, and in looking over it in the afternoon at Mr. Fleming's house close by, I had unfortunately left behind a part of the sermon in the midst of the section descriptive of the historical relations of the Assembly. Dr. Addison Alexander and other magnates were among the auditory, and in the full blast of earnest delivery I turned my page to find a hiatus, and on turning the leaves I saw that a portion was missing. Retaining presence of mind, I at once stated the fact to the audience and requested young Mr. Fleming to repair to my room for the MS. Meanwhile I gave out an outline of the argument and when after a few minutes the missing leaves were sent up to the pulpit, I resumed my discourse. The audience seemed much pleased with my candour and confidence; and many afterwards expressed their admiration of the whole movement.

<sup>8</sup>See vol. IV, p. 385, Smyth's Works.—Ed.



Composition

The same encouragement applies to the facility and propriety of composition. This to me now is no labour, except the growing difficulty and distressful labour of penmanship. I have already said I have never copied nor entirely re-written any thing I have published, nor a page in these memoirs. But when I wrote my first essay in College for the Logic and Belles Lettres Class, I thought I never could write enough, and found when I proceeded to transcribe I had entirely more than was needful. \* \* \*

Extemporaneous speaking.

As to extemporaneous speaking and reading in the pulpit, my experience teaches me very emphatically that "both is best," and neither alone to be exclusively adopted. Lord Bacon's aphorism is the sense of wisdom. Reading will always make the full man—if it is not carried, as it may be, to repletion, and the actual stupor and oppression of the free elastic buoyancy and unction of the soul. Speaking will make the ready man. And writing, and only writing, will make the correct man. To make unduly prominent any one method is absurd and suicidal. The age and the church demands each and all. \* \* \*

The true plan.

The true plan is the combination of all these plans. This has been my own course. And although my case will be urged on the opposite side, yet I feel confident I have pursued the best course for me, and I think, with due adaptation to differing talents, of the predominance of any one method—best for all. I am naturally adapted in several respects for what is called extemporaneous speaking. In this my manner and delivery are much more animated, effective, and impressive. It has always been preferred by my people and my friends. I have very frequently been told of its greater power and agreeableness, and urged to adopt it constantly, especially on important occasions. I have found no difficulty insuperably opposing such a course, and doubtless I could have become more popular by following it. I have pursued it with a brief however, except occasionally in the pulpit and always in Prayer Meeting, or on other occasions of Address,—at least one half of my time. And yet for all the reasons given and from experience I have not adopted it exclusively, and I am sure I have pleased and profited *oftener* and more by acting as I have done.

As to Scriptural authority, more can be said for the plan here proposed than any other. To preach the gospel is to make it known in any and in every way. But beside preaching, which is introductory to discipleship, there is the teaching of all things whatsoever Christ has commanded, which is the

life-labour of the ministry and of the initiated disciples.<sup>9</sup> The form of writing has been largely employed by the Holy Ghost both as a divine oracle and a divine pattern, and this method of preaching, both in and out of the pulpit, the Holy Spirit has always and most preeminently blessed.

And contrary to the opinions of some I am of opinion that as general intelligence and familiarity with the *gospel proclamation* is extended, men will more and more seek, not for the greater excitement of popular and unwritten address, but for satisfying, sanctifying, and instructive spiritual preaching.

I will here add a word on originality, about which there is wonderful delusion, and great difficulty and danger to young minds. A perfectly original mind is not a finite mind. In a creature it is therefore impossible, and in man its assumption is an ignorant claiming of what cannot exist.

An original human mind is an unthinking, untaught, uneducated, undeveloped mind. In proportion as man is developed, educated, and become full of knowledge and capacity to impart it, he is not original or individual, but assimilated and conformed to the intelligence and thoughts of others. Education produces community, not singularity—increase by addition, and not by creation—improvement by experience, efforts, induction, and analysis brought to bear successively upon every new exhibition of truth.

Minds vary in power, not in originality. All are original according to their power to acquire and possess themselves of truth already known, and to express that truth to others. Originality is in the form of presentation, and not in the truth. There may be new facts, but not new truth—new expressions, but no new intuitions. \* \* \*

In fine, originality is the clear knowledge of acquired truth, and the presentation of it as it stands related to your own thoughts, bounded by your own attainments, and expressed in your own words, or in the words of others; in the latter case the words chosen either for their own beauty, or as expressing the idea more beautifully; or else as an honest, brotherly tribute of admiration and regard, to perpetuate a good name.<sup>1</sup> \* \* \*

Free exercise of thought. When greatly boggled and bothered in my study, and unsatisfied with some plan of a discourse or argument, I have lain down and closed

<sup>9</sup>See "Preach the Word," vol. VI, p. 214, and S. S. teaching service for the whole church, vol. IV, p. 521, Smyth's Works.—Ed.

<sup>1</sup>See vol. II, p. 136, Smyth's Works.—Ed.

my eyes and rolled the whole subject over and over, or I have ordered my horse and taken a ride through the woods, where I have often resolved knotty difficulties,—sometimes I have buried myself in bed and my head in the pillow, or perhaps laid the matter over for a night, and found delightful freedom and satisfaction in the free operations of the mind in sleep, or half conscious rapturous elysium of thought.

In this state I have had intense enjoyment—an earnest, methought, of disembodied freedom. Funeral addresses—“and that,” said Elder Gilchrist to me lately, “is your forte”—have been frequently arranged in such a state. It was in such a vision of the soul, without a word ever committed to paper, my inaugural address to Dr. Thornwell as Professor (1857) was delineated. I had just finished my journey to Columbia from this place (in Va.) the day previous and was pressed into the service.

I am reminded to press the great importance of variety, appropriateness, and earnestness in such addresses; and in prayer.

Variety in Prayer. In prayer this may be attained, 1. by premeditation, 2. by acquiring the habit of embodying some sentiments of the chapter read, and 3. by special adaptation to some of the present circumstances.

This has been with me a great study, and a very self-rewarding one.

There are still a few practical points suggested.

Visiting. Visiting is one, of the importance, obligation, and power of which too much cannot be said; yet to be truly efficient spiritually, it must be well done, and it is most difficult to attain to the happy art. To me it has been a very irksome, painful, self-denying, and often very exhausting duty, and yet in the doing of it, almost invariably pleasant and profitable, and one therefore in which I have endeavoured to be faithful and increasingly frequent.<sup>2</sup>

Visits should be pastoral and ministerial; that is spiritual and religious, always introducing and opening the way to free religious communication and instruction.

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<sup>2</sup>Dr. Smyth's visits were usually paid in the company of his wife; he would read as they drove to the house, at the door would be roused by Mrs. Smyth who would remind him of whose house it was, the number and names of the children and household, the nature of any family joy or sorrow through which they were passing, and any other details that might be advisable. Dr. Smyth, thus prepared, would pay a successful visit—and the same performance would be gone through with at the next house. He also visited alone during his evening drives.—Ed.

Visit should not be too long. They will be less valued. They will flag, and become flat, stale, and unprofitable. They will sink the minister, and very probably the man too—by his becoming playful, puerile, or foolish, jesting and talking, with idle words and vain conversation. They will encourage and give apparent sanction to scandal, backbiting, and tale bearing. They will tempt to these things on the part of the minister himself. They will give the very best opportunities to tempt ministers to O..... familiarities (a suspended Bishop), and E..... improprieties (who abandoned the ministry), and K..... dangers (a man very celebrated in his day, whose character was endangered by his being seen on a lady's knees; or he was so reported, as the world is ever ready to do—); and the fall and ruin of many a bright and promising Timothy.

Visits for the same reason ought not to be too frequent. No man can be seen and heard familiarly and frequently without breeding contempt, undue familiarity, and a certain hail fellow, well met, style of intercourse.

Visits ought not to be exclusively spiritual, while not characteristically social, but a happy mixture of both, like the minister's grey in cloth, a lively vivacious combination, making all feel at ease, pleasing and profiting. And here is required the wisdom of the serpent and the simplicity of the dove, the spirit of wisdom and power and of a sound mind, the wisdom that cometh from above and which is above all.

Visits should be fewer in proportion to youth and inexperience, both because time is required for the primary duty, prayerful study—because of inexperience, incapacity, difficulty, and danger, and because they will then be importunately sought, for other than ministerial purposes.

Visits should therefore, except in cases of spiritual or physical life and death, be made within prescribed visiting hours, and as a rule only then. \* \* \*

Visits ought never to be made to young ladies or single ladies when alone, and if so found the visit ought to be very short. For some years I made such visits in company with my wife.<sup>3</sup>

The same rule will apply in all cases and ages to visits made to ladies in bed. The Rev. Dr. R..... had much difficulty in ....., from an allegation made by Col..... on some such conceived impropriety, involving his brother's wife.

Visits should, in all cases where there is not manifest impropriety or inexpediency, be closed with prayer. And if

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<sup>3</sup>See vol. VIII, p. 395, Smyth's Works.—Ed.



this is done, it will be found that the cases are very few in which it will not be found both proper and expedient. I lately closed a visit where an Episcopal lady and a gentleman of the world were present as evening visitors, when I proposed, if agreeable to all, to make prayer; which I did with—what in all such cases I would advise—an affectionate and earnest remembrance of the parties severally, and their friends. I was told afterwards of the pleasure it gave, and that the gentleman, when asked how he liked the prayer, was so full that he could not speak. I had the pleasure since of administering to him his first communion.

In another family—Baptists—where I visit a daughter-in-law,—I have frequently made prayer and with great acceptance. But I pass on to the subject of intimacies.

Form no unreserved intimacies or friendships  
Intimacies. in your congregation.

Never confide what, if friendship ceases, you will have cause to regret and which may be used to your injury. And remember there are birds in the air which are always ready—nobody of course knows how—to carry your most sweet and sacred communications to ears for which they were never intended. \* \* \*

Go not however to extremes. Be not morose, diffident, distrustful, cold, or austere. Be warm, kind, genial, and courteous. Be candid, sincere, communicative, trustful. Give and take sympathy. Be all things to all. Study well character and weak points, how, and how far, to confide, and with what cords to draw. I speak especially of Elders, Deacons, and Officers. The only way to be independent under the controul of any persons, is not to be in their power, and under cow through fear of betrayed confidence. Be impartial, courteous, and attentive, and suitably deferential. Be blind to observed and *felt* and cautiously regarded faults. Keep them to yourself. Be yourself sincere, pure, honest, and single in your aims and plans; be Christ-like, Christ-loving and Christ-serving, having no selfish purposes to accomplish, satisfied with doing your duty, and then you will be preserved from the distress of disappointed expectations, or the perhaps even greater, the intolerable, unchristian distress of distrust. \* \*

It will of course follow from this that you must never resent, nor retaliate, nor return evil for evil, slight for slight, insult for insult. Never report nor repeat such things. Never let it be seen that you either feel, or notice them. Maintain self-respect, or rather respect for Christ and His ministry. But do not put self before Christ. Go and tell all things to Jesus



and leave Him to over-rule and set right, to punish and to persuade. Leave your cause and character to Him and His people, and He will undertake for you.

The thought of what you are by nature, and of what all are, of what you deserve and what you require, of the deep spirit of selfish preference out of which all inordinate expectations and harsh judgments proceed, and of the aspect in which your own conduct may be regarded by others—will greatly help to that spirit of love and charity, and hinder that of morbid and malevolent misanthropy. Thus may the peace of God<sup>4</sup> which passeth all understanding, keep your mind and heart, that the same mind may be in you that was in Christ Jesus, who pleased not Himself nor His own soul, who in His hatred of sin ceased not to love the sinner; who ever kept His soul in self possession, and under every provocation from treachery, desertion, and betrayal, maintained at all times mental repose and perfect self-controul. "Hence the peace which evermore surrounded Him, which flowed forth from Him upon all within His circle who were susceptible of its benign influence." It was a peace which dwelt in His own calm, harmonious soul, and which He can ever shed abroad in yours by the Holy Ghost—the dove whose olive branch—is peace—given unto you.

*Cheerfulness.* I owe it to the Hearer of prayer to testify to His great mercy in hearing and granting my request for cheerfulness. When not enduring certain forms of pain which depress and dishearten me I am generally cheerful. The Rev. Mr. Trimble of this neighbourhood—Rockbridge Va.—(Oct. 12, 1859) found me yesterday on the bed taking my usual rest. "Are you not very lonely?" he asked. "Yes," I replied, "I am, for every body has left the premises on account of putrid sore throat disease, and death from it. Even the waiting boy is gone, and the cook who says 'she never could cook no how;' and my boy servant<sup>5</sup> and I are left to ourselves—sometimes without bread and anon without candles, and these at best the meanest sort of tallow candles. And I would feel very lonely, indeed intolerably so, were I not so busy as to have no time to think of loneliness, and no disposition to foster it or fret about it." On his retiring to pursue his ministerial rounds, I took up the line of march for my

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<sup>4</sup>See vol. VIII, pp. 449 and 750, Smyth's Works.—Ed.

<sup>5</sup>Edward, the coloured boy, who was his attendant that Summer.—Ed.

A mountain  
walk.

usual mountain employment, for some three hours of the afternoon, that is in walking, and reading in my chair, fitted with an umbrella for the purpose. At this place I have a romantic walk of some three fourths of a mile along the river, to the bluffs below the summit on which is beautifully located a Presbyterian church.

My seat here is under such a tree as Spencer graphically described:—

“A huge oak dry and dead,  
Still clad with reliques of its glories old,  
Lifting to heaven its aged, hoary head;  
Whose feet on earth hath got but feeble hold;  
And half disbowelled, stands above the ground,  
With wreathed roots, and naked arms,  
And trunk all rotten and unsound.”

When the sun retires to his cloudy chambers and veils the heavens in mellowed light, I sit upon the verge of a beetling rock, beneath and around which the river glides along, sometimes, (as in a late freshet when this entire walk was under water) with impetuous velocity but ordinarily in a quiet flow; on this spot I recently read Byron's description of a similar scene.

Sitting here, I can look up the rocky river to a dam waterfall, and down the stream to a very beautiful bend around the base of increasingly lofty hills bordering its course, precipitous, but still luxuriant with a variety of trees in their gorgeous autumnal colours. Opposite are the meadow lands of the valley, with houses peeping out from behind their surrounding woods. In the distance are ranges of lofty mountains, overhead the arching heavens with their ever beautiful and ever changing panorama of clouds of all appearances, and under the pencil of sunset and twilight, of all imaginable hues. Climbing with the help of a strong arm, a stout staff, and a fearless spirit up the narrow path winding along the slippery and crumbling ledge of rock, I ascend in time to enjoy both rest and rapture on the summit amid a thin grove of fir trees within sight of the old sanctuary, from whence I obtain another and more extensive vision of beauty, sublimity, and glory. Overlooking all I have described, as it is partially revealed through the obscuring of the trees around me, to the north, northwest, and east, are ranges of mountains with cultivated valleys; in the midst of this beauty, along, though above the river, I wind my way homeward, then across a bridge which spans another mountain river which here forms a “meeting of the waters;” not so softly beautiful and pictur-

esque as that vale "in whose bosom the bright waters meet"<sup>6</sup>—(where I spent a happy night with friends who lighted up the scenery)—but beautifully grand, and with a monarch tree facing the bridge, towering towards heaven, and exhibiting in the mellow light of closing day the softened outline of its majestic symmetrical form.

Returned from this pleasing and profitable walk, and enjoying beside the meditative, cheerful blaze of an open, wood fire my cup which not inebriates, served by that Chinese nymph of tears, black tea, I am stimulated to resume my labours by the sawing and squealing perseverance of a little mouse, which has been for many days and nights, cutting a laborious entrance into good winter quarters, and some present comfort.

And this suggests as a powerful auxiliary to such cheerfulness a growing acquaintance with natural objects, and a constant cultivation of the ever enlarging taste for, and capacity of, enjoyment of natural scenery—of trees and flowers especially. \* \* \*

A joyous spirit. Cherish then a lively, cheerful, laughing, joyous spirit. Some of the greatest and best men have been remarkably characterized by it. It may be carried to an extreme, and then is danger connected with it. But it is a gift of God, and may also be very useful as well as tranquillizing. A gracious and wise God, says Doddridge, does not expect from men the life of Angels. And the wisest of men says, "A merry heart doeth good like medicine, but a broken spirit drieth the bones." He also tells us there is a time to laugh as well as a time to weep, and that everything is beautiful in its season.

Love of singing. The love and knowledge of singing, or instrumental music, will be a great help in reviving the spirits, dissipating morbid feelings, and enlivening the heart. Dr. Alexander told me he was in the habit of intoning, or chanting hymns to himself in his study, whenever he felt either morbid or, as the Apostle suggested, when glad. This habit I constantly<sup>7</sup> pursue. Try it. And even in the

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<sup>6</sup>"The Meeting of the Waters, Killarney," by Thomas Moore.—Ed.

<sup>7</sup>Repeating poetry aloud, or sometimes singing, was all his life a favourite exercise of Dr. Smyth's, and he was most particular in training his children to read and recite, laying great stress on their careful enunciation. Every morning while he dressed, the child whose turn it was, read aloud to him, from books selected according to his judgment for each individual case. The Bible always took precedence, then followed poetry, prose, essays, one

woods, Amphion-like carry your harp, and see if you cannot charm away every evil spirit, if you do not allure to you the herds and beasts. My servant last year used to play on his flute while I read, and partridges have more than once come close to his hiding place.

Akin to music is its daughter, if not mother and inspirer,—poetry. Woo her tenderly and constantly, and she will be to thee as a well of living waters to the thirsty soul.

My experience in life would lead me to urge upon young ministers as rules of life, 1. to beware of wit and to eschew sarcasm, which often breed coldness and dislike. Never use them except in playful pleasantry, or as keen and burnished weapons against the King's enemies, or in defense of endangered truth.

2. Utterly eschew tobacco. Its use is deadly and its manifestations most undignified and unseemly, and its expectorations perfectly beastly and barbarously disgusting. I believe its use shortens ministerial life greatly, impairs usefulness, patronizes a vicious, expensive, and degenerating habit, is offensive to God and most grateful to the Devil.<sup>1</sup>

3. Beware of ardent spirits.<sup>2</sup> I have long habitually used them—medicinally and beneficially. I have never that I remember, been overcome by them, or under their dominion. But for this I am indebted partly to constitutional adaptation, probably necessity to supply defective natural stimulus—but still more to restraining grace. But to many they are absolutely poison—to most wholly unnecessary—and to all dangerous. In their use, when they themselves are pure—like these mountain distillations—they are potent and invaluable remedies and helps, if as they can be when necessary, by divine grace, used and not abused, as friends and not foes—as servants and not masters.

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son recalling among his reading Pollock's "Course of Time."

Two of his children, Sarah Anne and Ellison, were inclined to stumble over their words, and therefore worked hard on, "How the waters come down at Lodore;" memorizing it and reciting it with great pain.

Later in life Dr. Smyth used to repeat poetry to his little grand-daughter Sarah, who was often the companion of his drives, and who recollects as favorites, "Hohenlinden," and "The Battle of Blenheim." See vol. VIII, pp. 687 and 760.—Ed.

<sup>1</sup>The Doctor's youngest son, Ellison, tells that his father smoked one cigar in his life; the consequences being most disagreeable. he never repeated the experiment.—Ed.

<sup>2</sup>See Bible Temperance, vol. VI, p. 357, Smyth's Works.—Ed.

Avoid borrowing or lending.

4. Never lend, nor borrow, nor become surety, and above all, in your congregation. In either form you are brought under the power of others, and alienate—you will solve the mystery by observation of our deceitful and desperately wicked nature—where you hoped to befriend and attach. Lend a little it may be, when you can spare it, not expecting anything in return; and in any other way advise or assist, but remember our Saviour's refusal to arbitrate difficulties, or even to join Martha in scolding Mary.

Beware of a passion for books.

5. Beware of a passion for books and a blind chase of a large library. It is as a general thing, vain and useless. It is often impoverishing and infatuating. It becomes insatiate as the grave, crying give, give. It diverts the mind from concentration, and frequent and thorough study of the best productions of the best authors on the best subjects. It endangers original, independent freedom of thought. It is in all cases of change an incubus, a barrier, and indeed a positive insuperable hindrance. The principal, interest, and insurance incur heavy yearly expenditures.

Dr. Smyth's personal experience an exception.

On this point at least, I will be allowed to speak authoritatively and from knowledge.

I feel that I was an exception to a general rule—a sacrifice willingly offered up to the public good. I have felt a special call to collect a large library, not for myself but for my brethren's sake, and for posterity. This has been a part of my life work, not yet fully completed.

But except for research and reference, I have confined myself within my rule, having my select library and preceptors, soul companions and bosom friends, whom having early loved, I love unto the end, and hope to live and love with them in blissful amity in a world of light, love, and spiritual progress.

These reflections candid and unpremeditated.

And now Son, reader, friend, fare-thee well! Another day is past. I left you last night at eleven, and was up this morning at 6 A. M. I have had another similar walk and readings this afternoon. "It is the hush of night, etc." My vacation time is nearly ended. This work in which it has been spent must also, at least for the present, come to a close. It has been unpremeditated, and unanticipated, in anything like fulness. I have yielded to the promptings of each day and have unbosomed myself candidly and without disguise, as before God, to my fellow men. Whether I have done well, I cannot tell. What have been my motives, I would not venture to affirm.



All is known to Him with whom I have to do, whose I am and whom I desire to serve.

"One prayer I have, all prayers in one  
To be Lord, wholly Thine.  
Thy Will O Lord, Thy Will be done,  
And let that Will be mine."

*In Memoriam.*

*Oct. 14, 1859. Rockbridge, Va.*

An Autumn  
day.

This is the closing day of a months stay at this place, and use of the Baths. The day has been a day of luxurious delight. Warm and balmy for the season, it was also a breezy and a cloudy, though not a clouded day. It was the very beau ideal of a day for poets and painters—among whom I enroll myself as an ex-officio, honorary member, though unprofessionally and inexpressively so. The lights were brilliant, and the shadows were deep and well defined. The forests were in full dress in the most perfect autumnal variety of gay and dazzling colours, interspersed with a suitable harmonious intermixture of grey, brown, and darker shades. Yellow predominated in all its shades and in their most perfect tints.<sup>3</sup> And so exquisitely was the light shaded, and the background thrown into relief, that the distribution of the several species of trees, and almost every particular tree, could be distinguished, though at a distance of several miles. I crossed the river on two bridges, and could with difficulty tear myself away from an amphitheatre of such wondrous beauty and sublimity. In the sky above, an endless succession of careering clouds were throwing their ever shifting shadows upon everything beneath, now blackening and now brightening in turn, and exhibiting every portion of the scene in every variety of hue, while they themselves, as the chariot of Jehovah, overwhelmed the mind with the contemplation of His magnificent greatness.<sup>4</sup> On every side were not only the undulating hills bordering on the valley and gently sloping down to the river, but ranges of mountains, and ranges beyond these again. The two remarkable peaks called house mountains, which I would rather call twins, or man and wife; and then the distant ranges indicating the course of the river towards Lexington, and the deep and narrow gorge through which the North river, at some conceivable period of convul-

<sup>3</sup>The Doctor was blind to red.—Ed.

<sup>4</sup>Dr. Smyth made an especial study, with his children, of the passages in the Bible referring to the clouds.—Ed.

sion; when its waters were a deluge, forced its way for some eight or nine miles through lofty and precipitous mountains, only far enough apart to give it a channel obstructed at every step by immense rocks which have been loosened and hurled from their summits.

Beneath me also another world of beauty was revealed, for so placidly did the river flow along in this well-sheltered valley, as to mirror in its clear waters the very tints, as well as shapes, of the encircling hills, the meadows picturesque with animal beauty and enjoyment, and the corn fields luxuriant with their well-filled sheaves.

Along the sides and bottoms of the river could be also distinctly seen varieties of water floral beauties, the hiding place or gardens and homes of fish.

I again spent an hour or more under my river tree, the monarch of the surrounding woods—who has seen hard and troublous times in his countless years of vicissitude and endurance. Rooted in what was once a high ground at the base of lofty protecting rocks, running out lava-like or molten into the bed of the stream, its homestead has been so constantly encroached upon by the river as to be now frequently deep in water. To protect itself it has thrown out in every direction its gigantic arms, which look pitiably bare and lacerated from exposure to every rude shock. In girth near the base, this tree must be some 30 or 40 feet. About a yard from the ground it branches off into three arms, which tower laterally high into air and over the stream. This main stem is hollow, of very considerable dimensions, and from where probably a larger stem once proceeded, several young and powerful branches have with filial reverence and devotion flung themselves into the front of danger, and with heroic fortitude brave the shocks of tempest, hail, and frost, and the wintry torrent.

Oct. 18, 1859.

Visit to  
Weyer's Cave. It is a notable fact worth jotting down, that yesterday I drove from Staunton to this place, Weyer's Cave, and explored it to the very end, spending in it some four hours, resting occasionally on a chair, and using the help of a strong and vigorous arm.

Of this world of subterranean wonders, it is not my intention to speak either geologically, theologically, historically, or sentimentally.

It is a joy and a praiseworthy event to have seen it, as it is pregnant with suggestive thought and fills my soul to overflowing with wonder, love, and praise. *Laus Deo.*

I wrote two letters from this place.

*Extracts from a letter from Dr. Smyth to his Charleston congregation, dated Hot Springs, Va. Aug. 1857.*

Preaching to  
the Virginia  
Mountaineers.

I have assisted on three occasions in administering the communion, and have preached generally once each Sabbath. On two or three occasions, I have travelled eight miles to preach to a recently gathered congregation in these secluded valleys. The population is sparse, and consists generally of plain, and often very poor, farmers and mechanics. They are a simple-hearted, quiet, and unambitious people, having little, coveting little, and content with such things as they have. Agar's blessedness seems to be theirs. So that having neither poverty nor riches, they are delivered to a great extent from the temptations of pride and dishonesty.

The gospel, however, they appear to estimate highly, and to hunger and thirst for its proclamation. They are supplied on alternate Sabbaths by those pioneers of the Christian army, our Methodist<sup>s</sup> brethren, and on the intervening Sabbaths, hold a Prayer meeting. Their church is a log house, in the very depth of the forest and in one of the most wild and romantic gorges of this wild and romantic country. To this place they have given the name of Eden, as expressive of their own sense of its natural and spiritual beauty.

I have twice supplied the place of these brethren, when I found the house as full as it could hold of women and children; and on surrounding timbers underneath the trees, and stretched along the ground around the house, were a goodly number of men and women.

To preach to such a congregation, in such a situation, in all its fulness and simplicity, the glorious gospel of the blessed God, I felt to be a high privilege when I saw the attention fixed, the eyes moistened with tears of joy, even the young eagerly listening, and the aged giving every expression of their solemn joy; I was more than ever excited to glory in the Gospel of Christ as the power of God and the wisdom of God unto the Salvation, Sanctification, and Solace of anyone that believes and obeys it.

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<sup>s</sup>During the residence of the family as war-refugees in Summerton, after the evacuation of Charleston, Dr. Smyth and the Rev. Christopher Gadsden of the Episcopal Church devoted themselves to work among the country people, putting themselves on the circuit of the Methodist Church. They were always close friends and held opinions in advance of their times as to the need of a more sympathetic relation between the denominations.—Ed.

At the urgent request of several, I have arranged again to visit and preach for this people. On last Sabbath I preached to the company at these Springs; among them are to be found characters of every variety, and infirmities and diseases of every form; some buoyant with hope, some hopeless in despondency, some cheerful and some sad; the old, the middle-aged, and the young, the world in miniature. For all flesh is grass, and all the glory of man as the flower of the grass, flourishing in Weakness, and fading even in the midst of its evanescent beauty. \* \* \*

I am I hope improving in health of body and rejoicing in spirit, thankful for my many mercies and resigned to my many needful infirmities, and ever desirous that you may all grow and prosper in the Lord.

Aff'ly and very faithfully, Your Pastor,  
THOMAS SMYTH.





PAPERS RELATING TO  
SECESSION

AND THE

WAR—1860-1865



PAPERS RELATING TO SECESSION AND THE WAR,  
1860-1865.

CHAPTER I. THE DEMOCRATIC AND SECESSION CONVENTIONS.

In his Biographical Sketch, Dr. Brackett says: "During the recent war Dr. Smyth's whole heart was with the South, and he prayed, and preached, and wept for her, giving his three sons to her service and his worldly all to her cause." Another friend, unfortunately anonymous, but supposed to be Dr. Bulloch, Editor of the *Christian at Work*, states:—

Dr. Smyth at the beginning of the war. "When the war came, Dr. Smyth was reaping many honours of a faithful pastorate. His congregation was large, intelligent, wealthy, and liberal. His worldly possessions were reasonably adequate to his possible wants to the end of life. His position in society was that of tutor, example, and friend.

His position during the unhappy war is well known in the North and South. Whatever convictions he might have had of the fundamental ground at issue,<sup>1</sup> his whole energy and life were unreservedly pledged to his adopted section. And when peace returned, the old Champion sat beneath its breeze, broken in fortune and in health. [He had invested all possible funds in Confederate securities.—Ed.]. For a time, as I gleaned in several conversations with him, his hopes seemed shattered beyond repair and scattered at the grave's mouth. \* \* I knew Dr. Smyth quite well after the war, and I know that he cherished warm Christian sentiments toward all men, and forgave those who, in deed or thought, wronged him, as he also hoped for forgiveness."

*From my eldest Brother but one, not seen for more than forty years.*

BLACK RIVER, Parish of Catahoula, Louisiana.

DEAR THOMAS,

11 April, 1860.

Letter from  
James Smith.

This is intrusted to Charles Jones, who visits Charleston to attend the Convention. My wife is a sister of his, and he lives about 3 miles above

<sup>1</sup>His descendants in reading this need have no doubt as to his convictions. He believed firmly in the right of a State to secede.—Ed.

me on this river. The families however have no communication. I have left New Orleans to reside on this place. The last 2 years it has been overflowed and I did not make expenses. This season I have the prospect of a good crop; and we are now well leveyed to keep out high water, but not quite enough yet. We do not apprehend high water this season. We received Wedding Cards of your son and Miss Briggs.<sup>2</sup> Give the young folks our congratulations. I hear indirectly from you (or did in New Orleans,) frequently and hope your ailments are not such as to deprive you of comfortable recreation and exercise. I take out a little bored rifle gun (say 200 balls to a pound of lead.) nearly every morning and shoot the heads off Squirrels enough to eat.<sup>3</sup> In the fall and winter, I change this rifle for a shot gun and kill abundance of wild ducks. We have been asked to dine out 2 times last week among neighbours who had wild turkeys for dinner. I have also a chest of tools (very good they are too,) with which I work considerably; last week I built a new Poultry house 12 feet square with 10 nests for the hens. We had a small one but the rising family of chicks required more roost. We have any quantity of young chickens and turkeys, To day I intend making me a dip net with a piece of mosquito netting to catch minnows, with which to catch Barfish and herring. The Barfish are our best fresh water fish. I have also library enough for life with the help of the Newspapers occasionally, and I trust I have obtained a good hope to join the ransomed of Christ in his heavenly Kingdom. My family at home, and as far as I know abroad, are well. Give our love to your wife and family, and believe me affectionately yrs,

JAS. SMITH.

P. S. Our address by mail would have the Trinity Post-office in it.

J. S.

MY BELOVED BROTHER, NASHVILLE, *April 1860.*

Mrs. Faunt-  
leroy.

I did not see Dr. Buist before he left, else I should have written a few lines.

Among 'The Delegates' you will no doubt be

<sup>2</sup>Adger Smyth was married to Miss Anne R. Briggs, on March 14, 1860.—Ed.

<sup>3</sup>This brother, James, was an excellent shot, and very reckless; so much so that when troubled by an ingrowing nail, he shot off the offending toe. A niece writes:—

"As to my Uncle & his ingrowing nail, I know nothing but the fact—& think he might have been less impatient of pain & of other people."—Ed.

called on by some who knew Robert, Sam, and all of us.— Mr. Garvin of Louisville and Judge Huntington of Indiana are in your city, both old friends of our family.

Last week I parted with my last copy of your "Why do I Live." I sent it to Mrs. Judge Law of Vincennes.— I did so in hope you would send me another with my name in it, written by yourself—if it is convenient, do send one. I love the book, and I loved Mrs. Law so much I could not resist sending it to her by another friend who was here.

Adger I suppose your health is as usual, you are able  
Smyth's to preach every Sabbath, but I hear from you so  
marriage. seldom I am nearly starved for something from  
yourself.— We all received Adger's beautiful tickets and were much gratified to hear he was married so happily.— We offer our united congratulations to the young bride and groom—did you perform the ceremony?—I never saw as beautiful tickets in my life, their rich plainness and of course elegance were unusual. I have not heard from Jennie lately<sup>4</sup>—is there a prospect of her marriage soon?

Will your Augustine go to Princeton this year—has he the gift of eloquence, does he resemble his father in his mental or physical faculties? Is it not three sons you have living, and one dead?— I dare say one or more of your daughters are grown now and are great comforts to their Mother, who I trust is in good health.

Are you going to The Hot Springs this Summer<sup>5</sup> or to the North?

I am always dissatisfied with my letters to you; I have so much to tell you and talk to you about, and somehow I never say any thing worth while.— Writing to you always sends me dreaming back<sup>6</sup> to when we were all children in Church and Callender Streets, with our Father and Mother, and I can not get my head quite steady for my little home duties all day—every thing seems dreamy.

Give our warm love to Sister M. and all. Anna and family are well.

Yours most lovingly,  
ISABELLA.

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<sup>4</sup>Jennie Smith, one of the family in Paterson, N. J.—Ed.

<sup>5</sup>Dr. Smith spent the Summer at the Virginia Springs.—Ed.

<sup>6</sup>In the old Ulster phrase, "thinking long."—Ed.



From CENTRAL CITY COURIER.

CHARLESTON, April 30, 1860.

Newspaper  
account of  
Democratic  
Convention.

The readers of the *Courier* will be surprised, after all that has been said in the papers, to learn that I am now living here very comfortably, for about a dollar and a quarter a day, sleeping at St. Andrew's Hall, and eating at a restaurant near the hall where the Convention is held.<sup>7</sup> Prices of board at all the hotels have been reduced to a reasonable sum. The Mills House, is the center of political gravity during the Convention.  
\* \* The crowd here has hardly exceeded, at any time, that at our last Democratic State Convention at Syracuse, and several delegations are quartered in houses rented for the occasion, and a caterer employed, as at St. Andrew's Hall.  
\* \* \*

Second Pres-  
byterian  
Church.

Yesterday I attended morning service in the Presbyterian Church, of which Rev. Thomas Smyth, D. D., is pastor. It is a very large edifice, somewhat ancient in appearance, but comfortable and pleasant. It stands back from the street some ten rods or more, and the space in front is a beautiful lawn, with shrubbery and flowers in profusion and taste. A fit entrance indeed to a temple of the God of Nature and of Love. This is one of the oldest church organizations of the Presbyterian denomination in this vicinity, and several colonies have gone out from it, but the roll of communicants still numbers over six hundred, including a considerable number of blacks. When the Zion Presbyterian Church, to which I have referred in a former letter, was organized, Dr. Smyth's church dismissed over one hundred colored members to it. The Doctor's limbs were partly paralyzed a few years since, and the effects are still manifest, in his difficult walk, and nervous manner; but his intellect is wholly unimpaired, and he retains his position as one of the ablest clergymen of his denomination in the South.

Zion Church.

In the afternoon, I went again to hear the eloquent pastor of Zion Church, and was again greatly interested in the services, and especially in the devout and earnest appearance of the sable christians to whom his thrilling appeals were mainly addressed. A large concourse of strangers were drawn there, (from motives of curiosity mainly I suppose,) and the preacher alluded to the fact in a most happy manner.

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<sup>7</sup>Institute Hall in Meeting Street, just south of the Circular Church, burned in the great fire of Dec., 1861.—Ed.

Having a letter of introduction to Dr. Smyth, from Rev. Mr. Fillmore, I presented it at the close of the morning service, and by his invitation, called at his house in the evening and passed an hour most agreeably. I found there Mr. Comstock, my old friend Mr. Elon Comstock,<sup>8</sup> formerly of the *Rome Sentinel*, now of the *New York Journal of Commerce*, who has the good fortune to be a guest of the Doctor's most interesting family. My residence in the Central City of Isms and of Jerry Rescues,<sup>9</sup> was somewhat freely commented upon, but when I assured the good people that Syracuse had a worse name than it deserved—that the fanaticism of our city was not nearly as extensive as prominent and noisy, the certificate of my good friend of the Park Central was deemed sufficient evidence that I was not upon an anti-slavery mission, and would not attempt to steal anybody's servant. One could hardly listen to the earnest preaching of Dr. Smyth and Mr. Girardeau unprejudiced, or converse candidly with them and their families, as I have done, without at least being more charitably disposed towards Southern Christianity than are some of my good friends who listen upon the Sabbath to Rev. Mr. Strieby, or Rev. Mr. May.<sup>10</sup> There are two sides to almost all questions in dispute. Who shall condemn his neighbor who differs with him?

H. S. McCULLUM.

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<sup>8</sup>The following description of Mr. Elon Comstock is taken from a letter dated April 6, 1860, from Mr. Gerard Hallock, the Senior Editor of the *Journal of Commerce*: "A worthy and estimable gentleman \* \* in the editorial department of the paper who writes most of the articles on political topics. \* \* Companionable, gentlemanly, intelligent, and patriotic, with a heart grasping the whole Union in its affections, the South equally with the North."

Mr. Hallock, who was the brother of Dr. Smyth's friend, the Secretary of the American Tract Society, was first invited to come, but asked permission to send Mr. Comstock in his stead.—Ed.

<sup>9</sup>Mr. McCullum had been introduced to Dr. Smyth as "without taint, though coming from Syracuse," by Mr. J. O. Fillmore. Syracuse was one of the cities concerned in the "Underground railway," which managed the escape of runaway slaves. Jerry, a North Carolina negro, was arrested in 1851 as a fugitive slave and "rescued" from the authorities by prominent Abolitionists, several of whom were indited for the offence. It was considered an important case. See "Life of Garrison."—Ed.

<sup>10</sup>Dr. S. J. May, pastor of the Unitarian Church of Syracuse, an abolitionist, and one of those indited in the Jerry rescue case. See "Life of Garrison."—Ed.

*Prayer offered before the National Democratic Convention.*

Dr. Smyth's prayer at the Convention. I was waited on by these gentlemen at half past nine with a request from Mr. Cushing,<sup>1</sup> the President, that I would open the Convention with prayer. Though I had not quite finished my breakfast, which I take alone in my study, I hurried through preliminary arrangements, and going to the Hall, I complied with their request. Mr. Cushing, at the close of my prayer, remarked that "he did not think that if, as had been intended, I had had more time for preparation, I would have made so able and appropriate a prayer." Similar remarks were made by other gentlemen; and at the request of the Reporters of the *Mercury* and *Courier*, I wrote it out at the table of the Secretaries, using the very full notes of the former. *Laus Deo.*

The Prayer was denounced in opposition papers as a Political Party Prayer.

<sup>2</sup>A Patriotic Prayer.—The daily sessions of the Charleston Convention were opened with prayer by the resident Clergymen. On the morning of April 27, when the prospect for united action looked discouraging, and the hopes of many hearts for the unity and continued success of our institutions were desponding, the following address to the Throne of Grace, by Rev. Dr. Smyth, of the Presbyterian Church, had a most happy effect, and appeared to reassure and give confidence to the assemblage.

<sup>1</sup>Caleb Cushing was one of the remarkable Americans of that period. He was sent to Charleston in the latter part of this year, as confidential commissioner to the Secession leaders. In 1872, he was the leading American counsel in establishing the "Alabama Claims" against England, before the Geneva Tribunal.—Ed.

<sup>2</sup>This was the National Democratic Convention, charged with the responsibility of choosing a candidate to be opposed to Lincoln. The factions were too evenly divided to come to a decision, and after casting 57 ballots, the greatest number ever cast at such a convention, it adjourned to meet a little later in Baltimore. Dr. Smyth's prayer was offered at the opening of the morning session of the fifth day, April 27; balloting continued for ten days; before its close the State Democratic Constitutional Convention was also in session in the city, so that important men from every part of the country and State were gathered in Charleston.

Only ladies were admitted to the galleries of the Democratic Convention. Dr. Smyth's son, Augustine, determined to be present, and, unable to gain entrance to the floor, attended one evening dressed in the garments of his aunt, Miss Janey Adger, which, as she was a tall woman and he a handsome boy, suited him well.—Ed.

If the noble and patriotic sentiments here breathed forth in the language of pure devotion, could find a lodgment in every heart, we might entertain increased hope for the continued success of our system of government:—

Prayer. “O God, who art a spirit, infinite, eternal and unchangeable in Thy being, wisdom, power, holiness, justice, goodness, and truth, we adore Thee as the God of creation, providence, and grace; the high and mighty ruler of the universe, who reignest over the armies of Heaven and amongst the inhabitants of the earth. We adore Thee as the God of order, from whom proceeded all wise counsels and all prudent and effective measures. We rejoice in the assurance that government is the ordinance of God, and that by Thee rulers rule, counselors decree justice, and citizens are enjoined obedience, in order that Thy people may live quiet and peaceable lives in all goodness and honesty. We bless Thee for the institution, under Thy fostering care, of the government of these United States, and for all the wisdom, patriotism, and valor by which it was carried on to its glorious consummation, and by which it has been advanced to its present height of prosperity and progress.

“And now, O God, forsake not Thy heritage. Dwell in our land and make us that happy people whose God is the Lord. We have confidence in looking unto Thee as the arbiter of its present destinies, and in imploring Thy continued benediction and preserving care.

“Bless, O God, we beseech Thee, the President of these United States; his Cabinet; our National Legislature of both Houses; our Supreme Judges; all our State Legislatures and Legislators; and the Judges and other rulers in every State of our great Confederacy. We beseech Thee, O God, to be present in the counsels of this National Convention. And as Thou art pleased to represent thyself as the father of lights and fountain of all wisdom, so that if any man lack wisdom, he is encouraged to ask God who giveth to all men liberally, to bestow upon them that wisdom which is profitable to direct and thoroughly furnish for every good. We beseech Thee to shed abroad in this Convention during the deliberations of this day, the spirit of wisdom, of power, and of a sound mind; the spirit which is pure and peaceable; the spirit of discretion, moderation, and forbearance. Preside over them, and do Thou, O God, who rulest over all hearts, rule in every heart here present, and dispose to such counsels, and such conclusions, and such determinations, as Thou wilt ratify and make effectual to their destined purpose.



"We pray, O God, that Thou wilt be with this Convention until it shall have closed its Sessions, and that Thou wilt overrule their individual and differing views, and bring them to unity of counsel and purpose. And when Thou shall have led them to a happy and harmonious conclusion of their present deliberations, secure to them union, co-operation, energy, determination, and triumphant success in that contested campaign through which they have to pass in this crisis of the Republic. Wilt Thou, O God, grant that hope may prevail over every fear, and that no patriotic heart may be left to despair for the Republic, but hope on, and hope unto the end. We beseech Thou, O God, to bring every counsel of Ahithophel to nought, and that peace, unity, and concord may prevail. May the spirit of Washington animate his children. Or rather, may the Spirit which made Washington what he was, be with them, and enable them to transmit the heritage which has come down from their patriot fathers, secured by their blood and treasure, to their children's children, that under the wide banner of our glorious Constitution they may continue from generation to generation, with increasing millions, and ever augmenting glory, to worship the God of their fathers, upon the common altar of their common country.

"And now unto Thee, O God, who has permitted us to come unto Thee, and to ask and expect every needful blessing; and to Thee, O Son and Holy Spirit, we will ascribe present and everlasting praises. AMEN."

*Journal of Commerce*

NEW YORK, May 14, 1860.

REV AND DEAR SIR,

Mr. Elon  
Comstock.

Your favor of 9th inst. has just reached me and I also received yours of a previous date, enclosing a copy of the Prayer which I asked you to send me. This Morning's *Journal of Commerce* contains (on first page,) a reprint of the Prayer with a brief comment. I send you the paper by same mail which conveys this. The article in the *Whig* has not, that I am aware of, been republished any where, and probably it will have less notoriety if let alone, than if noticed. \* \* \*

Be good enough to accept for yourself, dear Sir, and to convey to every member of your family my warmest gratitude for the kindness which I received while an inmate of your hospitable mansion. My Wife and Daughter join in this expression, desiring to be remembered to Mrs. Smyth and family, and express the hope that they may be able to reciprocate in some



measure their kindness to me, by entertaining them at our modest home in Yonkers. Especially do they join in the wish that Mr. & Mrs. J. Adger Smyth, who are soon to visit the North, will find a home with us as long as it is convenient for them to remain with us.

My visit South has been an occasion of almost unmixed pleasure. I have found the people hospitable, kind and intelligent, and have gained some insight into your institutions. If my cherished plan of spending an entire Winter in the Southern States with my little family, shall ever be carried into effect, this limited knowledge of Southern institutions, of the Political and Social economy of the Slave States, will, I trust, be materially increased.

Baltimore Convention. As to the prospect of a more harmonious convention at Baltimore than we had at Charleston, my feeling is not as confident as I could wish—rather in fact that of hope than of belief—but still we will not abandon the idea that all will yet be overruled for the good of the Country. The nomination of Bell is not going to excite any enthusiasm. And I think Seward will be the choice at Chicago, so that we will have a fair and square fight against the leader of the Republicans. \* \*

Very truly your friend and obt. Svt.

Rev.

ELON COMSTOCK.

*Thos Smyth, D. D.*

*From Sister Isabella, with message from Dr. R. J. Breckenridge about Article on Ruling Elders, in the Princeton Review.*

MY BELOVED BROTHER,

June 6, 1860.

Mrs. Fauntleroy. I received your welcome note and also your prayer—we all think you are a heretic in politics, and were truly glad that for once your prayers were not answered. We think the Democratic party have had power too long, and have become very corrupt; and hope they may be badly beaten this year. We are great "Union" folks here, all your Kinfolk, save Mr. Plunket<sup>a</sup> who turned Democrat a few years ago.

Democratic Party. Dr. R. J. Breckenridge preached here last Sabbath Day; I suppose his reputation is too well known for me to say anything to you about him, yet his feeble voice, want of teeth, and want of all the *graces* of an Orator, caused a severe dis-

<sup>a</sup>Mr. Plunket was engaged, during the war between the States, in casting cannon for the Confederate service.—Ed.

appointment among the vast audience who had collected to hear him. I went up after service and had Mr. Bardwell to introduce me to him as your sister, he said he saw a great likeness between us.— Spoke instantly of your  
Eldership.

article in the *Review*. Said no one had told him that it was yours, but that he recognized Thomas Smyth instantly in it, "Tell him" said he to me "when you write to him, that I see if he is an invalid, he is still able to do a great deal of mischief."—He very pleasantly talked to Smyth who stood by and said "Madam, he is much better looking than his Uncle." I love Dr. B's letter, written lately to his nephew—think the concluding part perfection.

I am going to get the *Review* from Mr. Bardwell, Dr. Edgar being yet absent— I shall read your article with great interest.— It seems to me we shall have to appoint a special committee to visit you and get you straight. Do you and Dr. Thornwell agree in your views about The Boards? I cannot think he can be right, but do not feel competent to decide.

Isabella Plunket Long, residing in N. O. last  
Dr. Palmer.  
on baptism. winter, decided to become a member of Dr. Palmer's church; he would not receive her without baptizing her, he did not recognize her Roman Catholic baptism at all.— She objected and gave up her idea of joining the Presbyterian Church. Was he, Dr. P—right or wrong?<sup>4</sup> I was very sorry about it. She and her husband we expect this week to stay with Anna all summer. Willis Long is a second cousin of Charles Jones and remembers him a little. I am glad you saw him, C. J.— he always was very elegant and his sisters are too— My Eugene to our great astonishment resembles them, more than any one else, and would pass for one of their family— Sam J. Fauntleroy you would recognize, I do believe among a hundred, as being your own blood, even to his eyes—(as honest and dauntless a pair ever you saw)— in every other way he is like Pa. Smyth resembles his two grandmothers, my Mother and his Pa's Mother.— One day last week at the examinations he delighted all with Algebra—the next, with a handsome speech—the subject—Home. We are very anxious to know what to do with him—he rather fancies business, he is very desirous to support himself.— Jos. Smyth thinks your daughters resemble your Mother, is it so? You must give them and their dear Mother our very best love. Can you not give yourself release from your hard

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<sup>4</sup>This was the position taken by the General Assembly of 1845.  
—Ed.

studies?— Will you never come to us? Mr. F., Anna and all of us are in good health and send you much love.—

Yours ever,

ISABELLA.

P. S. Do write me a note sometimes. Suppose Jennie will be married tomorrow.

To his daughter, who was recovering from a sprained ankle at the home of her uncle, Ellison Adger, Woodburn Plantation, Pendleton, S. C.—Editor.

CHARLESTON, *July 15, 1860.*

MY DEAR SARAH ANN,

Advice to his  
daughter.

I am glad you are coming to life again & realizing how sweet is pleasure after pain. You did not know how valuable a foot is, & how much enjoyment there is in its free & unrestricted use. How wonderful is it that God can put together the thirty & more bones, & all the muscles & elastic springs of the foot & ankle so that they keep together, do not hurt or break one another, & are capable of such free & constant motion without wearing out.  
\* \* Take the will for the deed. Keep up a good heart. Laugh & be merry. Keep Augustine in Spirits & in order, & do not let him impose on you & the other girls.

Give love to him, Uncle, Aunt & cousins; & especially to Susy & William from

Yours Affly,

THOMAS SMYTH.

ALLEGHENY, PA., *Sepr. 17, 1860.*

Dr. Plumer

I wish you would come & see me, & let me be somewhat filled with your company, and pray for me & give our students a talk. \* \* \*

Very aff'y yours,

WM. S. PLUMER.<sup>5</sup>

PARIS, *Oct. 16, 1860.*

Rev. J. H.  
Carroll.

One of our excursions from Cork was to Blarney Castle. O, Doctor, how I did think of you, when at this place, and saw most vividly that irresistible

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<sup>5</sup>Dr. William Swan Plumer, then a professor in Western Seminary, Allegheny, Pennsylvania; afterwards, from 1862 to 1880, in Columbia Seminary, and a power in the Southern Church.—Ed.

twinkle of fun in your blue eye, just as if you had been present, and heard repeated the advice—"Be sure and kiss the Blarney stone." And indeed didn't I? Much as I felt the necessity of more "persuasive power," I think I was so promptly propelled [?] to perform the "feet," from the encouragement & sanction lent the operation by a benevolent and beloved D. D. in our party, one of the professors in our Theological Seminary. \* \* \*

J. HITCHCOCK CARROLL.<sup>6</sup>

BROOKLYN, N. Y.

Dec., 1860.

DEAR DOCTOR:

Sympathy It may surprize you to hear from me so soon  
with again, but the truth is, I want to be at work, and  
Charleston. that too, in a Southern field, and to tell the whole  
truth, in Charleston.— Is there any opening for me in your  
city? or can you make any work for me to do?

I need not assure you, or indeed, any of my southern friends, that my sympathies and prayers are with the South in this hour of trial and of triumph too, so much so, that my sincerest heartwish is to make my home in the new Confederacy. \* \* \*

Please remember me with sincere affection to your dear family— Trusting that you may be able long to labor, and lead your people and city onward in the progress and power of the coming time, as in the past, I am,

affec. and indebtedly,

Yours

J. H. CARROLL.

*Journal of Commerce.*

NEW YORK, December 7/60.

REV AND DEAR SIR,

Elon Com- I have often been moved to write to you, since  
stock on the evil times came upon the Country, but have  
Secession. as often postponed it, because really I had little  
to say to South Carolinians on such a subject. I send you  
however today, a copy of the *Journal of Commerce* of this  
date, which contains some suggestions relative to the action  
of your State. I do not suppose such an article will be re-  
published by your papers, and therefore send you a copy

<sup>6</sup>Extract from a long letter from a young minister on his wedding trip. He had taught school in Charleston for some time.—  
Ed.

direct. People here tell me that it is not sufficiently hopeful, but it is as much so as were my feelings when it was written.

It is difficult to say what are the prospects for our Country in the future. South Carolina will go out of the Union and several other States will follow unless, in the interim, we can bring the Northern mind to an appreciation of the duty, they owe to other sections in fulfilling their Constitutional obligations. There is unquestionably a powerful reaction at the North, and if the influences at work can have time to develop the change, I shall hope for the Union, even after your State shall have formally seceded. But it may be that the change will come too late. Nothing but a trust in an All Wise and Overruling Providence affords the least hope for the future of our Country, in this gloomy period. I should be most happy to have a letter from you and to know how you view these questions at this time.

I wish I could go South this Winter, but imperative duties will keep me here. Be kind enough to remember me to Mrs. Smyth and to all the members of your family, of whom I have the most agreeable recollections.

I remain my dear Sir very Respectfully your friend,  
ELON COMSTOCK.

As the last letters show, the throes of Secession were upon the South; Lincoln's election had taken place and the whole country was in a turmoil. In South Carolina, the Legislature in session in Columbia passed on November 11, an act calling for the election on December 6, of delegates to a State Convention.

The decision of this Convention was most anxiously awaited. Commissioners sent to Washington assured President Buchanan that there would be no act of hostility on the part of South Carolina, provided that no such action was taken by the United States Government; but that any change in the *status quo* of the fortifications of Charleston harbour, either reinforcement, or the concentration of forces within Fort Sumter, would be construed as an act of hostility. On December 11, Major Anderson, in command of the garrison in Charleston, received orders from the War Department to make no movement whatever, *unless attacked; or in case of any attempt on the part of South Carolina to take possession of any of the fortifications.*—Editor.

REV DR SMYTH: :

PHILA. 10 Dec., 1860.

MY DEAR SIR,

Dr. Chambers' hope for the South. \* \* \* My friend's heart beats in unison with my own for the South and there is not a drop of blood in my heart that does not flow on your side.



I still pray however that God would save the nation. Not however at the *expense*, or *honour*, of the South. I have long thought and said that the South was shamefully treated by the North, or rather by the Anti-Slavery men of the North. The Democrats to a man, so far as my knowledge goes, are, with you. May God give us all wisdom!

Yours truly

JOHN CHAMBERS.\*

Pastor of the 1st Independent Presbyterian Church, Philadelphia.

ELIZABETH, Dec. 19, 1860.

MY DEAR BROTHER—

Dr. Magie's  
protest.

Nothing but the highest respect for your character prompts me to write you in the midst of pressing duties.

I thank you for your sermon,<sup>s</sup> but let me ask—can we not make ourselves understood by our Southern friends: Is it a fact that you feel authorized to put the whole Republican Party into a conglomeration of atheism, infidelity, communism, bible-hating and anti-christian men! This—or even the remote implication of this—I must say astounds me. Might not I, with equal propriety, characterize the Democratic Party with you, by the hanging, the imprisoning, the tar and feathering few, who disgrace humanity. No, my beloved brother, this is not the way for us to speak of each other. The Abolitionists are of course Republicans, but not one in twenty of the party is a technical Abolitionist. Besides the party, as such, embodies as large a share of the enlightened piety, the true love of country, and the genuine conservatism, which we all prize as any other in the land—

Much of your sermon I cordially approve of, and hail healing influence from any and every quarter.

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\*John Chambers D. D., was born in Stewardstown, Ireland, in 1797. This Church, over which he presided all his life, was afterwards named by Presbytery, "the Chambers Church."—Ed.

<sup>s</sup>The Governor of South Carolina appointed as a day of humiliation and prayer, Nov. 21, 1860. Dr. Smyth preached that day on the text from Daniel IX, 11.14. The sermon was printed under the title of, "The Sin and the Curse, or the Union, the true source of disunion; and our duty in the present crisis," and copies were sent to many of his friends at the North, as well as the South. Most of the letters immediately following this are in answer to his argument. The sermon may be found in vol. VII, p. 537, Smyth's Works.—Ed.

As for myself, I turn from man to the God of our fathers, who has often appeared for us in the time of trouble. My prayer is that some adjustment may yet be made, which will place the exciting negro question for ever at rest, and leave the country free to pursue a course of greater prosperity than ever. In this you will join us.

I take the liberty of sending you a sermon, which at some leisure hour you may feel inclined to look over.

*Rev Thomas Smyth.*

Yours in unbroken bonds—

DAVID MAGIE.<sup>9</sup>

The State Convention. On Monday, December 17, 1860, in the Baptist Church of Columbia, the State Convention, commonly known as the Secession Convention, was called to order; the church had been partially burned the night before, and one gable was screened with canvas. The help of Divine Wisdom was invoked by the pastor of the church,<sup>1</sup> the Rev. Mr. Breaker, and business began with the appointment of the necessary committees.

But as smallpox had broken out in Columbia the Convention then adjourned, and after a hurried journey to Charleston, met on December 18, at Institute Hall, on Meeting Street. This, however, was too large for convenience, and on December 19 the Convention assembled at St. Andrew's Hall, on Broad Street; and here, on the morning of December 20, by a unanimous vote of 169, the Ordinance of Secession was adopted.

That all due ceremony might be observed, the ordinance was sent to the Attorney General, Col. I. W. Hayne, to be engrossed and the great seal attached; and at seven o'clock in the evening, the members of the Convention, led by President D. J. Jamison, marched from St. Andrews to the larger Institute Hall, where Governor Pickens and the Legislature, sitting for this purpose in Charleston, were assembled, together with a dense throng of intensely excited citizens. There, under a palmetto tree, the Ordinance was solemnly signed and ratified, this being formally announced by President Jamison. The secession of the South, under consideration for fully thirty years, had begun.

Among the crowd in the galleries was Augustine Smyth, who, sliding down a pillar, possessed himself of a pen, blotter, and fragment of palmetto. These are now in the museum of the Daughters of the Confederacy; the blotter shows plainly the signature of the Honorable C. G. Memminger.—Editor.

<sup>9</sup>Pastor of the Presbyterian Church in Elizabeth, N. J., Director in the Am. Tract Soc. and of the A. B. C. F. M.—Ed.

<sup>1</sup>At all later sessions of the convention this service was performed by one of the twelve ministers who were among the delegates.—Ed.

## CHAPTER II. FROM SECESSION TO SUMTER.

SAVANNAH, GA.

Dec. 22, 1860.

REV. &amp; DEAR SIR,

Dr. Axson  
requests  
sermon.

Will you pardon me for becoming a beggar—  
I am anxious to read your recent *Fast-day Sermon*—

Will you do me the favor to send a copy to my address—  
Yrs very truly

I. S. K. AXSON.<sup>1</sup>

CHARLESTON, S. C.

Dec. 24, 1860.

REV. AND DEAR SIR,

Dr. Smyth  
defends the  
South.

There are none for whom I cherish more loving  
affectionate reverence than yourself, and I hasten  
therefore to put myself right in your continued—  
as always—kindly and highly appreciated estimation.

As a Union and a Union-loving man I was driven from  
point to point, until as the last human hope of its yet possible  
preservation, I concurred in our secession, of the *power* to  
accomplish which I have *no doubt*, and of whose propriety I  
was now against my will convinced.

My reasons for coming to the conclusion you could see in  
a letter from S. C. in the *Journal of Commerce* of last week,  
Dec. 20; a private letter.

In the sermon I went as far as *possible*, so as without creat-  
ing opposite feeling to touch the chords of long-cherished  
feeling for The Union. This I did while such a course was  
branded by some writers as treason.

Now in examination you will find that I *avoided naming*  
*any political* party and that my division was purely a moral  
one.

You will also see that—at the same risk of offence—I char-  
acterized a large body without distinction of party, who had  
voted against us as “God-fearing and Christ-loving,” &c.

Under this I covered many known Christian friends among  
the Republican party; but not naming it, or any, I could not  
make distinctions.

Dr. Hodge on “The State of the Country”<sup>2</sup> shews plainly  
that many such without any “perverted” views &c. and from

<sup>1</sup>See Dr. Axson’s letters on Baptism in section “Authorship.”  
—Ed.

<sup>2</sup>Article by Dr. Charles Hodge in the *Princeton Review*.—Ed.

other motives, voted very fatally, with that party whose platform is to me unquestionably sectional and destructive to any continued union with the South, under a compact whose foundations it destroys.

Dr. Hodge's whole argument is in violation of his own principle that the North ought to be judged, not by public opinion, and innumerable personal and associated forms of malignant hostility to the South, and to the securities pledged to it by the Constitution—but by *its course as a whole body*.

But on this ground the Republican party's principles and precipitation of disunion were unjustifiable, since the removal of the Missouri *Compromise*—(of what? and why?)—*of the rightful claims of the South for the sake of the Union*—and the Kansas matters, were not the result of any constitutional or united action by the South as States, or as a whole. The *latter* (i. e. Kansas,) was as generally frowned on as Abolition hostility, at the North. The whole result he admits to be a retaliation against offensive measures on the part of individuals at the South, not even of a political party, much less of States as such.

Judge Woodward<sup>3</sup> gave you the right rendering of the verdict against the South in the late trial—in which she was made to stand judgment as a felon, and hear a felon's doom pronounced, sentence passed, and execution ordered.

And is it not idle to say that because the responsibility is on Government, and State Action, which, nullifying the Constitution and Congressional law also, is pronounced unconstitutional, *but still left in vital*, vicious, treasonable operation, that the South must submit to their humiliation, injury, and insult, and the North be exculpated!

That article, as indicating that *such men and minds* are united in the vindication of the North and condemnation of the South, leaves little hope—though, against all hope, I still hope some sunburst in the storm of death may come forth from the throne of God and the Lamb, and dissipate the settling of a night of unimaginable sorrows to the church and the world.

I have no sympathy with Secession per se, but be it death, it is better than degradation.—

<sup>3</sup>Probably Judge G. W. Woodward, of the Pennsylvania Supreme Court, who had, on Dec. 13, 1860, delivered a speech at a Union meeting in Philadelphia, defending the Southern attitude toward slavery. What Dr. Smyth means by "the late trial" the editor has been unable to determine, but it is suggested that he referred to the recent Presidential election.—Ed.

I love and cherish you, and all like-minded and like-hearted ; and would God! we could clasp hands in inseparable union and communion, and in Christ we both may and can and will.

Very sincerely Yrs.

Rev David Magie.

THOMAS SMYTH.

ALLEGHENY, Dec. 21, 1860.

MY DEAR BROTHER,

Dr. Jacobus' appeal.

Many thanks to you for your excellent, temperate, and Xian Discourse on the Crisis.—It is quite such as I could have expected from you. Would God that all our brethren, North and South, had spoken thus! I have ventured to send you mine,—and hope it may meet your approbation. But that which I discussed, as to the Constitutional right, is *un fait accompli*, as regards South Carolina. Who can believe it that you are not an *American citizen*, in the worldwide sense of that proud name? I am sure, my dear brother, that our hearts beat in unison.—And the great, national Pres. Chh ought to have vast power, at such a time, *with God and with men*, and *prevail* to heal breaches, and to prevent the shedding of fraternal blood. Whatever be your laudable love for your State, you yet, do surely, *prefer Jerusalem above your chief joy!* What then is to befall our *Chh*, if these divisions go unhealed, and eventuate in warlike hostilities, which none can check? Let me say 1st: I fear our Southern brethren misunderstand the great national mind and feeling at the North. In *Penna.* I am sure, and in *N. Jersey* (my native State), and elsewhere, the masses would be ready, at a moment's warning, to pledge themselves in defence of the South, within the Union. But alas! *out of it*, my fear is, that no power could check the raids, privateering, fillibustering, and wars, that would go on to the bitter end. Will you not exert yourself with our brethren, and use your great influence with your public men, assuring them that the Conservative Spirit there wd. be fully responded to by the Conservative Spirit here? Cannot some ground be taken and some terms definitely set forth which can both be given and accepted? I know it may be said *S. Car.* has fixed her policy of Secession immovably. But my dear brother, will nothing answer but a rupture of such sacred bonds—nothing but a rolling back of civilization and Christianity in the land and in the world, by the most awful and interminable of Civil Wars?

2d. The opinion obtains with many that *S. Car.* will accept nothing, and only rushes upon a foregone conclusion according to a settled purpose long ago taken. But I cannot con-



template such a case without horror.— When I think of all that must ensue—why cannot the moderate Xian men of all sections stay the fanaticism and heat of their brethren, and stand by the Constitution and Union of these Sister States! It can be done! And I have confidence that whatever party leaders at Washington may utter, in their ill advised orations on either side, the public sentiment will show itself true to all the guarantees which our fraternal relation could reasonably seek—to secure the South whatever, in like circumstances, the *Northern, Eastern, Western, and Middle States* would ask for themselves—a *final adjustment* of a question that tyrannical Reformers and hot politicians have been stirring into the cauldron of sectional strife. Oh! make some movement with God, on the National Fast Day,<sup>4</sup> in behalf of *Peace and Union*.

Your brother in Xt,

M. W. JACOBUS.<sup>5</sup>

Major Anderson concentrates forces in Sumter.

On the night of December 26, Major Anderson, acting under private orders, secretly evacuated Fort Moultrie, which had been his headquarters, and concentrated his forces in Fort Sumter. This being construed by the State authorities as a hostile act, all the other fortifications in Charleston harbour were taken possession of by the South Carolina troops; and the convention, which had taken no recess from the arduous work of building a government, either on Sunday or Christmas Day, communicated again with President Buchanan.

On December 27, Secretary of War Floyd urged the withdrawal of the Union troops from Fort Sumter; but the President hesitated in taking so decisive a step; although the South Carolina commissioners, presenting to him on December 28 the Ordinance of Secession, demanded possession of the fort as the right of their State.

Convention calls for volunteers.

On December 29, Secretary Floyd resigned his office, feeling his honour involved. President Buchanan still refused; and the South Carolina Convention issued a call for volunteer troops.—Editor.

## CHARLESTON, S. C.

Dec. 31, 1860.

REV AND DEAR SIR,

Dr. Smyth's answer to Dr. Jacobus.

Many thanks for your kind, cordial letter. Though no longer united in the Union, we are united out of it; and will still be joined in heart, in hope, may we hope, in church; and is it, O God, beyond

<sup>4</sup>President Buchanan had appointed Jan. 4, 1861, as Fast Day.—Ed.

<sup>5</sup>Professor at Allegheny Seminary, and Dr. Smyth's old friend.—Ed.

hope, in the Union purified and perfected! To such a hope I still traitorously cling. This led me, as I was driven from step to step, to Secession—not for its own sake, nor because I loved my country less. This I was led, and am still forced to consider, the last hope of a preserved and perpetuated Union. A new life and character, requiring a new birth were necessary, and it seems that these can be secured, if God has them in store, only through rupture and thro' blood. Nothing short of this it seems could lead to conciliatory compromise, and a sincere return to the simplicity and co-equal compromises, mutual confidence and good will, of the Constitution. Will they yet do so? God alone can work in us all both to will and to do. With man it is impossible, but with God all things are possible. Here am I where his church and providence sent me and have hitherto bound me, and for weal or woe her destiny, even if destruction, is mine.—

War now unavoidable.

Blood must be shed! In an awful sense, without the shedding of blood there can be no peace, no at-one-ment. Madness rules the hour and the dogs of war are let loose, and howl and raven for their prey. I write in a camp all in commotion. Two forts are in battle array. Three or four redoubts, on islands guarding the approaches of the harbour, are going up. Hundreds of laborers

Volunteers.

—perhaps thousands—are at work, and the youth and chivalry of our city are as yet the only soldiers; and besides those who have rallied to these points, our streets are martial, and every man is either a soldier or for fighting, with the watch-word death, but not degradation! One old man over ninety, says if he can hold a gun—and he can—he has a life for South Carolina. Five young men took leave of me yesterday after church, having received counsel and encouragement from Paul and Silas, in their midnight prison prayer of praise and cheer—and are now in the ramparts, or in the deadly breach: one is an Elder and devoted Superintendent, two are Northerners and one English, one of them a son of a Massachusetts' clergyman.\* They hardly hoped to meet me again in the body, and may even while I write—midnight—be making a desperate and, to my mind, hopeless assault on the impregnable fortress in our harbour,

\*Of these young men, Major R. C. Gilchrist, who took a prominent part in the defense of Morris Island, was the Elder and Superintendent; the Englishman was James H. Taverner, who died of a wound received at Secessionville and was buried by Dr. Smyth in the old church yard; one Northerner was George S. Baker, afterwards an Episcopal clergyman.—Ed.

accessible only by sea, our troops being without ships, or necessary implements of war.—

Oh, my God! my God! why hast thou deserted and destroyed us.—

Oh! ought not such spirits to have been more appreciated and cherished by the brotherhood, and preserved for a common foe and for the glory of a common country.

But I must close; I shall be with all, every where, who in this hour of extremity (which is God's opportunity,) call upon the name of the Lord Jesus Christ, both theirs and ours. In Him! our blessed! thrice blessed Jesus! We are one and forever one!

Annihilation  
preferable to  
submission.

In conclusion, be ye sure that until, like Benjamin, this little tribe in our Israel is annihilated, she never can be united by coercion.

Yours in the Lord—

THOMAS SMYTH.

P. S. Dr. Hodges' Special pleading article<sup>7</sup> drives the wedge of disunion hard into the opening fissure.

*To Rev. Professor Jacobus.*

*From Elder Gilchrist, in Camp on Morris Island.*

DEAR DR.,

Remember to pray for us down here; if there is a fight we are the 1st to be in it and anticipate being probably cut to pieces— We realize our position and do not shrink from it. Every night and morning we have a prayer meeting which, altho' voluntary, is attended by the whole corps, with one or 2 exceptions. Our only trust is in the arm of God. May He Bless you all.

Affectionately yours,

R. C. GILCHRIST.

*In Camp*

*Jan 5/61*

*To Dr. Smyth.*

<sup>7</sup>Dr. Hodge had unfortunately used the following phrase in his article which neutralized in great measure his honest efforts to preserve the unity of the Church:—

"All this, until recently, was the common sentiment of the country; and the man who should advocate a dissolution of the Union would have been associated, in the estimation of his countrymen, with Benedict Arnold. And such, we doubt not, will be the position assigned by the judgment of posterity to the authors of disunion, should that calamity befall us." Hodge's State of the Country, p. 2.—Ed.

Firing on  
the *Star of*  
the *West*.

The *Star of the West*, a vessel sent by the U. S. Government, with supplies for Fort Sumter, endeavoured to enter Charleston harbour on the morning of Jan. 9, 1861. This being construed by the Government of South Carolina as a hostile act, the battery stationed on Morris Island opened fire when the vessel entered Ship Island channel; the battery at Fort Moultrie, under command of Major Ripley, also joined in the action. In all there were four shots; the first, from Morris Island, where the battery was manned by the Citadel Cadets, was fired by Cadet G. W. Haynesworth; the gun, No. 1, was under command of Cadet Capt. John M. Whilden, Major P. F. Stevens being in charge of the whole battery. Fort Sumter did not fire; but an officer was sent by Maj. Anderson to the Governor in Charleston, to enter a formal protest.

The *Star of the West* was struck by one shot only, in her coal bunker, the damage being slight; but no further attempt was made by her to approach the fort. The Zouave Cadets, under Capt. Chichester, were also on duty on Morris Island at this time.—Editor.

#### ROCKBRIDGE BATHS.

Jan'y 11, 1861.

REV. DOCT. SMYTHE:

DEAR SIR

Message from  
Virginia.

I am feeling great anxiety for you and your people in this the hour of their trial, will you please write me the condition of affairs in your City, we here so many false rumors we cant tell who or what to believe, we see it stated that your people are on the point of starvation and much sickness prevailed in the army & C.

If any of your people wish to leave the city and flee to some place of safety, say to them for me that I have comfortable quarters for 100. and will take pleasure in making them comfortable.

We are in no danger here in the mountains of having any attack made on us. I think they would be perfectly safe, if they leave they better leave soon for our rail Roads and public conveyances will all be torn up. Virginia thinks you all went too hasty but her feelings and sympathies are with you, and in battle and war we are for our rights and the rites of the South.

Your Friend,  
W. A. MANN.

*Copy of Letter to Mr. Comstock, Journal of Commerce, Jan. 14, 1861.*

DEAR SIR:—

Dr. Smyth's  
protest  
against  
Northern  
publications.

Your recent editorials have pained me, both privately, and in hearing others remark on the change.

What is the connection of "no coercion," which has been your Doctrine, with the enforcement of revenue, the defence of property, and the maintenance of rights?

Surely this is *saying* peace and meaning war! Has the South no interest or property in all that was the common capital of a copartnership, from which she withdraws? Does dissolution of compact forfeit and escheat all right and title

The claim  
of the South  
on the forts  
within her  
bounds.

to the common domain? To whom ought forts, arsenals, custom houses, &c, to go in the division of property, but to those for whose immediate benefit they were provided and to whom alone they are either of value or service? Has not the

South paid 2/3ds of the cost and the expenses of said property? Has she not besides paid a large proportion of all national expenditures? Does she not expect and desire to account for these, and all common property found in her hands, in an equitable arrangement of the public domain [?] and public property?

7. Does not the great proportion of such forts, arsenals, munitions of war, manufactories of arms, mint, &c, remain in the hands of the North and Northwest?

8. Is it kind then to speak of the South grabbing (that means stealing,) property which by every instinct of self preservation and of equitable right she was impelled by necessity to use?

9. What would it be in the North to claim this, while holding on to all other property; and instead of proposing by commission to treat for an equitable partition, threaten the South with a war of destruction, hold our only strong fort to menace, and when she pleases, virtually endanger, our life, liberty, and happiness;—universally applauding Major Anderson's betrayal of public and private confidence and his own word of honor, repeatedly given in private, and his endeavor to put the fort into condition to destroy our city and countless lives?

Maj. Anderson's action  
precipitates  
movement.

But enough; Major Anderson's movement beyond controversy gave to Secession Georgia and Alabama, and precipitated the whole movement South and North of us. His occupancy of the



fort, which can and will be taken if made necessary—though with dreadful hazard and loss—keeps up the war heat which would long since have subsided.

Could the South be left to take her forts and enjoy them undisturbed, and go on and make out her platform, she would sober down to calm reasoning; and present a tangible basis for propositions for compromise and reconstruction, But goaded and stung by continual threat of coercion and destruction, of necessity she will return evil for evil, and at all hazards pursue her course.

Compromise  
still possible  
if coercion  
abandoned.

This is still my judgment. There is still a deep underlying affection and pride for our late United Country which, if not crushed out by the presence of malignant passions, would be ready to spring up under any favourable culture, and be glad to find State Sovereignty and confederated union again harmoniously blended.

It is most amusing to read the accounts *you* even, and others still more freely, publish of our social condition.

Charleston  
quiet and  
orderly.

I never saw greater order, quietness, confidence, and peace—no mobs nor gatherings nor tumult; nor even an illumination for Secession. None of the occurrences pathetically and patriotically related have occurred. No levies have been made by private marauders.

On the Sabbath alluded to, and *every other*, we had a full attendance of *ladies*, and a quiet respectable number of men, at Church, nor do I believe one *lady*, and not ten *women* in Charleston, have spent Sabbath time in preparing bullets, &c. The health of some 2 or 3000 soldiers has been remarkably good—no sickness beyond colds, and no deaths that I have heard of.

Dr. Smyth  
urges  
patience.

Do not, dear Sir, lose heart or hope. The same honor, truth, high spirited bearing you always admired are still here and actively in control. Some movements many have regretted, but on the whole authority and the best public opinion have been in favor of peaceful and purely defensive measures, and have prevented no doubt, rash and dangerous attempts, eagerly desired against the Fort.—

He mourns  
the Union.

I am still a mourner at the grave of our common country; but if, as it would seem, the belief has taken root that she was designed to be, and was, a consolidated military and coercive majority government, then let any amount of misery be endured *now* while the monster is in its immature condition in order to destroy it, and let all the thunders of heaven blast it with perdition.

Give us this liberty, equality, and coequal fraternity and respectability as Sovereign States, or give us death.

Yours as ever very cordially,

Alls Well.

THOMAS SMYTH.

BROOKLYN, N. Y.

MY DEAR DOCTOR;

Jan. 15, 1861.

\* \* Is there nothing that I can do for your  
 Attacks by brave little State, the home of my adoption? You  
 Abolitionists. are not aware how I gloried in the opportunities  
 afforded, and they were legion, when abroad, of defending the  
 South and her rights—especially when in Edinburgh, where  
 Cheever's<sup>8</sup> advent furnished ample occasion; and where the  
 letters of two former officers of his church, proving upon him  
 the charge of winking at and abetting the "sin of slavery" in  
 the person of a wealthy member of his church, produced a pro-  
 found impression, awakening not a little suspicion as to that  
 Rt. Rev.'s veracity, as well as vamping. And here, every day,  
 I am attacked more or less on the "vexed question," and in  
 my humble way defend the South and her gallant leader, S.  
 Carolina. But these encounters make me feel I am in an  
 enemy's country, and I long to be where all my predilections  
 and principles point, *with you*. Yet there is nothing for me  
 to do in Charleston? \* \* How about a *chaplaincy in the*  
*army of the "Republic of So. Ca.?"*

But I must not forget to thank you for your thoughtful  
 and discriminating discourse on "the Sin and its Curse,"  
 which lays bare the bitter root of the whole evil—and whilst  
 Declaration of paying the tribute of a lofty patriot to a Majestic  
 Independence Constitution, discovers the poison of our "Dec-  
 at fault. laration" imbedded in its original principle; the  
 only practical antidote to which is the secession of your State,  
 and the chivalrous conduct of her sons. God speed the right  
 and bless you and yours! Your son in Christ,

J. H. CARROLL.

ALLEGHENY Jan. 18, 1861.

MY DEAR BROTHER SMYTH,

Your note to "the *Banner*," enclosed with  
 The *Presbyte-* mine, was delivered as you requested. Let me  
*rian Banner.* say 1st, that neither Dr. Plumer<sup>1</sup> nor myself have

<sup>8</sup>Rev. George B. Cheever of New York, one of the violent abo-  
 litionists; classed with Beecher as a speaker. See reference in vol.  
 I, p. 547, Smyth's Works.—Ed.

<sup>1</sup>Dr. Plumer was very much in sympathy with the South, where  
 he had received his education and spent his early ministerial  
 career. He was always one of Dr. Smyth's personal friends.—Ed.

any association with that paper—and never had; and can have no responsibility for its issues. Often such items as you complain of are as disagreeable to us as they can be to you. What can either you or we, do, at such a time of excitement, but trust in the Xian integrity and fraternity of our Chh., and not drive such unhappy dissensions through her bosom. I will do what I can to expostulate with the *Edr of Banner*.<sup>2</sup> I notice your kind and patriotic words as to a *reunion*.

Reunion or  
Separation.

God in his mercy grant it for the Chh's sake, and for the sake of our afflicted nation! But why is it that we hear no such soothing words from your public men? It seems to us that they will hear nothing, except of utter and final separation. And alas! the violence provoking violence, has been my chief fear. Ought not the Xian element to show itself as an element of forbearance even under wrongs, of patriotism and peace, instead of violence and defiance? Must our dear Country be rent in sunder, whether or no, without EVERY MEANS *first* used to procure adjustment? These things cannot be done in a day. Perhaps some pressure of rare emergency is well. But why not some pause?

Concession  
necessary on  
both sides.

Some forbearance, at least some concession on both sides, even to suppression [?], rather than do wrong? This is my constant doctrine and testimony here. And the Xian rule works both ways, and in both sections the same. The pushing to such desperate ex-

The general  
government  
distinct from  
State gov-  
ernment.

tremities as lead to blood and destruction, is my dread. The *Government* ought to be distinguished from the States of either section. It may take strong measures to maintain its position. But the States hereabout are not hostile to the South, as has been inferred from their note at the late election. And they will not be alienated, except at the last extremity—I hope and pray *never*; they would fly now to your relief, with a

Fraternal  
feeling.

sharing of their last loaf and of their last regiment, for defence against foreign invasion. And if they talk of *coercion*! I know of no sense in which it is approved, except in the sense of *Jacob's wrestling* with the covenant angel, "*I will not let thee go!*" This miserable question of future territories seems now to be the only sticking point. And the scheming politicians are thus far in the way of adjustment.

Future  
territories.

If it can get to the people, I am persuaded some method of settlement wd be found and you wd see that the people here are not hostile to the South, as you suppose. *My dear brother,*

<sup>2</sup>Dr. David McKinney. See letter p. 578.—Ed.

can you not use your large influence to counsel utmost *moderation*—to study the things that make for peace? Do not despair of our nation. Do not countenance bitter denunciations of all the North,—& of the Union. You cleave to the Constitution. Why can we not live together under it as aforetime? Even Mr. *Seward* declares himself ready to go for an amendment prohibiting any *future* interference with slavery, where it exists. Can you join the Garrison Abolitionists,<sup>3</sup> against us, & decry the Union? And I think the fighting had better be in the Territories, when they are wanted

Possible amendment prohibiting future interference with slavery.

by either section, or both, than to have the States deluged with blood, about such an abstraction, where climatic & Providential law will best settle it. My dear friend, this I know that *whether I am a brother of all mankind, or not, I am your brother in Xt.* I can see where your section has been ag-

Other Sections not so extreme as Eastern States.

grieved, irritated, wronged. But I can also see where you have been led to misjudge, if you have thought the North, as such, would allow the East to meddle with your domestic institution. And the great Middle and Border States are anxious to see this great matter set right for all the future, in a way honestly satisfactory to both. If you (or we) cannot now get every thing we think fair and equal, can we not be content for the time, with what is practicable, rather than see the infinite wrong done to brethren, to humanity, to the Church, of breaking down this glorious Republic? *The Lord bless & keep you always.*

Your brother in Xt,

M. W. JACOBUS.

Convention for Prayer.

P. S. The convention for Prayer assembled here, comprising 300 delegates from Ohio, Central & West Pa, N. W. Virga, & Indiana, appointed me to draft a letter on a Revival in reference to *the State of the Country*; which was unanimously adopted. I will send it to you. Circulate it if you & the *Southern Pres.* like it.

M. W. J.

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<sup>3</sup>Garrison and his followers had for years declared the Union unholy and the Constitution unconstitutional, because slavery had been officially permitted.—Ed.

*From the Editor of the Journal of Commerce.*

REV & DEAR SIR, YONKERS, N. Y. *Jany*, 19/61.

Answer to

Dr. Smyth's  
protest.

Your esteemed favour of 14 inst. was duly received, and I need not assure you was very welcome, notwithstanding its disapproval of some of the views I have felt called upon to express in the *Journal of Commerce*. At a time like the present much latitude of opinion must be allowed, and I am most happy to agree so nearly with one upon whose judgment I place so high an estimate.

The Presi-  
dent's duty  
to protect  
public  
property.

You will agree with me respecting the duty of the President under the Constitution and laws. He has no choice but to collect the revenue and protect the public property *if practicable*. This he has sworn to do, and at the date of our articles on the subject to which you refer, it did not seem entirely impracticable. But under existing circumstances Congress should relieve him of what seems an impossibility and, I think, enter upon negotiations with the seceding states.

The North  
just awaken-  
ing to the  
situation.

From your standpoint you cannot appreciate the force of public opinion here, nor can we understand fully the feelings which animate your people. You know how much I sympathise with the South. They have been injured and wronged, and I would labor in any manner, or do anything consistent with honor to redress those wrongs. The people of the North were not generally aware of the feeling and spirit pervading the South, and it required perhaps the election of Lincoln and the consequent determined movement of the South, to arouse our people to a sense of the peril in which the Union has been placed. Now the North feels and understands this and we thought if you would give us a little time, a reformation could be wrought in public sentiment and the Union saved. It was for this that your conservative friends pleaded for time, for moderation.

Lincoln's  
election.

But it is too late to discuss causes. We must deal with existing facts. I deprecate beyond measure a resort to arms. It would be an unnatural, an inhuman war, and ought to be—must be avoided. If the President will let matters remain in *statu quo* your people *must not rashly attack Fort Sumter*.

The South  
must not  
attack Fort  
Sumter.

You will see that we plead earnestly for a peaceful settlement of our difficulties. This we shall continue to do, but should the Lincoln administration propose a different policy,



we shall be found in direct antagonism to it. I regret to say that there is but little prospect of any relief from Congress. The Crittenden plan<sup>4</sup> will not pass, and I fear that nothing satisfactory will be done. Possibly New Mexico may be admitted as a State, thus disposing of all present Territories south of  $36^{\circ} 30'$ . This would be a measure of security for the North, and is practicable because it requires no constitutional amendment.

Deeply as I regret the necessity of separation, I do not see how it can be avoided. Possibly we may reconstruct a government upon a basis where the right of each section being clearly defined, will be more fixed and satisfactory. To this let us look as our ultimate hope. A prompt separation will greatly facilitate a satisfactory reconstruction.

I am glad to hear that your family are well. Is my young friend Ellison a secessionist? Ask him to write me a letter, as I have forgotten none of the pleasant moments spent with him and Janey, and the other members of your family. Be kind enough to remember me to them all.

Very truly your friend, ELON COMSTOCK.

P. S. You must excuse the use made of your letter. See paper sent herewith.

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<sup>4</sup>A compromise proposed in Congress by Senator John J. Crittenden of Kentucky, on December 18, 1860. See "Life," and Rhodes "History of the United States from the Compromise of 1850." The following summary of the five amendments is kindly furnished by the Congressional Library:

"(1) That the right to property in slaves was to be recognized and that slavery was to be permitted and protected in all the common territory south of  $36^{\circ} 30'$ , and prohibited north of that line, while the land remained in its territorial status; (2) that Congress was not to have power to abolish slavery in the places under its exclusive jurisdiction which lay within a State where slavery existed; (3) that Congress was to have no power to abolish slavery in the District of Columbia so long as it existed in either Maryland or Virginia, and then only after the owners of the slaves had been compensated; (4) that Congress was to have no power to prohibit or hinder the transportation of slaves from one State to another, or to a Territory where slavery was legal; (5) that Congress might provide that in cases where escaped slaves were rescued, or their arrest prevented by mobs, the owners should be compensated by the United States, which in turn might recover damages from the County in which the illegal act occurred. All of these amendments were to be permanent and 'unamendable.' The compromise was defeated in a committee of the Senate and failed of consideration in the House."—Ed.

PITTSBURGH, PA. Jan. 21/61.

REV THOMAS SMYTH D. D.<sup>5</sup>

REV &amp; DEAR SIR,

Dr. McKinney's view of row. Yours of the 9th has been read with much sorrow. It is painful to see that worldly affairs, and those mainly misapprehensions, should so trouble Christian minds, and so alienate life-long friends and brethren. We have, at the North, no such feelings toward the South as you attribute to us. We are not conscious of having given you any adequate provocation to treat us as you do.

Slavery permitted by North, if mercifull We allow you, without interference, to have your servants. All we ask of you is to apply the principles of the Gospel; and of this we leave you to be the judges. If some fellows of the baser sort go among you, you must defend yourselves, as we defend ourselves against incendiaries and murderers from abroad.

Laws protecting slave-holders. We accord to you a law for the capture of fugitives; and if any interfere you have the United States Court and the whole power of the Executive. The Territories have been laid open, to your wish and by your votes, and you have the Constitution, the Courts and the Army. If the laws of climate, and of human increase, and of immigration, and of moral sentiment are against you, these things are not under our controul. These are God's dispensations, and they will roll on, as rolls the tide. Men may fret and fight, but God will rule.

Coercion deprecated unless lawful. "Coercion," we deprecate as much as you do. We have no idea of attempting it, in any unlawful sense. We wish to do our duty toward our brethren, and live in peace. To be obliged to enforce the laws is a most painful thought. But how can we avoid it? "Unwilling partners" we do not want; but how can we help ourselves, when such are determined to occupy the *National domain*.

South Carolina no Sovereign State. South Carolina is no Sovereign State; and never was. It was a Colony of Great Britain, then a part of a Confederation; then a part of the U. S. It never had a sovereign existence and must not have. It is part of a Country, to whose whole territory, the whole Nation has a right. No part may become foreign.

<sup>5</sup>From Dr. David McKinney, Editor of the *Presbyterian Banner*, and a Director of Allegheny Seminary.—Ed.

A State must  
not make  
itself a for-  
eign power.

We wd not permit the English government, the French, the Spanish, to assume authority over an acre of our soil. Why? Because it wd be a *foreign* power. And can we permit a State to make itself a foreign power? No, never!

We accord to the people of all the States equal rights—perfectly equal, but we cannot permit any part of our territory to become alien. The National domain belongs to all, and it must be preserved to the Nation. We trust that you will not try to coerce us; by threats of Secession, armed forces, foreign alliances, the navies of England & France, the seizure of public property, and the fire of your cannon. Be at peace. Treat us as brethren. Let the Constitution and the laws and the Courts, settle our affairs. And let us as brethren take the Gospel for our guide.

I trust you will still take the *Banner*. Hear what we have to say. If you wish a column to respond to my notice of your sermon, it is at your service.

Yours in Christ Jesus,  
DAVID MCKINNEY.

*Sister Isabella—anti-Secession fury.\**

January 26, 1861.

MY DEAR ADGER,

Vice-President  
Hamlin.

There was a paper came today from the Kingdom<sup>7</sup> of Charleston, containing the pedigree of Hamlin,<sup>8</sup> it was marked by you, and purported to have been *composed* by a *gentleman*;—!! It reminded me so much of the story told of the French writer Dumas, that I think I must tell you so. You probably have often read, that on one occasion, Dumas who HAS some African blood in him; was attacked by an impertinent fellow who was curious about his pedigree, thus—Dumas, who was your father?, a Mulatto, Sir, and who was his father?, an African, Sir, & his?, why, answered the writer, my pedigree commenced where yours has ended, he was an Ourang-Outang! ! Do please find the *gentleman* and furnish him with this item, and say to him

\*Heading by Dr. Smyth.—Ed.

<sup>7</sup>On January 7, 1861, the Hon. W. G. DeSaussure spoke in the House of Representatives of duties as paid by "the citizens of other kingdoms than the State of South Carolina."—Ed.

<sup>8</sup>Vice-President to Abraham Lincoln. It was commonly believed that he was of negro descent and had been chosen for his position for that reason.—Ed.

from an admirer of his veracity—If the cap fits, let him wear it. *I think 'twill fit.*

Southern  
sympathizers  
from a  
Northern  
view-point.

A—is a man here with some money; he will make that thousand up he sent to “the Kingdom,” off some poor fellow who trusts to his word and dont have his written bond.

Another Nashville man you have had in your kingdom is B—; he is a man of no standing, a bag of wind, a loafer and a drunkard; has changed his politics over and over. He married an elegant woman with some money on whom he sponges for a living; *he* has nothing, and cannot get the chance of making a speech either in a Union or Dis-union crowd— C— is another of our b’hoys, was expelled from West Point in his younger days, and is now a poor, disgraced, drunken, debauchee—his elegant wife and two children have taken refuge at her father’s. He is here now and is bragging that he is the very boy who fired into the *Star of the West* and committed such dreadful havoc on her decks. How will your naval heroes like to hear of the shine being taken off them by poor C— Oh! chivalry.

Supplies be-  
ing drawn  
from the  
North.

Nobody is doing any business here but the Rail Roads—they are on the drive all the time forwarding, shall I tell you what— Let me whisper, somebody might hear me in your AUSTRIAN City! Why *bread stuffs* from the “*North*,” our streets are filled with flour from *Indiana*, from Ohio; oh horror! how can the Southern stomachs consent to such food being forced into them—for bless you! all this is NORTHERN bread, if for the South. Cotton in the present state of science, not being found capable of being convertible into bread, not even mixed with *molasses* or *rice*; the weather is so mild that I dont know but what we shall have to get Northern Ice next Summer; oh horror!

The blue robe  
of the  
Speaker.

In the name of ten thousand and one women, I being that *one*, I protest most vehemently against that Viceroy of yours wearing a *Mazarine Blue* robe;<sup>a</sup> let him get up red or black or yellow or something we

<sup>a</sup>The only blue robe worn by a State official was that of the Speaker of the House of Representatives, and its colour was more properly described as “peacock blue,” the robe of the President of the Senate being purple. These two magnificent robes were made of the finest Irish poplin, trimmed heavily with velvet, and were purchased by special appropriation of about \$2,000.00 in 1838; they were used continuously until the War between the States, during which the robe of the President of the Senate disappeared.

all dont love and must have for Winter, sure. Why there are 99 in every hundred of our bonnets trimmed with it; and every time we see the beautiful colour, we send off on the wings of the wind our minds to your Viceroy's robe (forgive me if I dont give your dignitaries grand enough titles, I am too much American to get *highfaulutinisms* off my heart,) and soon our imagination gets to work and we wonder if he dont have to practise before a looking-glass how to promenade gracefully, in his aforementioned Mazarin blue robe; and then our indignation gets up, our honest horror, that we should have lost our favorite color; and do, I beg of you tell him all this, and say *all* the good women outside his own dominions request him to get a *purple* one, it is so much grander a color anyhow, and it is not so popular with us.—

The Inde-  
pendence  
table.      Let us hear by some means (if the story is *true* about *that* table,) the name of the lady who would not lend you the loan of "The old Independence table" for your thunder and lightening document to be signed on.

And now I am in earnest, and I want to tell you my feelings on the state of the country, & I must make you promise not to answer me on the subject, either by paper or letter; why? because we, or I, feel too deeply, too warmly, and we might make each other right angry and you know that would really be dreadful.

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After the war, a new robe was purchased and used for a time by the Speaker; but when the Hon. James Simons was elected to that office, he exchanged robes with the President of the Senate, thus securing the old robe his father had worn as Speaker, which he then had carefully repaired at his own expense, and used until another Speaker took his place, about 1890. The clerks of the houses and Senate wore black silk robes; none was worn by any officer of the Secession Convention. The editor is indebted for this information to the Hon. James Simons.—Ed.

<sup>1</sup>The "Independence Table," an heirloom in the Laurens family, is now owned by Henry Laurens, Esq., of Charleston, who states that after the signing of the Declaration, the table came into the possession of Henry Laurens of Revolutionary fame, one of the signers, President of Congress, and, in 1792, Peace Commissioner to France. The table is of oak, about six feet long and four wide. In 1860 it was the property of Miss Roper, a member of the Laurens family; a committee from the Secession Convention was sent to her, hoping that she would lend the relic to use in the ceremony of signing the Ordinance of Secession. But she, though an ardent Southerner, did not believe in secession; and thought that ladies should have nothing to do with politics.—Ed.



Mrs. Faunt-  
leroy's  
patriotism.

The love I have for these United States is of the most exalted enthusiastic nature; every inch of the great continent, territories, and all, I love; the Constitution I revere next only to the Bible. The American Flag<sup>2</sup> comes second only to the Cross my Saviour died upon. Of all human emblems it is to me the grandest, the dearest, the most eloquent; *every* star is as precious to me personally as my right eye. I never see it without a thrill of intense delight. We have it in every room of our humble home, and at our door, it is our glory—why? because it represents everything that is worth having on earth; freedom, just think what an amount of it; prosperity, intelligence, social, moral, mental excellence; and a vitality in all these departments that makes improvement and advance a necessary consequence. *You* never can imagine my deep sorrow to see my glorious country torn and distracted by intestine

Her dislike of  
Secession.

factions, I consider Disunion, Secession, Revolution, or whatever you may call it, either personally or collectively, TREASON, of the BLACKEST hue, I do not know but what it is the *unpardonable sin*. If my country is really divided; torn apart, her beloved soil stained with blood, her progress checked, her power to do good paralyzed—the rising generations, among them my boys, robbed of their birthright, their claim to that “proudest of all human titles, that of American Citizen” taken away— I may, after long and arduous struggles and prayers at the foot of that “Wondrous Cross,” forgive the perpetrators of the monstrous crime, but I cannot say so now.— My Saviour forgave his murderers, but he had *divine* compassion—I have only *human*. I might, after striving hard, be able to say and feel, “They know not what they do,” again imitating Him; but how I shrink from the trial, how I pray, I, and all true patriot hearts, that these dark days may not come. *All* the world is aghast at our madness in trying to tear down this fair temple, *all* the world says in tones of thunder, there is no adequate provocation, or cause for disunion. All the world will join Dr. Breckinridge in saying “Oh! everlasting infamy, that the children of Washington know not how to be free! oh still deeper degradation, that the children of God know not how to be just and to bear with each other!”— I believe I must stop; again saying to you not to answer me on *this* subject, either by letter or paper. I have loved you ever since you were a baby—and I have loved your Father ever

Dr. Breckin-  
ridge's views.

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<sup>2</sup>She was buried with it wrapped around her coffin.—Ed.

since I was a baby, most dearly and deeply—but nothing could convince me that you are right now.— Give my love to your sweet young wife, your dear Mother, your brothers and sisters, all.

May we all meet in a better world; there our love can never be endangered by differences, one song will be sung there, and for ever.—

Your affectionate Aunt,  
ISABELLA FAUNTLEROY.<sup>3</sup>

COLUMBIA, S. C.

*Jan. 29, 1861.*

DEAR FATHER,

Student life I am now hard at work at my books, have just  
at the South got thro' a recitation for Joe Le Conte; & as I  
Carolina have a few minutes to spare before his hour  
College. comes, I thought I would just drop you a line to  
let you know how I was getting on. I have been called up by  
several, tho' not all, of the professors, since I have been here,  
& so I am getting into the way of reciting to them. I com-  
menced Paley yesterday under Mr. Barnwell. We have his  
branch only once a week, and so to make up for it he gives us  
awful long lessons. I have also begun Physiology under Dr.  
La Borde and I think I will like it very much indeed. Latin &  
Greek I do not find much difficulty with, but Mr. Venable on  
the Mathematical branch, "makes us sweat," to use one of  
Judge's expressions. The two Le Contes are, I think, very  
able men.<sup>4</sup> They lecture to us, and we have to take notes on  
their lectures and then write them out afterwards. This is  
very troublesome and tiresome, but it has to be done if you  
wish to take a high stand in your class.

I saw Dr. Periodicity<sup>5</sup> last night. He says that he has got

<sup>3</sup>Dr. Smyth's daughter, Mrs. Flinn, writes:

"The letter from Aunt Isabella I remember well—& Father's righteous indignation over it. He was very proud of his sister Isabella, & very fond; & extremely glad to hear from her again after the war. He thought her really gifted—Mother was more attracted by Aunt Anna, Mrs. Plunket."—Ed.

<sup>4</sup>All the professors of the South Carolina College at that time were "very able men," but the brothers Le Conte became famous among the scientific men of America.—Ed.

<sup>5</sup>Dr. E. T. Buist, so called because of his constant use of that expression. Dr. Smyth's nickname was Mr. Take-your-time, and Dr. Adger was said to have been St. John when he went to Smyrna, Pope John after his return.—Ed.

the books from the library which you wanted, and that he will send them down by the first opportunity.

Caricatures  
of the Pro-  
fessors.

By the by, I heard the other day of a good drawing made by one of the students of the different professors. First came Dr. Leland truthfully portrayed, and busily talking about "the vast importance of the subject." Next Mr. Cohen was seen digging in the dirt to try and discover some new Hebrew Roots. Dr. Howe's branch you know, is the Canon, and when this drawing was executed, the students were pretty well tired of the subject; so he was represented as sitting on a cannon loaded with rolls of parchment, but the cannon had exploded and there was the Dr, crutch, parchments, and all, flying about in the air. Dr. Thornwell had Adam, minus clothes, by the shoulder, and was giving him an outrageous scolding for committing the first sin and thereby entailing misery on us all. Uncle John<sup>a</sup> was represented as dragging a Ruling Elder along into the pulpit by the collar, explaining "Come along, you have as much right here as I have." I thought this very good when I heard it.

When I first came up, I gave your message to the man at the *Southern Presbyterian* office and I hope you now get your paper regularly. If you do not, if you will just tell me so the next time you write to me, I will remind him again that you are a subscriber. \* \* \*

Give my love to all. Mother, Ellen,<sup>r</sup> Annie,<sup>s</sup> Sue, Sarah Ann, Ellison, Janie, Adger, and all; and believe me ever

Your affectionate son,

AUGUSTINE.

PHILADELPHIA, Jan. 30/61.

MY DEAR SIR,

Dr. Black-  
wood's views  
on political  
situation.

\*. \* I send you a N. Y. *Times*, but it is probable that such an "abolition" paper may not be permitted to reach you, as the guardians of your interests in the Post Office may fear its contaminating effects<sup>o</sup> Should you get it, run over the meeting at New York & see what such men as Brady & the Northern Democrats think of the position of the Cotton States. I am aware that at present there is no use in saying or in writing

<sup>a</sup>Dr. John B. Adger, who maintained the identity of the ruling elder with the presbyter. See Dr. Smyth's *Theories of the Eldership*, vol. IV, especially p. 172, etc.—Ed.

<sup>r</sup>Miss Ellen Crawford, his former nurse.—Ed.

<sup>s</sup>Adger Smyth's young wife.—Ed.

<sup>o</sup>See note p. 158.—Ed.

anything to any person in the South. Experience however will be found a schoolmaster. One thing I cannot help expressing, viz: rather than see the establishment in this country of a precedent warranting minorities to rebel & seek to gain by disloyal assaults on the government, by separation, secession, seizure of government property, perjury, and utter repudiation of solemn oaths—rather than see such a mode of overcoming majorities & bringing them round to surrender principle, place, & power, inaugurated, I think every far sighted man in the country would do well to permit the establishment of *three, FOUR, FIVE*, or any number of separate confederacies. I do not speak of Slavery at all. I refer merely to the broad principle on which the Southern movement is based; which must if carried out break up Alabama, Georgia, &c, &c, as well as the Union itself. But into the Maelstrom of politics I must not descend. \* \* \* Very truly,

WM. BLACKWOOD.<sup>1</sup>

Rev. Thomas Smyth D. D.  
Charleston, S. C.

Dr. Smyth  
befriends  
Dr. Taylor.      A characteristic incident, occurring probably at about this time, was Dr. Smyth's protection of a Presbyterian minister, Dr. Taylor of Connecticut.<sup>2</sup>

It seems that Dr. Taylor, passing through Charleston at this most eventful period, spoke his mind too freely against South Carolina and was ordered by the authorities (tradition says, the Council of Safety,) to leave the city at once. Dr. Smyth, hearing of this, and knowing that the steamer by which Dr. Taylor could most easily reach his home would not sail for several days, ordered his buggy, drove to the hotel, and invited Dr. Taylor to be his guest until the vessel sailed; explaining quite definitely however, that although he was not a native of South Carolina, his sympathies were entirely with her action; and that he considered Dr. Taylor unwise, both in his sentiments and their expression.

<sup>1</sup>Dr. Blackwood, a fellow student of Dr. Smyth in Belfast, is described by the latter in a note as, "Pastor of one of our largest churches in Philadelphia, a North-Irishman, who knows Killen." Dr. Blackwood was born in County Down, Ireland, and after service in the Irish Church he attained to the highest honours in the gift of the English Presbyterian Church. He came to America, to the Ninth Presbyterian Church of Philadelphia, in 1850. He compiled an important encyclopedia.—Ed.

<sup>2</sup>The son of Dr. Taylor, the Hon. Thomas Taylor of Bridgeport, Conn., gave this account of this incident to Dr. Smyth's eldest son, when the two, each mayor of his town, met at a Mayor's Convention in Detroit in 1897. Mr. Taylor was most appreciative of Dr. Smyth's courtesy.—Ed.

The Executive Council. It appears from the records of that period that a committee of five, including the Lieutenant Governor, had, with the advice and consent of the Convention, been appointed by the Governor on December 27, 1860, to act as an Executive Council; and advise with the Governor "upon all matters which may be submitted to their consideration." The duties of this Council were after a time, (how long, the editor has not been able to determine,) organized into departments; of which one was the Department of Justice and Police with "power to arrest and detain disloyal and disaffected persons, whose being at large is deemed dangerous to the public safety." The *Courier* of February 8, 1861, has an account of such a precautionary measure taken by the Council.

The Council is spoken of in tradition by many names; the official name is as given, but in a motion offered before the Convention by the Hon. A. G. Magrath, member of the committee, he uses the words "or Council of Safety." No definite records have been found of this committee earlier than a report of the Department of Justice and Police of 1862. Tradition says that the duty of opening the letters of suspicious persons devolved at one time upon Mr. Robert N. Gourdin, an honourable and patriotic citizen.—Editor.

#### MEDIA, DELEWARE CO, PA.

*Rev. Thomas Smyth, D. D.*  
*Charleston.*

*February 4, 1861.*

REV. & DR. SIR,

Dr. Dale's  
warning  
against a di-  
vision of the  
Presbyterian  
Church.

As requested I have sent to your address to-day, five copies of my discourses.

What may be God's purposes in reference to our country, His own onrolling providence must declare. The portents at present are frightful. But whatever is due to human errors, or human depravity, His hand is in the cloud which overshadows the land.

The Republican party is a hastily got up and conglomerate party. Multitudes voted that ticket who had no regard to the Slavery issue and who do not feel bound to that issue. If the simple slavery issue were put to the North, today, the Republican party would be overwhelmed.

It is, however, true that the subject is becoming complicated by the question of Secession. The right to dissolve Nationality by Secession, at will, is not admitted.

A disposition to fight the South, however, finds lodgment, I believe, in still fewer hearts. The universal feeling is to maintain our Nationality and, with the vast majority, to maintain by doing justly!



The Synod  
of South  
Carolina.

Allow no church alienations. The action of  
your Synod was, to me, marvellous!<sup>3</sup> May God  
blot out our Sins as a Church and as a Nation.

Very truly yrs,

JAMES W. DALE.<sup>4</sup>

P. S. Please accept my thanks for your discourse which  
I have read with much interest.

*From Dr. Henry J. Van Dyke.<sup>5</sup>*

BROOKLYN, Feb. 7, 1861.

REV. AND DEAR BROTHER,

Dr. Van-  
Dyke's ser-  
mon,  
"Abolition  
Unscriptural."

Your kind letter of the 4th ult. is this morning  
received.<sup>6</sup> Accept my thanks for your fraternal  
expressions toward me and my efforts in behalf  
of the cause of truth and our country. Amid the  
torrents of abuse that are poured upon me by the  
fanatics whose nest I have stirred up, it is very grateful to  
receive messages of encouragement and approbation from  
some of the noblest and best in the land. The conflict of  
opinion on the vexed question is raging more fiercely than  
ever here at the North, and our Southern friends may rest  
assured that abolitionism is now receiving such a blow as has  
never before been inflicted on its hydra head. There are far

<sup>3</sup>See article by Dr. Smyth, p.....—Ed.

<sup>4</sup>Dr. Dale was at that time agent of the Am. Bible Society. He  
was graduated at Princeton Seminary not long after Dr. Smyth.  
—Ed.

<sup>5</sup>Pastor of the First Presbyterian Church of Brooklyn; an au-  
thority on Doctrine and Discipline in the Old School Church.—  
Ed.

<sup>6</sup>Mr. and Mrs. Bancroft had been members of Dr. Smyth's  
church, but had left Charleston in trouble the year before.

Extract from letter of Mrs. Bancroft, dated Brooklyn, April  
11, 1859:

"I am grateful for your kind remembrance. \* \* I have  
missed my dear old church sadly the last year. \* \* \*

"We have recently settled ourselves in Mr. Van Dyke's church;  
who, you will recollect, was in Charleston three winters ago with  
Dr. Adams, and Mr. Peck, then lately called to the Huguenot  
church. He is 'sound,' as you have recent evidence in his de-  
nouncing Prof. Hitchcock; though the congregation are all  
strangers, we hope we have made a judicious choice."—Ed.

Dr. Seabury's  
article. abler combatants in the field that I am. Have you seen the recent work of Dr. Seabury? I have not read it—except a few pages—but it is said to be an unanswerable argument on the providential and natural aspect of the subject.

In regard to the discourse you are preparing, it strikes me that a fresh, clear, and calm appeal from a man in your position would do great good.

Attitude of  
Northern  
papers. Whether the *Herald* would publish it, I do not know. Our newspapers are all venal and trim to the wind—not excepting our so-called religious journals. The source from which it comes, aside from its intrinsic merit, would secure your article a very favourable consideration. If you choose to send it, I will get my friend Lamar to take it to the Editor and secure its publication, if possible.

Mrs. Bancroft is now a member of my flock. A few days since she spoke to me of you and your church in terms of affectionate remembrance. \* \* \*

State of the  
country. In regard to the state of things in our country I strive to be hopeful—but must confess that it seems to be hoping against hope—so far as an immediate settlement is concerned. It is very doubtful whether Congress will do anything to satisfy the border States, let alone those further South. If the question could be submitted to the *people* of the Northern States, there would be an *overwhelming majority* for concession and compromise. But as we are for the present in the hands of politicians who are flushed with victory, and hungry for the spoils of office, and as the Southern States cannot or will not wait till there can be an appeal to the country, I can see nothing in the future but dissolution. There are three things that I still hope and pray for;— a reconstruction of the Union upon a firmer basis—the prevention of our Church from schism, notwithstanding Dr. Hodge's onesided and partizan article—and above all, the avoidance of civil war. God keep us from shedding each other's blood! May He give you and all ministers in Charleston strength and grace to exert an influence for peace! The best friends of the South deprecate any attack upon federal authority, and especially an assault on fort Sumter, as the worst calamity that can befall you or us. God keep your gallant

<sup>1</sup>A prominent clergyman of the Episcopal Church at the North.  
—Ed.

State from rashly plunging us all into a contest whose horrors no imagination can paint, and whose end no human eye can foresee. Pardon me for troubling you with so long a letter and believe me,

Yours truly in Xt.

HENRY J. VAN DYKE.

*Letter of Dr. Wm. Blackwood, discussing Secession.*

PHILADELPHIA, Feb. 11, 1861.

The Rev. Thomas Smyth, D. D.

Charleston.

MY DEAR BROTHER,

Dr. Smyth's

Fast-day  
sermon.

I write in bed, to which, by sore throat I have been confined for some time, to acknowledge the receipt of your letter and sermon, both of which I greatly prize and for which accept my thanks. As a literary production and as long as you keep to spiritual things, your sermon is supereminently fine, but if your new theory of the Constitution is worth a cent, then all your laudations of the Constitution are mis-

Southern view  
of Constitu-  
tion new to  
him.

applied. A mere partnership, a confederation to

be broken up at any time by any partner to the compact, for any cause, surely such a bond deserves no such laudation. Nay more, it is as remarkable that this new aspect of the Constitution has only been discovered just at the time when conscience demanded on the part of Congressmen, office-holders, soldiers, and seamen a placebo for that which until three months ago—and more especially when the oaths were taken by all such parties—was recognized by the whole community east, west, north, and south, men in office and out of office, men swearing on entering office, to be downright perjury. I profess to know but little of the history of the formation and adoption of the Constitution; but of this I am certain, that until the outbreak of the present confusion, the whole South as well as the North, recognized the people of the Country as owing allegiance to a permanently organized government.

Hamilton's  
position on  
Secession.

At the formation of the government, Hamilton on behalf of New York, sought to have the principle recognized that a State might recede, or secede, for reasons. You and all educated persons know how the application was met, and the reasons that were assigned for rejecting the application. So also when in the late war

Hartford  
Convention.

with England the New England States in the Hartford Convention took steps that leaned towards secession, you and all the South know that

the loudest of all declaimers in the Country against any toleration of secession as a fact, or as founded or in anything in the Constitution, or in the federal compact, was the South. And farther still any southern man who wishes to know the

Alabama  
Resolutions.

truth, has only to get the resolutions passed by the people of Alabama when that State went into the Confederacy. Words could not be clearer—murder is not more explicitly forbidden in the sixth Commandment than the voluntary declaration that the Union then formed was *irrevocable*. This is the term used deliberately, and acknowledging what was then an unquestioned fact; that all disputes, grievances, and complaints were to be arranged *in the Union*, and on the principles of the Constitution which were thus voluntarily assented to and adopted. So also in

Louisiana.

the case of Louisiana—but it is needless to pursue the subject farther. All your secessionists who rest on any ground of justification for their conduct in the Constitution or the principles of the Union, are reposing on a quicksand & they must sink. Do not however misunderstand me. I am not opposed to the secession, or I should say, the separation of the Gulf States. I think if I resided in Alabama I would advocate a separation, but on different grounds. I think 70 years of union have shown that the Union has wrought badly. No Manchester manufacturer would run an engine for

Union has  
wrought  
badly.

a week that jarred as greatly as the American Union has done. He would take it down and secure a new construction. Obviously the North and South cannot and will not work together. I think they should separate, but they cannot get asunder except on the basis of revolution. You think I only read northern views. You are astray. I read and am familiar with southern papers, reviews and in fact with every exposition of the southern question. This is the case with all our intelligent people here, and had the South permitted northern journals to circulate freely among the people, the insanity, dread, and hatred that now prevail over the Cotton States, never would have had an existence. I know the South as well as I do the North. I am intimately acquainted with nine of the Slave States, Georgia and Alabama included, but I know more of Tennessee, Kentucky, Maryland, Virginia, and of course Delaware. I have never heard anything from a southerner that I did not know before, and I never saw anything in the South that I did not know to exist before I saw it. Having the knowledge which I possess on this subject, I am quite satisfied that the South should keep apart and that

Southern  
forts ceded to  
South.      the North should agree to the separation. I have  
contended here for giving up fort Sumter, fort  
Pickens, and every navy yard and arsenal in the  
South, rather than that blood should be shed. Each section  
has territory enough and population enough for an empire,  
and I hold that the best and wisest course is to allow each  
section to develop its own favorite system of civilization.  
Still I have little to do with these matters, (as I have never  
become an American citizen, and in Yankee parlance, I don't

Theories of  
the Eldership.      intend to.) Your last letter in the *N. C. Pres-  
byterian*, overwhelms Dr. Dabney<sup>8</sup> altogether. As  
against his theory, you are triumphantly victori-  
ous. Still there are those who see weak places in your own.  
You prove that the Elder is not a minister, not a *Cleros*; that  
he is a layman, and a representative, in his lay estate, of lay-  
men. This makes three distinct ranks or grades in the  
Presbyterian Church, the Presbyter or Bishop, the Elder, and  
the deacon; and then comes in the objection noticed in my  
last, that the Presbyter of the Presbyterian Ch., who is only  
the successor of the 2nd order of the Ch. at the time of the  
Reformation with one grade—the Deacon—below him, is now  
in a higher rank with two grades below him. There is a  
difficulty here that I have seen long headed Scotch D. D.s  
unable to grapple with.<sup>9</sup>

Should the Country divide it will be impossible to keep the  
Churches together. Of this there need be no question.— I  
propose reviewing your "Well in the Valley" in the *Inquirer*,  
a large daily, which has the most extensive circulation of our  
first class papers. Your other works published by our Board  
and by the Tract Society, I am familiar with.

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<sup>8</sup>Robert L. Dabney, D. D., L.L. D., Dr. Smyth's opponent in  
the Eldership discussion of this date. See *Theories of the Elder-  
ship*, vol: IV, pp. 279, 319 and 349, Smyth's Works, also letters in  
section "Authorship" of corresponding date, p. 292, etc.—Ed.

<sup>9</sup>Dr. Smyth did not hesitate to grapple with this question, lay-  
ing stress on the elder's position as a *representative of the people*;  
he quoted Bishops and Archbishops in support of his presbyterian  
view; which was in short, that the officer known in the Roman  
Catholic Church at the time of the Reformation, as a Bishop, was  
in the Apostolic Church a Presiding Presbyter, of no higher  
order than the other Presbyters. The Bishop of the Roman  
Catholic Church is considered as of the same *order* as the Presby-  
ter, only occupying a higher *office*. See *Eldership*, vol. IV, pp. 45,  
48, 95, 301; *Apostolical Succession*, vol. I, pp. 2, 4; *Presbytery and  
Prelacy*, Index under word Bishop, vol. II, Smyth's Works.—Ed.



Baptism. I hope that you may not lose sight of the work, "Our Baptised Children." It is a most important subject, and I hope in treating it you have not overlooked the point which requires very clear and decided treatment; namely the right or the wrong of baptizing the child of a moral living man, who is a church goer, who has himself been baptized, but who has not been at the Lord's Supper.<sup>1</sup> Indeed the whole subject of Baptism needs to be thoroughly discussed. We are not looking on the ordinance as it was viewed by Knox, Melville, Gillespie, Flavel, &c. &c. But I must have done. A messenger has just called with a file of London papers, asking me for an Editorial which I must give him.

Most truly yours,  
WM. BLACKWOOD.

From Mrs. Smyth to her son, Augustine.

Feb. 20, 1861.  
Monday Afternoon.

MY DEAR "ABSENT BOY,"

Dr. Smyth's I thought much of you yesterday, when I was  
Fast-day at the Communion table. \* \* Your Father went  
sermon. through the whole morning service himself. \* \*  
Your Father has constant applications for his sermon "The Sin &c.," *two* today. He is becoming very much interested in Politics; is now writing several articles in *favour* of Slavery! He expects them to be published in the *Jour. of Commerce*; he now takes the "*Junior*" of that paper, a daily, and receives almost every day, papers from some body or other. He has had too very pleasant letters. I think Adger wrote to your Nashville Uncle before you left. Mr. F. did not reply, but your Aunt Isabella did. She was much excited, & wrote *strongly*, very. Today I had a letter from Anne Smith of Paterson, very warm indeed. She speaks of the *blood-thirsty* pamphlets & papers, that have been sent to her from the South, &c., &c., of the dreadful state we are in here, fears we are quite alienated from them, &c., &c.; a great deal more of such stuff: 2 pages, very well written & composed. \* \* I am glad you recd the box, but don't understand about the

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<sup>1</sup>See note to Letter on Baptism, from Roswell L. Colt, 1846; p. 249.—Ed.

direction. Adger is confident he did not spell it with an "i"—  
Was it not carried to your room?—

I am my dear Augustine,

ever your own dear

(Mr. Augustine T. Smyth  
No. 10 West DeSaussure  
So. Ca. College,  
Columbia, S. C.)

MOTHER.

REV AND DEAR SIR, BROOKLYN, Feb. 25, 1861.

The new flag of South Carolina.  
Yours of the 20th under the Palmetto Flag is received. I trust I may reply without offence under the Stars and Stripes.<sup>3</sup> The manuscript is also received; and as I should not presume to make any material alteration in it, I did not stop to give it a careful reading, but handed it over at once to the Editors of the *Journal of Commerce*. They seemed very glad to receive it, and will print it in a few days. Judging from the glance I gave it, I think it will do good. Your position as a Southern man, and your well known character and standing in the church, will secure it a careful and interested reading. Now, if ever, is the time to discuss this slavery question in its roots. Here at the North it has been too much tabooed among conservative and christian men. The pulpit, especially, has been afraid to touch it, on the conservative side. The consequence is that the public ear has been filled and abused chiefly with the effusions of infidel radicalism. But a change is going on—and when there is another appeal to the ballot box, those Abolitionists who now claim to have triumphed will be swept out of office, if not out of political existence.

<sup>2</sup>There was often confusion between the names of Smyth and Smith; during the war Augustine was much inconvenienced by a man in Charleston, named Aleck Smith, who suddenly adopted the y instead of i. This led to the addition by Augustine of a final e to his Smyth, which he and his family have always used. This merely proves the name to be consistent in its inconsistencies.—Ed.

<sup>3</sup>Dr. Van Dyke's letter bears, in the upper left-hand corner of the page, a sketch of the United States flag with only twelve stars in the field. Dr. Smyth's letter must have been written on paper with a blue palmetto flag printed in the corner of both envelope and sheet. Such a letter is among the family papers. This flag had just been officially adopted, the colonial flag having been blue with a white crescent.—Ed.

The South  
hasty.

I cannot but think our Southern friends have been a little too hasty in embarking on the uncertain tide of revolution. O that they had waited a little longer!—and oh, that God would now prevent everything like a hostile collision, until in some form this question can be fairly submitted to the people again, without any of the complications in which it was involved at the last election! I have no word or thought of reproach against the South, for I believe and feel that they have been greatly wronged. But I am just as clear in the conviction that the great majority of the Northern people do not *mean* to wrong them, and that they will yet do them justice in the premises if they can have the opportunity. The Republican party is a *minority*, and their dissolution has begun before they are fairly installed in power. Multitudes of their best men are already thoroughly ashamed of their leaders, and especially of their president—all this of course is private and confidential.

Dr. Van-  
Dyke's  
address.

I have agreed to address your Bible Society on the 10th of March<sup>4</sup>. Please accept my sincere thanks for your hospitable invitation to stay at your house. My friend Peck<sup>5</sup> has already given me a similar

<sup>4</sup>The fiftieth anniversary of the Charleston Bible Society took place on March 10, 1861, at the Circular Church. The *Mercury* gives the following account of the opening words of the Rev. Henry J. Van Dyke, of Brooklyn, N. Y.: "Two days ago, a friend who had come to bid him good-bye, had jokingly expressed his regret that he was going to a foreign country. And when, after being rocked in the cradle of the deep longer than he had any fancy for, he entered our noble harbour, and saw a strange flag floating on either side instead of the one which, they would excuse him for saying, he loved and should always love, then he felt for a moment how much there was of sad reality in the remark. Soon, however, after landing, the pressure of friendly hands and the sounds of friendly voices had told him he was not far from home, and he felt that there was a Union higher and holier, and more imperishable, than any of the earth. In opening his discourse he said that Jesus Christ was revealed to us in a three-fold office, as Prophet, Priest, and King."

March 18, 1861. *Monday*; *Charleston Courier*: "The Rev. Henry J. Van Dyke on Sunday evening, delivered an eloquent address before the above Association [the Y. M. C. A.], in the Second Presbyterian Church. The Church was crowded. The Reverend gentleman took for his subject, 'Family Government as the true basis of all Government.'"—Ed.

<sup>5</sup>The pastor of the Huguenot Church in Charleston.—Ed.

invitation; but as my wife and little boy,<sup>e</sup> and probably some

<sup>e</sup>SEAL HARBOR, ME.

*July 20, 1912.*

\* \* Returning from mission work in Newfoundland, I find here your favor of July 6 with enclosures. They are extremely interesting and recall vividly the scenes of my visit to Charleston when I was a little boy eight years old.

The hospitality of my father's friends made a distinct impression upon me at the time. I think that I remember his firm stand for the Union more clearly than his opposition to "Abolitionism." But that would be natural for a boy of that age. My father began his address before the Bible Society by alluding to the new flag which he saw flying when he came up the harbor. "But," said he: "you must understand that I stand here today under the old flag, —the flag of the stars and stripes."

My father's friendships in the South, except in the case of a very few extremists, were never broken. Shortly after the close of the civil war we spent a summer coaching among the Virginia Springs, and renewed many of the old associations and ties. Gen. Lee was a hero of my boyish admiration. He won my heart completely by letting me ride his grey horse "Traveller."

In regard to the New York Society to which you allude, I do not think that it could be quite an "Anti-Abolition" society. My impression is that it was for the purpose of maintaining the Union if possible. My father did not believe that slavery was a sin, but thought it a great blunder and in many cases an evil. Theoretically he believed in the constitutional right of secession, but practically he thought it was wrong to exercise it. It was a hard position to hold, situated as he was in Brooklyn, but he held it firmly without flinching and in the end everybody respected him for it.

Faithfully yours,

HENRY VAN DYKE.

SEAL HARBOR, MAINE,

*August 31, 1912.*

\* \* \*

I am much obliged to you for the interesting enclosures in your letter. I do remember that visit to Charleston very well, and among my recollections are those of a tall old gentleman who used two canes to walk with. I remember that for some childish reason or other I thought that he looked like an eagle. \* \* \* [Dr. Smyth's long cape, which fell below his knees, may have caused this impression.—Ed.]

Unfortunately, all of my father's correspondence was destroyed by a conflagration in a warehouse where his effects were stored after his death, and so it will be impossible, I am sure, to find any letter from Dr. Smyth to him.

Faithfully yours,

HENRY VAN DYKE.

friends from Brooklyn, will accompany me, it will [be] most convenient to stay at the Hotel. As we will remain some days, I will have ample opportunity to visit you. As to preaching we will settle that when I arrive.

It will afford me pleasure to give the proof of your article a careful correction. The *Journal of Commerce* is the best paper to put it in. The odor of the *Herald* in this region is not very sweet in the nostrils of the pious.

May God in his mercy heal our breaches and give us peace.

Yours Truly in Christ,

HENRY J. VAN DYKE.

MY DEAR BROTHER,

COLUMBIA, Feb. 23, 1861.

\* \* Augustine comes occasionally to see us. Dr. J. B. Adger to Dr. Smyth. We would like to see him often. He has a good room mate, I hope he is also getting along well in every way. It has been a broken year however for study, both in College and in Seminary.<sup>1</sup> So much anxiety about public affairs—and then the small-pox—and then Mrs. Thornwell's illness. \* \* \*

*From the New York Journal of Commerce.*

THE REV. MR. VAN DYKE.

Letter from Dr. Smyth to *Journal of Commerce*. From want of argument against his sermon on the unscriptural and infidel tendency of abolitionism,<sup>2</sup> the person of Mr. Van Dyke is now the butt for all manner of evil speaking.

Even the Philadelphia *Inquirer* publishes the following in an alleged letter from Charleston:

Alleged letter from Charleston to Philadelphia *Inquirer*. "The other is a still harder case. The Rev. Mr. Van Dyke, of Brooklyn, went yesterday to Morris' Island, with Mr. Peck—the gentleman who entertains him—and sundry white neck-clothed fire-eaters, amongst them that queer in-

<sup>1</sup>Within two or three months after this the Seminary closed, and Dr. Adger moved his family to Pendleton. See "Life and Times," p. 333.—Ed.

<sup>2</sup>Dr. Van Dyke had recently preached a sermon entitled "Abolitionism Unscriptural," which Rudd and Carleton, Publishers, proposed to print in the same volume with a sermon preached in New York, on Jan. 4, 1861—the Fast Day appointed by Pres. Buchanan—by Rabbi Raphall, on "Patriarchal Slavery;" and which had been repeated by request before the Historical Society. See Charleston *Courier*, Jan. 22, 1861.—Ed.



dividual 'Parson Yates,' better known as the 'Fighting Parson.'<sup>9</sup> Mr. Van Dyke is said to have watched the preparations for slaughtering Major Anderson without a word of protest. His only expressions were satisfaction at their complete and invincible character. Will you kindly ask your neighbors at Brooklyn whether or not they want this gentleman back?"

Dr. Smyth's  
account of Dr.  
VanDyke's  
visit.

Mr. Van Dyke visited Charleston by invitation of the Charleston Bible Society, which he addressed, in presence of an immense audience, and in a most acceptable manner. He also preached to an over-flowing congregation, in the Rev. Dr. Smyth's Church on last Sabbath evening, to the delight of every one present. On both occasions, he most honorably delivered his views, with kindness and fidelity to the South; and with a manly assertion of the high character, patriotism, and piety of multitudes at the North; and failed not to express his loyalty to the Union, his love for her star spangled banner, his hopes of a happy re-union, and his earnest protest against any division in our National churches and benevolent societies.

By special permission, he was allowed to visit the fortifications; and would have been worse than foolish to have acted in a way that would have betrayed the uncourteous and ill-bred manners prescribed to him.

As Mr. V. declined the hospitalities of Dr. Smyth, as well as of Mr. Peck, and staid with his party at the most prominent hotel, it is evident the pretended correspondent knew just nothing about the matter.

Let the favored people of Brooklyn hold very tightly to Mr. Van Dyke, or they will find all the cords of a man employed to pull him away.

It was a most touching proof of the warm and grateful spirit of Carolina, which might so easily have been bound to the Union in inseparable bonds, to see how they thronged to see and hear and show respect to one but little known to most of them, because he had, in his place, so nobly unfurled the banner given him for the cause of truth and righteousness.

Oh yes, the Union-loving, patriotic heart of Carolina never better manifested its deep devotion to the Constitution, the Union, and the sacred pledge of mutual compromise and loving fidelity of each State to every other, than when she rescued them from the wreck of hastening destruction, and in prospect

<sup>9</sup>The Rev. W. B. Yates, the Chaplain of the Seaman's Bethel.—Ed.

of imminent war, again pledged to the maintenance of an inviolate Constitutional compact, her life, fortune, and sacred honor.

CHARLESTON, *March*, 1861.

CHARLESTON.

NEW YORK, 27 *Irving Place*.

*Mar.* 13, 1861.

REV THOMAS SMYTH D. D.

MY DEAR BRO.

Dr. Smyth's  
Fast-day  
sermon.

When I parted with you on the 2nd Sab. in Jan'y, 1859, I had no thought of leaving Charleston without seeing you again, but letters from my family required my leaving suddenly. \* \* I received and read with pleasure your Fast Sermon, & thank you for remembering me.

Since my return from the South I have read and thought much on Slavery or the great topic of the day and the nation.

Articles fa-  
vouring the  
South.

On reading Dr. Thornwell's admirable & invulnerable article I persuaded the Appletons to publish it: & sent many copies to New England, and 5000 were published by an association in New Haven for circulation in Connecticut. Dr. Seabury's Book is very learned and able, as you doubtless already know. A 2nd Edition is in press.— Dr. Spring<sup>1</sup> told me that he regarded Dr. Seabury as the most able and most learned writer in the Episcopal Ch. in this City. I have frequent interviews with him. He regrets, that he did not know of some authors, which I named to him, before he published, as he could have added to the strength of his argument. I have read Prof. Bledsoe's<sup>2</sup> two articles reviewing Dr. Hodge. Has he not knocked away the Dr's underpinning and in vulgar phrase *smashed him*?

An anti-  
abolition  
organization.

A very perceptible change is going on respecting views of Slavery, among candid, conservative, Anti-S. men. Many whom I know have, almost unconsciously to themselves, advanced much nearer to the views which you and I now entertain, in fact I see the matter in a clearer light myself now than when I saw you. For some months I have done little else, in company with two of

<sup>1</sup>Dr. Gardiner Spring, of the Brick Church, N. Y., author of the resolutions offered in the Assembly of 1861, which brought about the division of the Presbyterian Church.—Ed.

<sup>2</sup>Professor of Mathematics at the University of Virginia, a Kentuckian, and afterwards a Colonel in the Confederate Army.—Ed.

the Morses and Dr. Winslow, but to agitate for an *anti-abolition* organization in this City. Now I have the satisfaction to tell you that on the 6th inst Our Society was organized at No. 5 West 22nd Street, in the splendid Library of Prof. S. F. B. Morse,<sup>3</sup> whom we elected our President. "*American Society for promoting National Unity*"—too long and not significant enough, but the best we could do. In our preliminary meeting we had the presence and sympathy of many of our leading Pastors, & a pretty wide discussion. Bro. Van Dyke, whom I suppose you have seen in your City, can or has told you of these meetings. For prudential reasons & in accordance with their judgment we did not place any pastors in our Executive Officers, thinking it wise to elect lay gentlemen. Dr. Winslow, formerly of Boston, with myself, are the Secretaries; Dr. Waterbury, formerly of Boston, is one of our Ex. Com. Both these have aided us in the matter. We three are the only Clergymen on our Board. Winslow is a good ethical and Biblical scholar, as his two Books on Philosophy shew. He is also a ready and vigorous writer & a man of enterprise and energy. He resides here and has no engagements, & can give, with me, his whole time and energy to the Society. Our Ex. Com. consists of 20 members (besides Prest. Secs. & Treas.), 15 of the Board are *permanent*, or fill their own vacancies, & five are elected by the Soc'y. This precaution is to save us from a *coup d'etat*. Our Prest. is *the man* for the place, highly respected here and as widely known as his Electro Telegraph. Our Com.—are men of character, reputation and means—and all are in strong sympathy with Southern views & claims, and *zealous to work*. In a day or two I send you a copy of our Constitution, &c. We have hardly yet completed our working arrangements, but have launched the Ship & put on Board Able officers, & soon hope to spread, at least, our jib and top gallant sails. We have a great work to do. The conscience of the North is extensively perverted & infidel, as to the true teachings of the Bible on Slavery, this we must re-educate & rectify. We intend to attack & expose abolitionism vigorously, but kindly, with the living word of God—

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<sup>3</sup>The Artist-Inventor, who is known both for his remarkably fine portraits and for his invention of the telegraph.—Ed.

Mr. Charles  
O'Connor.

The morning after we organized, our Prest. put into my hand \$500, & a member of our Com. \$250, & on the 11th inst. Mr. O'Connor<sup>4</sup> gave us \$250—so we had in our Treas. \$1000 before we had asked any man [for] \$1— We expect liberal aid from all our friends.—

Dr. Smyth's  
article  
wanted.

I have just read your No. 2 in *Journal of Commerce*, Mar. 9. Can you not revise & if practicable, without loss, [put] these in form for our Soc.—& *this at once*? We must have the aid of the *ablest writers in the South*, stating their own views of their just claim, grievances, & remedy. I have written to Dr. Thornwell, & also to Prof Bledsoe to revise his reply to Dr. Hodge for us. Dr. Stringfellow's pamphlet, "Origin, Nature, & History of Slavery," is already published here by one of our Committee, F. Hopkins, and circulated to some extent—this we may also adopt.

The subject has a wide reach, embracing Ethnology, History, Scripture, Government, political Economy, &c., &c. Now from your large resources can you not aid us, & suggest topics, Books, Authors, &c.? I send you per this mail a copy of "National Convention, or Voice of the Fathers" by Dr. Jos. C. Stiles,<sup>6</sup> just issued, which you will read with interest. I find many able, conservative union men at the North are writing. I have in my hand a Ms. for a Book by an ex. pastor, retired, in Connecticut, for publication; the Title is, "*Portway Bonright, or Pastoral Life among the Philanthropists & Reformers*," a kind of novel on fact in his pastoral experience in Massachusetts. He throws point blank shot against the Abolitionists, & side shots at all the *kindred isims*.

I must close, and omit much I would add *viva voce* were I by you.

Respectfully and Fraternally yours,

SETH BLISS.<sup>7</sup>

P. S. We expect our new Society to have Rooms in the Bible House. Address me at 27 Irving Place.

<sup>4</sup>Charles O'Connor, a prominent lawyer and Southern sympathizer, was afterwards senior counsel for Ex-President Jefferson Davis, and appeared on his bond, when he was admitted to bail.—Ed.

<sup>6</sup>Probably Dr. Horace Stringfellow, a Virginian prominent in the Episcopal Church, at that time in Alabama.—Ed.

<sup>7</sup>Of the Synod of Georgia.—Ed.

<sup>8</sup>Corresponding Secretary of the American Tract Society. He was one of the first class that was graduated at the Yale Divinity School in 1825.—Ed.

NEW YORK, 27 Irving Place.

Mar. 15, 1861.

REV THOS SMYTH D. D.,

DEAR BROTHER,

Articles for  
Soc. for Pro-  
motion of  
National  
Unity.

Although my letter of the 14th was too long, I am constrained to intrude myself on your attention in supplementing what I wished to say, but omitted. I designed to have said a little more about your Appeal to Northern Christians. I have not yet read No 1. & did not hear of it, till I met No 2 in *Journal of Commerce* of the 9th inst. I write unofficially as our Committee have not yet been ready to act on, or consider, any particular publication, Books, or documents. But I trust that, next week we shall be ready to take up this matter in earnest. It occurs to me that your appeal will attract our earliest attention, & be among our first issues, *provided you consent*. Let me suggest that you give *early attention* to such revision, as your deliberate judgment may think wise, in order to its highest efficiency.

We intend to avoid all provoking, irritating, & obnoxious words, & imputing bad motives, while we speak *the truth fearlessly, calmly, but earnestly & in love*. Permit me to say that I believe every member of our Committee will unhesitatingly subscribe to the doctrine of your able appeal, historically, scripturally, philosophically, & morally.

By our Constitution, every publication must have the approval of  $\frac{3}{4}$  of the Committee. The Com— will divide itself into four sub Committees, one of which will be *On Publications*. This will probably consist of the more literary members; & those who have most leisure, carefully to read proposed publications—probably the two Morses,— the two Sec'ys, Dr. Waterbury, Prof. Agnew<sup>1</sup> (who has reviewed Tayler Lewis<sup>2</sup> for the "*World*," but which review it has declined to publish) Mr. B. Douglas,<sup>3</sup> & Mr. J. W. Mitchell,<sup>4</sup> a Lawyer & So. Carolinian.

What this Committee approve, it is pretty certain, that  $\frac{3}{4}$  of the whole twenty *will sanction*.

I am impressed with the comprehensiveness & truthfulness of your argument from the Scriptures & with the logical force

<sup>1</sup>Medical Director of the N. Y. State Volunteer Hospital.—Ed.

<sup>2</sup>Prof. of Biblical and Oriental Literature, Greek and Oriental tongues, Union College.—Ed.

<sup>3</sup>Possibly Benjamin Douglas, Lieutenant Gov. of Connecticut for 61-62.—Ed.

<sup>4</sup>A prominent Charleston lawyer.—Ed.



of your inferences It accords more fully than any I have read, with Dr Stringfellow's Scriptural argument. We need many terse, brief, pungent tracts for the millions. Divine Providence, by our present troubles, is arousing the northern mind to hear truth & to reflection, & we must now liberally & widely scatter the good seed. No mind can estimate the per-

The New  
York Tribune.

nicious & destructive influence of the *Tribune*, with its enormous circulation, especially in our rural Districts. We greatly need a conservative Daily & Weekly like the *Tribune* to counteract it, & if our Millionaires in N. Y. wisely judged of their pecuniary interest, they would furnish the \$125,000 needed as a Capital for such a Journal This is S. E. Morse's<sup>5</sup> *favorite idea*, & I hope our new Society may prove the nucleus of such an enterprise. Mr. Morse & myself have often considered this subject of late, & if he were a younger man, would embark in it. I interpret the providential design of our present troubles to be a chastisement of the North for their infidel abolitionism, & wicked & unlawful treatment of the South respecting slavery, &c.—& a discipline of the South to correct their religious neglect of the Slave, & of the *whole nation* for our boastful, self confident tone & spirit, & for our irreverence of God & His word, government, & providence.

Chastisement  
of North and  
discipline of  
South.

As every man who makes his mark for good in the world has to be first almost killed by trouble, & disappointed, so God disciplines those nations whom He would employ to largely & permanently bless the World. I regard the Republican party as a curse to the Country, & permitted to triumph as a judgment upon us. The vital principle of that party is not only an overthrow of our Constitution & a civil revolution, but rebellion against the word & providence of God. To what a brief history & speedy end it is doomed!—*Killed by its own triumph*. Already we have, in this City, many of the more reasonable & conservative men in that party who are convinced of its inability to carry out its destructive Dogma, & of its incompetence so to administer the Government as to benefit the Country. These men, are even now, agitating for a *great union party*, hoping to save themselves in this only ark, which can rise & float above the deluge which will ere long sweep off the party. The irresistible logic of events *necessitates this*.

Things are taking the course I predicted 3 months since to my republican friends. I desire that the seceded states hold

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<sup>5</sup>Brother of Prof. S. F. B. Morse.—Ed.

fast & firmly their present position, avoiding as far as possible hostile & aggressive action, till the Border States have time fully to comprehend their own *important position*, & that of the Seceded States. You may depend upon it that the Northern States will not permit the Gov't to assail the South.

The moment the Gov't undertakes, by force of arms, to subdue the South, or force the South into war, tens [of] thousands in this City will rise & say to Mr. Lincoln, "Hands off!" "*We, the people*, will take this matter into our own hands." In such an event a revolution in the North *is inevitable*.

Be patient with us & aid us all you can, & God will crown our efforts with success. Whatever differences of opinion, we at the north may entertain, in respect to the apparent haste in your State action, when they had such power in Congress, it is too late now to criticize what she judged wise then to do. I have a good deal of confidence, & daily increasing, that in *due time* peace & unity will return, & the nation take a new start in prosperity, with the old leaven of bitterness & prejudice removed; & the Union be restored & cemented in fraternal Christian bonds. For this we will pray & look.

When you meet my highly esteemed friend, Mr. Memminger, I thank you to give him my most respectful & fraternal regards.

If you desire, I have no objections to your shewing him my letters to you.

I hope to send by this day mail, a copy of our Constitution & programme.

Most respectfully & cordially,

Your friend & Christian Brother,

SETH BLISS.

MY DEAR DR. SMYTH,— PHILAD, *March 22/61.*

I have seen Mr. Martin this P. M. He says he has not received your *second* article as corrected, & has been *waiting* for it. But he will write you by to-night's mail.

I think you brethren are altogether too fast about Dr. Hodge's article. It is in no sense an official document. The publication of it is deeply regretted by very many of our ministers and people. And to make it the occasion for rending our Church asunder, would be doing a great wrong on a very inadequate pretext.

In so far as I know, the same friendly feeling towards our Church South, prevails here &

Patience  
required.

Dr. Hodge's  
articles.

The friendly  
feeling of the  
North to the  
South.

throughout our Northern Synods, wh. has existed for years past. Nor will there be any disposition to interfere with your Institution. In these circumstances, it will require some skill to show that our Church ought to divide—a measure which could only be regarded as a great public calamity. The political dismemberment is only a reason why the Church should hold together. It will be time enough to talk of division, when the compact which unites us has been violated by one party or another. As yet, I am not aware that this is alleged from any quarter.—The South has, as one man insisted for sixteen years, that the G. Assembly should let the subject of Slavery alone. *They* surely will not introduce the subject there, & I am satisfied the North will not. How are we going to get up a quarrel?

I do not see the *Journal of Commerce*, but I will send for the Nos. containing your articles.

It gratifies me much to hear that you like the Hymn Book. It is very well received—& it finds much favor with private Christians.

Present my kind regards to your family, & to the Gilchrists when you see them.

Sincerely & fratl. yours,

HENRY A. BOARDMAN.\*

Fort Sumter  
to be abandoned by the  
U. S. Government.

P. S. We are all delighted here that Fort Sumter is to be abandoned. The whole city seems to have but one voice on the subject. We have no idea of going to war with our own countrymen.

*Rev. Dr. Smyth.*

### SHALL OUR CHURCH DIVIDE?\*

MR. EDITOR: I very cordially agree with you in saying:—

“While such are our views, we are not disposed to advocate any immediate action towards effecting the division which we expect and believe to be desirable. Certainly we do not wish to lead in any such action. We think it beter to quietly await the course of events. For the present we would be glad to see all our ministers, churches, and Presbyteries in the Confederate States, remaining quiet and undisturbed on this question, waiting and praying for the guidance of Providence, and trusting to the conduct of Him who

\*Pastor of the Tenth Presbyterian Church in Philadelphia, to whom reference is made several times by Dr. Smyth.—Ed.

\*From the *Southern Presbyterian*.—Ed.

has promised to lead them by a sure path and to make it plain. We will rejoice if there is no hasty action one way or another; if no one commits himself irrevocably, before there is time to consider what is best, in favor of one course or another. Let us take time for reflection and consultation. And above all, let us have no strife and division here at home. Let the calmness and moderation of a Christian spirit control our thoughts, words, and actions. And if our Presbyteries send commissioners to the next General Assembly, we trust they will have the wisdom and prudence not to take any position which will interfere with the course which the future may require. In a word, it strikes us that the duty enjoined on us now in our ecclesiastical relations is 'a masterly inactivity.'

A masterly  
inactivity.

Allow me to add some further reasons:—

I. Consistency and self-respect forbid that this should be done hastily and without cause. In November last, in Charleston, in presence of our Convention and Legislature—in the face of very great excitement and universal determination to secede from the Union—the Synod of South Carolina unanimously resolved to remain in the Presbyterian Church of the United States, and not at present agitate division.

Action of  
Synod of  
South Caro-  
lina, Novem-  
ber, 1860.

And it assigned a pregnant reason, which has been very gratefully and happily presented to the Church and country at large by the Rev. James W. Dale, of Pennsylvania, in his most effective discourse entitled "Northern Hearts and Southern Homes," as follows:—

"Through the grace of God, the Presbyterian Church has been able to resist the folly of Europe and reject the error of New England. In opposition to the cry, 'Anti-slaveryize your pulpit, or disunion; anti-slaveryize your colonization, or disunion; anti-slaveryize your temperance, or disunion; anti-slaveryize your missions, or disunion; anti-slaveryize your tract society or disunion; anti-slaveryize your national churches, or disunion.' In opposition to all such narrow, false, one-idea ploughshares of destruction, the Presbyterian Church stands, in all her national breadth, for union, under the equal breadth of constitutional law, and the yet broader law and Gospel of the ever-blessed God! And now let me ask your attention to a fact which has come under my notice since the preceding was written. On the 28th of November, last month, the SYNOD OF SOUTH CAROLINA met in Charleston. That Synod is composed of the Presbyterian ministers in the State of South Carolina, and a *lay delegate* from each church; and *they resolved unanimously to remain in union with the National Presbyterian Church.*

Statement of  
Dr. James  
W. Dale.

Why? Listen to the first two sentences of the adopted report: 'This Synod is one of thirty-three which compose the Old School Presbyterian Church in this country. From our brethren of the whole Church, annually assembled, we have received nothing but justice and courtesy.' *Nothing but JUSTICE AND COURTESY!* And is that all that brethren of the South ask. Millions of the North look to that little ensign that floats in solemn solitariness far, far southward, rising above the dark clouds of contention and division; what other sign is there in all the Southern sky so bright, so beautiful, so full of instruction—may I not add, of hope! Read its golden lettering again: *We have received nothing but justice and courtesy!*

"What! Is there any body of men in *South Carolina* who can use such language of any Northern men? Is there sober-mindedness enough in a large body of clergy and laymen met in *Charleston*, to discriminate between justice and injustice, courtesy and discourtesy? How should this remarkable fact underscore, as with a diamond's point, the cause and the remedy for our national peril, which I have been urging upon you! The cause of all our trouble is unjust interference with slavery by some, and discourteous interference by tenfold more; yet, altogether, a very small number, compared with the *still* masses of the North, [which] would be neither unjust nor discourteous. Let the North know that all the South—all that the South—wants is 'justice and courtesy.'

"Thank God for the action of South Carolina. *The anchor still holds.*"

No reason yet given by Church to change opinion.

2. Now the Church, as a body, has not by any ecclesiastical action given any occasion since then to alter our determination, and on what ground, *not then before us*, could we now act otherwise?

3. The course of Dr. Hodge, Dr. Rice, Dr. Lord, Dr. Breckinridge, and Dr. Engles,\* however unexpected, is not that of the Church; nor, so far as I know, likely to be approved by the Church. They have acted as individuals. *They are every one with us, and against abolitionists, on the slavery question.* The articles of Dr. Hodge, and sermons of Dr. Lord, embody and reaffirm their views on slavery, which have been most acceptable to the South. Dr. Rice has been a champion in our cause, and still stands upon (*his own words, I believe*) the platform of 1845; and as to Dr. Engles, he has not said anything in contrariety to his long-known and nobly defended conservative position on slavery; and, I am sure, did not in-

\*Editor of the *Presbyterian*. Of the others, Dr. Hodge and Dr. R. J. Breckinridge need no further comment; Dr. Rice, Mr. Mathews and Dr. Lord cannot be positively identified.—Ed.



tend to offend us in his short article on our political course, which has never been repeated, though severely criticized. Let us, then, allow these brethren to express their views on other points, on which they have heard our protestations and rebukes; and, on our Saviour's rule, say that, as they are not against us on the only point which affects our Church relations, but are with us, they are still for us, and our friends to love and labor with us.

The Acts of 1818 and 1845. 4. The difference of opinion on the interpretation of the act of 1818 does not constitute any ground of offence on the part of the Church.

This point, lying beyond the sustem of doctrine taught in the Holy Scriptures, as embodied in our standards, is, with all similar questions, left free to liberty of opinion. I differ from Mr. Mathews, and agree with Dr. Rice, (1,) as to the nature of such deliverances as those of 1818 and 1845; and, (2,) in not believing that the act of 1818 *was, or was intended to be*, abolition, though its language now would be so understood.

As to the opinion or recommendations of the General Assembly, Dr. Rice says:—

Dr. Rice's statement. "You know that no General Assembly can add to, or take from our Confession of Faith and Book of Discipline; or even make a *standing rule*, without sending it down to the Presbyteries. For example, the Assembly of 1845 expressed the opinion that Romish baptism is not valid; and immediately afterwards Dr. Hodge made a labored argument in the *Repertory* to prove its validity. Did any one imagine that he was doing anything more than exercising a right? The Assembly of 1818 gave their views of slavery, and made certain recommendations. Those views and recommendations any one in the Church has ever been, and is, free to controvert. No church can exist by possibility if the principle for which I understand you contend is admitted, viz: that every important difference of opinion justifies or requires division. There are, and ever have been, differences of opinion amongst our ministers on very important subjects, and yet we have continued together."

And as to the opinion of 1818— 1. It had reference to slavery in its recent barbarous and imperfectly comprehended nature, and in all its accessories. 2. It does not refer to it, in itself considered. 3. It does not declare it to be a sin. 4. It does not hint at such a thing as making it a barrier to communion, or a ground of discipline. 5. It was adopted as the opinion of ALL present, South and North. 6. It continued until 1845 to be so understood and acted upon. 7. When abolitionism first commenced its evil work, and ever since,

our Church opposed and condemned it. 8. Abolitionists for some time so understood the act of 1818. For in 1845:—

“Abolitionists petitioned the Assembly *to depart from the ground* on which the Church had always stood, and to exclude all slaveholders from the Church. This the Assembly refused to do, and assigned the reasons for refusing. This is perfectly apparent, not only from the whole face of the paper, but from the resolutions at its close, which read thus:—

“1. That the General Assembly of the Presbyterian Church in the United States was originally organized, and has since continued the bond of union in the Church, upon the conceded principle that the existence of domestic slavery, under the circumstances in which it is found in the Southern portion of the country, is no bar to Christian communion. 2. That the petitions that ask the Assembly to make the holding of slaves in itself a matter of discipline, do virtually require the judicatory to dissolve itself and abandon the organization under which, by the Divine blessing, it has so long prospered.’ Could language declare more plainly that the Assembly simply refused, at the desire of abolitionists, to abandon the ground the Church has ever occupied?”

Such acts  
only advice,  
not law.

But let that act mean what it will, it was but an opinion or advice, and no law of the Church; and is it any object to the South to prove that her own fathers and the Church of their fathers, until 1845, were abolition? Surely not. And as the South united in 1846 in the unanimous declaration of this interpretation, therefore:— “They will not think of withdrawing from the Presbyterian Church, because she still believes the truth of the solemn statement made by her representatives in the Assembly of 1846, and made unanimously by all the representatives from the South. This would be seceding from themselves.”

\* \* \*

T. S.

*For The Southern Presbyterian.*

### SHALL OUR CHURCH DIVIDE?

Second letter  
by Dr. Smyth.

Mr. Editor: Our views on this question may not be far apart, as I do not speak of our *future*, but only of our present course, and if I had not been led to fear rash and precipitate action I would have held my peace. It has been my advice for years to have our foreign and domestic missionary schemes, and also those of

<sup>1</sup>Dr. Smyth continues by quoting the example of the Episcopal Church, stating the unpreparedness of the Pres. Church, and that public opinion was against division.—Ed.

education and publication, in a condition of self-existing activity, so as to be ready in any emergency to loose the cables, and put to sea and move forward. Allow me to make two explanatory remarks.

The Act of 1818. 1. As to the act of 1818,<sup>3</sup> I agree with you:—  
1st. That much of its language could not be now understood, except in an Abolition sense.

2d. That it could not *now* be adopted, or authoritatively delivered by our Church united.

But in all that constitutes the anti-Christian heresy, and "blasphemy," and spiritual despotism of abolitionism, that act is opposed to it, and was always so interpreted until that heresy perverted it. Our fathers were not, and never meant to make our Church, abolition. This is proved by the act of 1845, which expresses the views of the great majority of our Church at that time, and since.

Dr. Hodge's views on slavery. 2. As to Dr. Hodge's views on slavery *per se*, in its essential nature and relations, as defined, for instance by Dr. Thornwell in his recent article, Dr. Hodge holds, and has always maintained, precisely the same view. This is found in his *Review*, in his commentaries, and in his articles.

His *opinion* as to the *ultimate* end contemplated by God in the institution, and the consequent prospective duty of the South, that is an *opinion*, entirely distinct from his *doctrine* of slavery; and an opinion which he and all others have been freely allowed to entertain. Dr. Hodge never was an immediate emancipationist, nor for any action in the premises beyond that of the slave States themselves. The same is true of Dr. Rice. All I wish is, not to apologize for this *opinion*, but to justify my remark, that on the fundamental question, "is slavery *per se*, and in its very nature, sinful?" Dr. Hodge is with us and for us. "Slave-holding," he says, "is not a crime." (State of the Country, p. 11.) And on page 12, he repudiates any sympathy, "with those who regard slaveholding as a crime, and immediate emancipation as a duty; and who denounce slave holders as unworthy of Christian fellowship." Abuse of slaveholders he declares to involve, "injustice and violence."

Dr. Thornwell's view. The view we take is precisely that affirmed by Dr. Thornwell, in his paper on the State of the Country:—

"In the third place, let it be distinctly understood that we have no complaint to make of the opinions of the North, considered

<sup>3</sup>See note, p. 234.—Ed.

simply as their opinions. They have a right, so far as human authority is concerned, to think as they please. The South has never asked them to approve of slavery, or to change their own institutions and to introduce it among themselves. The South has been willing to accord to them the most perfect and unrestricted right of private judgment."

T. S.

BROOKLYN, *April 8, 1861.*

REV AND DEAR BROTHER,

Dr. Van- You and your family were so kind to us during  
Dyke's jour- our sojourn in Charleston, that we have no  
ney home. reason to doubt you will be glad to hear of our

safe arrival at home. \* \* On our way to Richmond we stopped in Charlotte a few hours—long enough for me to be kindly received by the pastor of our church there, and to address quite a large congregation, which to my great surprise were assembled to hear me. In Richmond we stayed about ten days—including two Sabbaths—the latter of which

Dr. Hoge. I exchanged with Dr. Hoge.<sup>4</sup> I should be ashamed to tell of all the kindness and attention we received there, and how eagerly the people seemed to crowd to hear such preaching as I could give them. Human nature is a weak thing, and I am sure I have my full share of it. If I am not spoiled by this Southern tour it will prove that I have some little grace, for I am very sure my natural ability never could endure such flattering attentions without being utterly puffed up. You, I trust, will keep me down in my proper place. The thorn in the flesh is not wanting in my case. My wife is benefitted very much by our Southern visit, but I cannot conceal the fact from myself, that she is not well. \* \* \*

Dr. VanDyke The Abolitionists and their allies seem to be  
and the little conciliated towards me by my visit to the  
Abolitionists. South. They are doing everything in their power to make trouble for me in my own Church. How far they will succeed remains to be seen. God will take care of his own truth, and of those who honestly try to expound and defend it. I only introduce this, to thank you for a little article in the *Journal of Commerce* signed CHARLESTON which, I suppose, came from your friendly pen.—I begin to be painfully convinced by what I see and hear around me that the time for argument has gone by: and that the most we can hope for now in our distracted Country, is a peaceful separation of the

<sup>4</sup>The celebrated Dr. Moses D. Hoge.—Ed.

two hostile sections. The false philosophy and religious fanaticism that have been growing stronger for a half-century cannot be rooted out in a year. The revolution which is the first fruits cannot be turned back, I fear. The most we can reasonably hope for is that it may run a peaceful course. Please present our kind regards to your wife and children, and to all the good friends of yours who used their kind attentions to make our stay with you pleasant in the enjoyment and precious in the recollection. My wife and boy join me heartily in these salutations.

May God bless and keep you, and make your last days your best.

Yours truly in Xt,

HENRY J. VAN DYKE.

P. S. I wrote Appletons according to promise and presume you have heard from them.

*Room 38, Bible House, Astor Place, N. Y.*

REV & DEAR SIR,

*April 9. 1861.*

Articles for the Soc. for the Promotion of National Unity. Yours of the 4th instant came to hand last Evening; also several pamphlets, some of which had previously been sent to Mr. Mitchell, one of our Executive Committee—but not making duplicates less valuable.—Accept our thanks for these; and for me, separately, for the reply to Dr. Hodge. Your favor of March 16 was duly received, and gratified our Committee,—I think I have replied to that, but am not certain.—We have not as yet done anything about your appeal—We have had much to do to get in order for action.—

Our Committee have adopted Bishop Hopkins' (of Vermont,) "View of Slavery," omitting 2 pp. on secession—Also Dr. Stringfellow's "Origin, Nature, History, Etc," and the Chapter in his former Book, "Statistical View of Slavery," and "National Controversy, or Voice of the Fathers," by Dr. Stiles.—

No 1 will be Dr. Hopkins' Bible View, as better to begin with, besides being from a Northern man.

No 2 The Statistical Views.

No 3 Probably Dr Stiles.

No 4 Probably Dr Stringfellow.

2 & 3 had better follow No 1, as they are very important to break. at least, the prejudice of the Northern mind in regard to the historical, social, and commercial bearings of slavery.

Now if in the meantime the Appletons will publish your



appeal—We might take it up after they have done and give it, as it deserves, a wider circulation.—They are now getting out Professor Agnew's reply to Professor Lewis—Our Soc: take 2000 Copies to encourage them to do this.—If we can get funds we might encourage them to undertake your appeal.—

We are now about to rally our friends in the City for funds.—

In your last you say, "my 4th and last article appeared *last* Thursday, and No 3 on last Saturday two weeks."—

I find in *Journal of Commerce*, March 1, No Articles by Dr. Smyth. 1—March 9, No 2—March 26, No 3, which I suppose from its closing sentences, to be the last.—We have a file of the *Journal of Commerce*, and I have examined each No. from March 26 but find no No 4.—Where is No 4 published, if not in *Journal of Commerce*? I fear this will reach you amid war and bloodshed.—

God save our Country!

Yours in bonds of Peace,

SETH BLISS.

Sec Am Soc. Prom. Nat'l Unity

Rev. Thomas Smyth.

DEAR FATHER,

Thursday—COLUMBIA, S. C.

On the eve  
of the battle  
of Fort  
Sumter.

I have got thro' my examination at last and have just certainly heard the result, which is that I am ahead of the whole class, tho' one man pushed me pretty tight. If we go on however I will have to be very careful, or he will get above me next time, for he is a very smart fellow and he will study very hard now. You say that you hear that I am not a hard student. I do not study as hard as many of the men here do, but still I do my duty to my books and as my marks show, I have made very good recitations and examinations. Still I try to go out as much as I can.—

There is great excitement here now and I am afraid that the college will be broken up.\* A number of the students have left and will leave, and many are only kept from going by the hope of our company being called into service. Our Capt. went to Charleston the other day to see the Gov. and try and get us into service. He returned this morning with the message, that if with the leave and permission of our parents we should go to Charleston, he would give us an honorable place

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\*See "Autobiography of Joseph Le Conte," p. 182. This letter was probably written on April 9.—Ed.

in the field. So we had a company meeting this morning and it was moved that every man should write home immediately and see if he could get permission. Uncle John says that tho' he does not like the company going off, still he thinks that as it is going every man ought to go with it. I do not think that there will be much study the rest of this week and next week. I expect the company will start for Charleston and college will be disbanded.

I have been speaking only a little to Mother about the matter, as I heard the news only last night. Please write to me immediately and tell me what you think about the matter. I am very anxious to go, as there will be hardly a single one who will not go.— Please answer by next mail.—

In haste,

Your affectionate son,

AUGUSTINE.

P. S. If I do not go with the company I will have to go home in about a week, I expect, as the college seems likely to disband.

CHARLESTON, SO. CA.

April 12,<sup>7</sup> 1861.

MY DEAR SON,

Dr. Smyth's  
dedication of  
his son to the  
service of his  
country.

You ask permission to join your College company in entering the active service of the State and Confederacy in the present war of patriotic defence of her rights and her homes—and this is right. Next to God come parents, and next to parents, country. With parents however, country comes next to God, and where the honor and protection and independence of the former demand the sacrifice of sons, heaven sanctifies the tear with which they are bound upon the altar of liberty, and the anguish with which the uplifted arm dooms them to possible and even probable destruction. To die for God is martyrdom, and to die for country is heroism, and it is both *dulce et decorum pro patria mori*, and to fill a patriot's grave, by all our country's fondest wishes blest.

The *only* question therefore with me is, does any emergent exigency require your services; and of that I think the Governor is the proper judge, especially as he gave you previously such judicious advice and patriotic reasons for refusing under any circumstances, to accept the services of students, during their college course. To his views as then expressed I still

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<sup>7</sup>This date must be an error for the 10th or 11th.—Ed.

adhere as best for you and the State. But if he has reasons for now approving a different course, I not only approve, but commend, your desired course.

Go then on one conditional promise, and that is, that if you do not fall in battle, you will return to College; and if necessary, re-enter and take the full course.

On this condition go; and remember that your blood is of that richest patriotic character—Scotch-Irish—combining the mingled elements of English, Scotch, and North Irish—the Smyths, the chiefs of the first colony under James,—the Magees—and the Stuarts of noble pedigree. Your grandfather Smyth was in early life a soldier; and in middle life a captain of the Irish rebels in the Irish rebellion of 1798, and a prisoner of war who narrowly escaped the same gallows upon which was executed the noble patriot, William Orr, whose execution he witnessed at the hazard of life; and the treason-inspiring card, about whose sacrifice on the altar of tyranny by the hands of perjured witnesses and the connivance of partial justice, was in itself a death warrant to its possessor—he cherished as a sacred memento. Your uncle William died as a volunteer upon the plains of Mexico. And love of liberty and no necessity brought our family to this country. Your aunt Magee's brothers were General and Col Stuart of the British army and my cousins Stuart<sup>8</sup> both died in service in the British army.—

Go then; and may the God of battles be with you as the God of peace and salvation, to preserve and inspirit, and make you an honor to your native land, and afterwards to his church and cause.

Aff'ly your father,

THOMAS SMYTH.

On Friday, January 25, 1861, the students had formed themselves into a company, under the name of the South Carolina College Cadets. They did nothing more by the advice of the Governor, until South Carolina received notice from Washington that Fort Sumter was to be provisioned, "peaceably if they could, forcibly if they must," but that if no resistance was made, the garrison would receive no reinforcements, "until further notice."

As however, the ships bearing supplies were also filled with armed troops, no time was lost. Major Anderson was called on by General Beauregard, on the night of April 11, to surrender. In the meantime additional troops had been hastily summoned;

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<sup>8</sup>This is an error in name. They were Magee—their mother, Stuart. William Smyth's death in Mexico is only a surmise, but his brother Samuel saw service at one time.—Ed.

among them the S. C. College Cadets, who were stationed at Mount Pleasant during the firing on April 12 and 13, when, owing to rough weather, the relieving ships were unable to enter the harbour, and Major Anderson was forced to surrender.

After this, the S. C. College Cadets were held in reserve in camp on Sullivan's Island for a time. After which, they were brought to the city, marched up Meeting Street to Governor Pickens' headquarters, from which he addressed them, commending them for their soldierly behaviour, and promising that if they would return quietly to their studies, he would send for them when their services were needed. They returned to College, but were recalled to active service in the Autumn of 1861. For with the bombardment of Sumter the War between the States became a fearful fact.—Editor.

CHAPTER III. FROM SUMTER TO THE BOMBARDMENT  
OF CHARLESTON.

War had begun. The Confederate States of America, though still lacking four States, which seceded from the Union immediately after this, were already an organized republic.—Editor.

LEXINGTON, KY.

April 16, 1861.

DEAR BROTHER,

Your welcomed favor of the 11th came to hand on yesterday. I was rejoiced to learn that yourself & family were well and in cheerful spirits, under the fearful surroundings of your city. Since your letter was written, you have witnessed a grand & terrible tragedy. But your arms are victorious. Intense excitement fires every heart, some with sympathy—some with rage. Virginia has Seceded—my dear old Mother, where sleep the ashes of my Mother and Brother, & Son & daughter. How can I restrain my attachment for the land of my birth, & the graves of my cherished dead? Kentucky will follow rapidly!—I have no doubt but that a protracted and malignant warfare has commenced; God alone can guide and decide its issues. Many humble, pious hearts are prostrated in the dust before a righteous God—supplicating his mercy and forbearance to our *riven* nation.

Church  
division.

Our church, I have no doubt, will be divided. Our people will demand, all of us, to abjure the relations of the North, and to cut loose from all religious, as well as civil and political intercourse. This state of things is overwhelming. How heart-sickening is the reality, and how oppressive is the prospect!

Dr. Breck-  
inridge.

Dr. Breckinridge will go to the Gen'l Assembly from this Presby. I shall vote for Dr. Bullock, Brother-in-Law of Vice Prest. Breckinridge.—Perhaps we may send four instead of two Commissioners.

My sons are eager to go, & share in the fearful struggle, but I dissuade them, as they may be needed at home. They are both members of a fine, well drilled company of this city. The resignation of Gen'l Scott will produce a great sensation. The greatest Captain of the day, can't be a neutral in influence. I suppose from your residence, you could witness the entire scene of the terrible conflict.

Do give me a long reply, if you can find the leisure or the heart. Much love to your dear wife & family from myself &



family. I never had the least idea of removing from Lexington, as you intimate. I should like to have been farther South and have so expressed myself to you, but never took any steps towards it. Now, it would be impracticable.

Dr. Nevin's paper. Have you seen Nevin's paper, under the auspices of Musgrave & Edwards? It is intended to advocate Black Republican principles in our church! So Dr. Happerset informed me, a few weeks since. *They are to endorse Dr. Hodge!* Heaven defend the right—and give us all sufficient grace for our trial. Write me soon—Love to all,

Yours truly & fraternally,

JOHN D. MATTHEWS.

Dr. Smyth,  
Charleston.

*Concerning my Article in Journal of Commerce. From the nephew of Dr. Skinner,<sup>2</sup> of N. Y.*

RALEIGH, N. C. April 16, 1861.

DR. THOS SMYTH, CHARLESTON S. C.

MY DEAR BROTHER IN XT.,

Secession in North Carolina. \* \* We need such a presentation of the subject in some part of N. C. The Union party is dead in the Old North State, The Raleigh Register, the leading Whig organ, is out today in the right type. The Standard, vile sheet, will turn soon, it is thought. Only 30 Secession votes at our late election were cast in this City, and now I hazard nothing in saying that the City is in a majority for Southern rights. The Union men say, that they have been vilely deceived by the Administration at Washington, now that Lincoln's policy is declared by words and acts.

The North will be united in the war spirit against us, & even such true conservative sheets as the *Journal of Commerce* will, I fear, be unable to withstand the popular torrent of injustice & wrong against the South. The stoppage of the mails will cut them off from us.

My heart's sympathy has been with noble chivalrous South Carolina, & I rejoiced & praised the God of Battle, & of right, when the news reached us of the surrender of Sumter, & that without a life lost by the Confederate troops—Notice in connexion with this fact, the self destruction of some of the U. S. Troops—Call these accidents? These are no accidents to the intelligent Christian.

<sup>2</sup>Rev. Thomas H. Skinner, one of the leaders of the New School, in the controversy of 1837.—Ed.

We are expecting news of a bloody conflict on Morris Island, if the mercenary troops of the mendacious Administration at Washington, dare to land.

Our Governor has called his council and will convene the Legislature soon. The forts of N. C. are in the hands of her Sons, & the Arsenal at Fayetteville will be called on to surrender in a few days. A company of 100 men from our City, are secretly planning the movement in conjunction with others. A home guard also is forming, in whose list are the names of our U. S. Senator, our Member of Congress, our former Foreign Minister to Spain & your humble servant— Out of 10 ministers of the Gospel, 8 in our City are Secessionists. One chided me thus— "Oh! sir we should pray for our Enemies," "Yes," said I, "that is so, & I do, I pray fervently that they may be defeated; Sir, how do you pray?" said I, "If not as I pray, then you pray for their success. Do you?" His logic led him near to treason! \* \* \*

THOS. E. SKINNER.

The General  
Assembly of  
1861: Church  
Division.

Dr. Gardiner  
Spring.

When the General Assembly of 1861 met in Philadelphia in May, Dr. Smyth was not able to attend; his presence in Charleston was too greatly needed. But the catastrophe which he and other far-seeing men had feared, came about, instigated from the North and not from the South. Dr. Gardiner Spring<sup>3</sup> of the Brick Church of New York, a New Englander by birth and very extreme in his views,

<sup>3</sup>Dr. Spring says: "The Rev. Dr. Palmer of New Orleans, the Rev. Dr. Thornwell, the Rev. Dr. Adger and Dr. Leland, of Columbia, S. C., and the Rev. Dr. Smyth of Charleston, men of distinguished ability, and with talents fitted to control the popular will, gave utterance to views which not only justified and counselled the rebellion, but instigated and urged it with all the enthusiasm and vehemence of the pulpit, and all the weight of their personal and official character." Life and Times of Dr. Spring, vol. 2, p. 180.

Dr. Lindley Spring, the son of Dr. Spring, and a resident of New Orleans, made an address in New York at Cooper Institute, on Fast Day, August 4, 1864, on the subject of Peace; picturing the atrocities that were being committed at the South under the name of War, and expostulating with the ministers who continued to urge the North to violence. This was published in pamphlet form. Dr. Wm. J. Hoge, brother of Dr. Moses D. Hoge of Richmond, who was in 1861 co-pastor with Dr. Spring, (see Smyth's Works, vol. VII, p. 663, etc.) resigned his office shortly after the meeting of the Assembly, and went as a Chaplain into the Confederate Army, dying in the siege of Petersburg. The resolutions

admitting no fellowship with unbelievers, as, he considered all slave-holders and secessionists, introduced a resolution so condemnatory of the South that its adoption presupposed disunion, as he called on the Church to "promote and perpetuate the integrity of these United States, and to strength, uphold, and encourage the Federal Government."

The venerable Dr. Charles Hodge of Princeton offered a substitute resolution, stating in brief<sup>4</sup> that the General Assembly was neither a Northern or Southern body; that owing to Providential hindrances the South was not represented at this meeting; (only twenty-four were able to come of one hundred and twenty-four appointed,) and that the Old School Presbyterian Church was the last Evangelical body uniting the North and South.<sup>5</sup>

Members of Pres. Lincoln's cabinet quoted. Dr. Hodge acted as leader of a body of fifty-eight commissioners, the Southerners, and those conservative Northerners who stood with them.<sup>6</sup> They further impressed on the Assembly that members of Lincoln's Cabinet urged that the unity of the Church be preserved. The ultra members quoted Secretary Chase, who "perceived no valid objection to unequivocal expressions in favor of the Constitution and freedom."

Deciding vote. Dr. Hodge's<sup>7</sup> resolution was, after days of discussion, defeated, and Dr. Spring's, in modified form, adopted by a vote of 135 to 70. The Church was divided—Editor.

as finally adopted can be found in part in vol. VII, Smyth's Works, pp. 565 and 582. See also Life and Times of Dr. Gardiner Spring, vol. 2, p. 190. Dr. Spring is quoted by a relative as saying, after an antebellum visit to Jehossie Plantation, that if one prayer of his could free all the slaves in the South, he would not utter that prayer. It was secession, not slavery, that he opposed so violently.—Ed.

<sup>4</sup>For the resolution as a whole see Smyth's Works, vol. VII, pp. 567-8.—Ed.

<sup>5</sup>The different Southern dioceses decided at once that "the Church must follow nationality." In 1861 conventions were held, and a constitution drafted and approved, which was adopted by the dioceses in 1862, with the exception of Tennessee, which held no Diocesan Convention, and Louisiana, whose Bishop, Leonidas Polk, became a General in the Confederate service, and called no convention. The P. E. Church of the Confederate States was dissolved in Augusta, Ga., November, 1865, and the dioceses reunited with the main body in 1866. See Cheshire's History of the Church in the Confederate States, also Smyth's Works, vol. VII, p. 580.—Ed.

<sup>6</sup>Neither Dr. Hodge, nor a majority of this element, approved of the Secession of the South. Most of the Southerners present sympathized with the Union.—Ed.

<sup>7</sup>Dr. Smyth was unable to pardon some of Dr. Hodge's views, as stated at the Assembly, and in various publications, and their

Extract from letter of Mrs. Bancroft, dated Pierrepont House, Brooklyn, May 21, 1861.

Abolition excitement. "The political agitation rending our Country in sunder, seems to preclude the possibility of any intercourse between North and South, at present at least— I expect you are aware of the persecution Mr. Van Dyke has suffered since his return, on account of his Union sentiments— He seems to endure it with wonderful Grace— Rev. Mr. Carroll was compelled to leave Brooklyn for the sympathy he expressed for the South. His life was threatened and his friends urged him to leave, and not submit to the indignities of a Mob. That night they called on Mr. Van Dyke, but influential men of his congregation came to his rescue. Mr. Carroll was highly indignant; \* \* he behaved with great bravery and would have remained, abiding the consequences—but for his wife, and old friends of his fathers—they were at this hotel. \* \* \*"

*Wednesday, June 5, '61.*

DEAR AUG.

I write a word just to say that my letter was detained by Adger's misunderstanding, and 2nd, that if you can go to Va. without expense, or any of consequence, and can by positive arrangement honorably and certainly return to College, I can see how you might gain much knowledge and experience, and yet be ready at short warning, to meet any possible emergency here if needed.

Affly, and in regard to Mr. Warren,<sup>s</sup>

Yrs,

THOMAS SMYTH.

*In much haste.*

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intercourse was undoubtedly checked at this time; Dr. Hodge doubtless feeling, as well as his Southern friend, the stress and excitement of the tremendous struggle. As Dr. Smyth's later papers were destroyed by a fire in 1870, we have few letters to show what relations he bore to his Northern friends at that period. Those divided by the War, had in every case need of much sympathetic understanding, before they could meet on the common ground of hope for the future.—Ed.

<sup>s</sup>Augustine's intimate friend at College, W. Dalton Warren, who married Sarah, daughter of Robert Adger. The two friends were called by negro servants, "Mr. Wurrum and Mr. Snipe."—Ed.

COLUMBIA, *June 10, 1861.*

DEAR BRO. SMYTH,

Foreign  
missions.

The accompanying rough draught of an address we propose to publish, will explain itself.

It will be issued by the local clergy here, but they desire to have your name among them, on account of your long & well known leadership in the great Cause of Foreign Missions, & will do so unless you telegraph us to the contrary tomorrow. I hope you will consent to let your name be on the call. The article will appear in Mr. Porter's paper this week. We would like to have had your counsel in relation to the paper, but the case required immediate attention, & we thought it doubtful whether you could get here in time. You will perceive we have taken no more authority than what seemed necessary.

Kind regards to Mrs. S. Please to let me hear from you & make any suggestions you may think important.

Yours in fraternal bonds,

J. LEIGHTON WILSON.<sup>1</sup>COLUMBIA, *June 25, 1861.*

REV &amp; DEAR BRO:

In reply to your note inclosed to Augustine offering your Fast Sermon for the *Review*, I can only say that for the July Number, the pages are filled. All is printed but the last Article, and a part of this is in the printer's hands.

Another Fast Sermon has been offered from the South West, and we are obliged to make the same statement in reply to the Author.

Dr. Wilson has again been with me. He left yesterday morning for Louisville, where he expects to meet his wife, if she shall be able to reach that point. Missionary Contributions are coming in very well, some 7 or 800 \$ since the

Convention  
to form a  
General Assembly of the  
South.

Circular went out. You see the various propositions for a Convention for forming a General Assembly of the South. The folly of our Northern brethren is forcing this measure upon us sooner than we thought. There ought to be some

common understanding about the matter, and I presume will be as soon as the subject has been sufficiently ventilated, and

<sup>1</sup>The celebrated missionary, (see p. 79,) who after nineteen years of service in Africa, had been obliged by his weakened health, to return to America. He had been since then at work with the Board of Foreign Missions, but returned to his native State at the out-break of war.—Ed.



consultation among prominent brethren can be had. Hoping that you are getting through the intense heats of summer with no more than the usual suffering, I remain

Very truly Yours,  
GEO. HOWE.

MY DEAR DOCTOR,

Secession excitement in the West.

With an overwhelming congregation and good health, I am nevertheless constrained to resign and leave this country, for many reasons which I would give in full, if I thought you would receive this direct. My object in writing is to let you know I desire a field of labor in the South. I know not at present how to get away, but will try. Through New York, Mess. DeWitt, Kittle & Co, 94 Wall Street, perhaps a line from you could reach me; or by the British mails. Pray for us, & God bless you.

Yours affectionately

*San Francisco,*

2 July, 1861.

W. A. SCOTT.<sup>2</sup>

From Mrs. Smyth to her daughter Sarah Ann at Woodburn.  
—Ed.

1861

One of Dr. Smyth's adventures.

Papa went out as usual on Thursday Morning to ride, but got out at the Battery, & was sitting there. The horse "Tom" got tired, felt hungry, & concluded to come home. So he walked up along East Battery to Atlantic St. through that, & Lightwood Alley, until he got to the corner of Meeting St. when he turned too short, & the old Buggy separated; some one attempted here to catch the horse, & he ran with the shafts &c—down Meeting St.—Ellen was with me in my room, she heard the crash & ran. Augustine from his window saw the horse, knew him, & he ran. Bro. Adger had just gone to the back to see the workmen. I called to him to "run & look for his Father," not knowing but he might be killed. So Mom Betsy ran from the kitchen, Caesar from the pantry, & all the workmen; &

<sup>2</sup>Dr. Smyth's old friend and travelling companion. He was a Southerner by birth, and until his pastorate in San Francisco, had always remained at the South; his principal charge having been the New Orleans Church, in which Dr. Palmer succeeded him. As his son was an officer in the Union Army, he did not return to the South, but went to Birmingham, England, where he preached for two years; returning in 1863 to New York, and afterwards to San Francisco, where he died in 1885.—Ed.

soon all the neighbours with their servants were in the street. The horse turned at the Battery & ran up to Tradd St. where he was stopped, & Augustine took him into the yard there—he was a little cut on the leg by the broken shaft & the skin rubbed on his flank. But still there was no word of the Buggy, nor your Father, no one know where he was. At last some one went to the Alley, & there lay the buggy; & oh such a smash! Your Father then came from the Battery, quite unconcerned, & untroubled!— We were quite alarmed for a while.— He would not agree to give up his old friend, but had it take up to the Coach Maker's to have it *thoroughly* mended. Mr. Gale, has however persuaded him to order a new one.—

*Afternoon.—*

Music on the Battery. We have delightful music on the Battery three times a week, & it draws such a concourse of little children there—big children too, & ladies & gentlemen in crowds. While I write in my own room with the windows opened to the floor, I hear it very delightfully.

The following letters were written from Charleston during the Summer after the first battle of Manassas, July 21, 1861.—Ed.

To Miss Susan Adger at Woodburn Plantation, Pendleton, S. C.

*Tuesday Evening.*

MY DEAR SISTER,

\* \* Janey tells me you wish me to lay in for you, clothing for the men servants, that the women can do without. What do you wish me to get? Shirting? flannel or cotton goods? \* \* The sooner we get these the better. I have not been very lately at the Big Store,<sup>3</sup> but I know their stock of these things is small. Thanks for your enquiries about the Rail Road for Ellison. I expect him to leave on Friday night, and have two weeks' vacation. Mr. Sachtleben only gives one, but he allows me to give another, but not to exceed that; please keep him up to the mark, *help* him to get off at the appointed time.

\* \* \*

*Wednesday afternoon—raining.—*

This morning I recd. your note in one to Ellison, in which you speak more definitely about the negroes' pants. I will go

<sup>3</sup>Robert Adger & Co. had a large department store in the building now occupied by the Academy of Music.—Ed.

tomorrow & see what I can get— You have 4 men ; 2 pr. pants each w'd be 6 yds—24 yds. is what you require. This includes old Daniel. I have three including Philip. I will try what I can do. Suppose I get a piece of fine Graniteville homespun for the women—it is brown, but that will be better than none? However that we can buy at any time, unless it is all taken up for the soldiers. \* \* \*

News after  
Manassas. I read Janey's letter, in which she is very complacent about the doings of So. Ca. ladies, *thinking*, or only saying, we "were ahead of the ladies of the other States," for she concluded by, "perhaps we sound our own praise more"—I say I read it all, agreeing with her ; & then proceeded to obey a summons from Mrs. Conner,<sup>4</sup> who frequently sends for me, when she wants to make any sugges-

South  
Carolina  
troops. tions. I found her much excited ; she had seen Rev. Dr. Porter (Toomer) who has just returned from Manassas.<sup>5</sup> He tells her the So. Ca. Troops are the very worst clad in the Confederate Army ; they are many of them without shoes & in rags. The material of which their uniforms were made was not good, & has shrunk so much that the men look pitiful, & often they are burst out. I can't write all, this was the substance. The old lady was in tears, willing to sell her horses & carriages if necessary, that

Work in  
Richmond. the men who were fighting for us should be clothed. He told her the ladies of Richmond worked from morning until night, meeting in the lecture rooms of the different churches—no one thought of visiting or riding, or any amusement, all they did was for the Soldiers. Mr. Porter had, as agent for Hampton's Legion, who are in great need, visited all the factories in N. Ca. to get material, in vain. The Gov. of No. Ca. has forbidden a yd to be sold out of the State. He requires it all for his own troops ; so with Geo : indeed it is said the Gov. of Geo. has supplied himself from our So. Ca. factories, & has had much work done in our City. Some one in Cheraw offered our Gov. some time ago, to make shoes in large numbers at a fair price. He declined ; the offer was made to Va. & accepted ; now they cant be had. Mr. Porter went up last night to see Gov. Pickens & try & stir him up ; so

<sup>4</sup>The mother of Gen. James Conner, and Mrs. Smyth's opposite neighbour.—Ed.

<sup>5</sup>The first battle of Manassas took place on July 21, 1861. For an account of Dr. Porter's movements at the time see his autobiography "Led on Step by Step," p. 131.—Ed.

have a committee of gentlemen from the City.<sup>6</sup> So our association<sup>7</sup> determined yesterday, that having for the present supplied the wants at the Hospitals, we w'd reserve what stores we had for their use, until they were again called for; & w'd now devote ourselves as far as we could, to the supply of the soldiers in active service, or preparing for it. So our Secretary has written to each of the Colonels of *our* ten regiments, to give us the number of their most needy men, & we will endeavour as far as possible to supply them with *under* clothing. We have now in the depository 2500 *new* articles, shirts & drawers. I laughed & asked them how far that w'd go; we have a great quantity of work out & it is continually coming in, & they believe that if the demand increases, our supplies will be increased. We had yesterday a donation of \$500—from a Southern lady at Newport R. I. So tell Janey she must lower her colours. The So. Ca. ladies are not foremost in providing for their troops. Some of the men on our sea-board are said to be very destitute.

I talked with several ladies to day about the Beauregard testimonial. They all approve of it, are all opposed to this *silver* plan, which is to cost \$500—a case of forks, spoons, ladles, &c. &c.—very useful & very good; but not the thing at all. I am sorry “Lizzie”<sup>8</sup> was mislaid, wont she rewrite, or write another? Tell Janey to try it again, stir the waters once more. Propose some more definite plan, besides sending to a Newspaper office—get some gentlemen, or some ladies to collect. Get some body to take hold, & then to hold on. Keep at it.—

Caesar<sup>9</sup> is still unable to work. I enclose you a note; Adger

<sup>6</sup>Dr. Porter failed in making any impression on Gov. Pickens. See account “Led on Step by Step,” p. 132.—Ed.

<sup>7</sup>The Soldiers’ Relief Association. See South Carolina Women in the Confederacy, pp. 11, etc.—Ed.

<sup>8</sup>Elizabeth Ellison, wife of Robert Clark, living in Summerville, was earnestly working with her cousins in their patriotic efforts. It has been impossible to find anything definite about the Beauregard testimonial, but Dr. J. B. Adger, in his “Life and Times,” p. 341, speaks of a handsome saddle, sent out from England for Gen. Beauregard, by Mr. Prioleau, which was waiting at Rivoli Plantation to be sent to the General, and which was stolen by the Northern raiders in 1865. It is not unreasonable to suppose this the testimonial.—Ed.

<sup>9</sup>A man servant who was devoted to the Misses Adger all his life. He was much loved by the younger generation, who especially admired him because he had fallen out of the second story

has attended to it.— When able, he opens your house, sweeps, & dusts it, but he can not wait at table. Dan does very well, markets, &c. &c. His Mother is feeble, but still about.— I allow Caesar now, since he has been sick, \$1.50 pr. week. Thanks for what you gave John, if convenient I wish you w'd give 25 cts. pr. week. The children have a little money, but not enough to give him.— They have written to me about it, & I had intended to tell them to do it, but if you can, please do so for me. \* \*

I have written to propose that Sister Eliza accepts of Augustine as an escort to town, & thus save Bro. Robert coming down.— Augustine can return, if he wishes, to Pendleton. Bro. R. perhaps cant well leave, & Sister E. is desirous to get down, & they are very anxious here to have her come. In much love to Janey, ever your

SISTER.

*Wednesday Night.*

*(August 7th 1861)*

MY DEAR SISTER,

Supplies  
growing  
scarce.

\* \*

Caesar is still an invalid. He was here one day, but moved about so slowly, & with such an effort, it was not pleasant to have him, & as Dan was unemployed, I told him to stay at home until he was better. \* \* Do you want any Castile Soap? I got some *extra* good, I think, at Porter's by taking a whole bar; it was 25 cts—a bar weighs about 3 lbs; he retails it at 31 [?] per lb. He has not much left. Every thing of that kind is being bought up for the soldiers. Indeed you can with difficulty get flannel, I mean of course the lower price—or red. All is laid up. We have secured some 5 bales, containing abt. 600 yds. each—in our Society. This we do not intend to send away. Indeed we will not send any more, only as we are asked for it, unless it be perishable articles, or those sent with instructions to forward. It is astonishing the interest manifested, not only by our community, but the country round; & the amt of the donations sent, & the quantity of articles of all kinds, nourishment & delicacies. There has been, I suppose, at least 20 tierces of rice given us. This has not all been sent, the freight is high. Then the zeal of the ladies to get work, the anxiety lest they can't get as much as they wish, surprises me. I have

Women on  
the planta-  
tions also  
working.

window and broken a paving stone without material injury to himself. His favourite complaint of two generations was "Dem Smyth chillen drink too much water!"—Ed.



not brought any home, I give my own time at the depository to systematize, & arrange there, this is more valuable. It w'd amuse you to see Mrs. Forrest & me.<sup>1</sup> I often laugh to myself, & think wonders will never cease. I bring her home very often in the carriage, & the two Mrs. Snowdens—or Miss Eliza Hayne. Oh how often I wish you & Janey were at home! You could be so useful, & it w'd just suit you. I assisted in repacking a box today sent from Summerville. We do not in general open boxes that are sent to us already packed up, but this one contained a bag of grist with clothing &c., & Mr. R. Caldwell,<sup>2</sup> who is our man of business, thinks they ought not to go together, so the grist was taken out, & we filled the box up with *pillows*, & *Handkerchs*. made of old material & tied up in ½ doz. It was neatly packed, & I wondered if E. Clark had done it. The Brass Band offered thro Gen. Martin to give us a Concert, or rather to divide the proceeds between us & the Miss Draytons.<sup>3</sup> We agreed to accept, but not to pay any expenses. It came off this afternoon, weather favourable, & many there. Two gentlemen with large rosettes stood at *each* corner of *all* the streets leading to the Battery, with boxes in their hands wh. they presented to the ladies in carriages, as well as those on foot. I hope they got some money. The music was not worth it, but the crowd, & the children, &c. &c. were.

#### *Thursday Afternoon.*

\* \* Mr. Girardeau addresses our Ladies this afternoon. I expect a pleasant meeting; several letters, & reports will be read. The amt. at the Concert was \$260—making \$130 each. —Tell little Janey the little girls of her school sent us this morning \$41.— I refer you to this morning's papers for all particulars.— \* \* We received a Telegram today from Mr. Barnwell, so we packed up this morning a box of clothing & sent to him at Charlottesville.

<sup>1</sup>Mrs. Smyth was chairman of the Executive Committee of the Relief Association, the other two members being Mrs. Forrest, wife of the pastor of the Scotch Presbyterian Church, and Miss Cromwell.—Ed.

<sup>2</sup>See "So. Ca. Women in the Confederacy," p. 76.—Ed.

<sup>3</sup>The Misses Drayton had formed the "Ladies Association in Aid of their Volunteer Soldiers." See So. Ca. Women in the Confederacy. The concert mentioned was given by the Charleston Brass Band, F. Mueller, leader. The Zouave Cadets under Capt. Chichester marched to the Battery in a body, and made a handsome contribution. See *Charleston Courier*.—Ed.

Caesar came to day, & I sent him to open up your house, & wipe the furniture; these heavy rains I know will cause mould & damp. \* \* \*

Janey will have to come down & stir the waters herself about Beauregard. All think well of it, but every body is busy & no one takes hold of it—Miss Hayne<sup>4</sup> tells me she has written to you. I told her you did not wish any public mention of your donation.— With love to all,

YOUR SISTER M.

MY DEAR SISTERS—

I hope you received by Ellison, all your commissions safely. I wrote Janey a few hurried lines before I had collected them together, & then wrote afterwards on the bundles themselves. I think however you will understand it all.— I don't wish to damp the ardour of the young people with you,<sup>5</sup> who are working to send down; but if you can use the needle books up there, pray keep them, we have so many sent us here, they are like Miss Catherine Robinson's cockades;<sup>6</sup> she has another box full, she wants sent up. I expect you have as many as you can dispose of; don't tell this, & don't say any thing to discourage any body willing to work.

Rev. Toomer Porter addressed an overflowingly crowded room on Monday afternoon. He is just from the seat of war, & told some very thrilling incidents coming under his own observation. He thinks the ladies ought to give up *every other* employment, let the clothing of their own families alone, & spend the next six weeks in working for the men in the field. He will go with his elbows & knees all out & feel he honours his wife in so doing, that she may give her time to the work. Our soldiers are dying as much from disease brought on by insufficient clothing & bad food, as from the bullets of the enemy. He is there acting as the agent for Hampton's Legion, trying to procure clothing & have it made for them.—The ladies at the Depository are not willing

<sup>4</sup>Miss Hayne was treasurer of the Association.—Ed.

<sup>5</sup>The women of Pendleton, old and young, were like their sisters all through the State, working for the soldiers. See So. Ca. Women in the Confederacy, pp. 31, etc.—Ed.

<sup>6</sup>Miss Catherine Robertson was a great worker and a friend of all the family. By irreverent youth she is remembered as saying, in melancholy tones, "No man has ever said to me, 'Catherine, I love you!'" It was generally thought that her countenance was so unattractive that no man had the courage. She was making small palmetto badges.—Ed.

to confine themselves to the Hampton Legion; for some cause it is not a favourite. He tells them, then work for the Quarter Master, do all through the Department. The department however is not yet sufficiently aroused. When they have work to give out we will do as much as possible. In the mean time we have 3000 *new* garments, shirts, & drawers now on our shelves. I wish you could see the Rooms at the Depository.<sup>7</sup> We have the use of the large Room up stairs for Meetings, & the two rooms on the right hand down stairs. R. C. Gilchrist has the one on the left, for his office.—The first of our two rooms *we* use as a reception room for donations. Here is Mr. R. Caldwell, who is our man of business; here are our stores, wines—Jellys, &c. &c. room sometimes quite full. The back room is where the finished work is kept, piled up on the book shelves, all around the room. It is now quite full; besides these new garments we have quantities of old shirts, pocket Hdkrchfs. towels—bundles of neatly folded & assorted rags—bandages &c—made out of our sheets, or those that have been sent in, & were too much worn to be sent away. These are all folded in bundles of six, & labelled. The whole room looks very business like.—Well, the ladies are not willing to turn these 3000 garments now on hand, with some 3000 yet in hands being made, over to the quarter Master, as Mr. Porter suggests. *They* want to *give* to the soldiers—so today several boxes are to be packed with medicines, stores, old clothes, &c &c. for the Hospital of Mr. Barnwell,<sup>1</sup> (see his report in yesterday's papers,) & they think they will pack up a box of these *new* clothes, & send also to him that he may have to give to the convalescent, or

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<sup>7</sup>This old Depository Building is of great historic interest, and has been constantly referred to in these papers. Built in 1828 by trustees as a depository for the Bible Society of South Carolina, the Tract Society of Charleston, and the Sabbath School Union of South Carolina, it was used for the meetings of the Juvenile Missionary Society; an address was made there by Dr. John B. Adger just before he sailed for Smyrna; there was held in 1843, the mass meeting in behalf of the Free Kirk of Scotland; now, in the sixties, the women were using it in their patriotic work. And many recollect entertainments given by gentlemen who told anecdotes to children, and others who trained singing classes in the old building. In later years it has been used as an art-school and studios; and now forms part of the building of the Confederate College.—Ed.

<sup>1</sup>The Rev. Robert W. Barnwell, at Charlottesville, Virginia. See "So. Ca. Women in the Confederacy," p. 21; "Led on Step by Step," p. 131.—Ed.

to the *needy*, well soldiers. It is proposed also to send 1000 of these articles to Genl. Bonham, whose men are said to be sick, & needy, & suffering.— They also offer to *give* Mr. Porter, 200 garments for the Hampton Legion. The other Society, (the Christian) it is said have offered to make for him, he finding all materials, 500 garments. We make the offer to the Department to work for them, they finding materials.— This let me tell you is now hard to be done.—

*Friday afternoon.* Well, our 200 Flannel  
 Supplies sent  
 to Richmond. Shirts, 300 Cotton Shirts, 250 pr Canton flannel  
 Drawers, 250 twilled homespun drawers, & 100

pr. woollen socks were packed today in 4 Rice tierces, as being more convenient for transportation than boxes, & tomorrow will be shipped to Richmond. Arrangements have been & will be made for them to be immediately forwarded to the regiment under Bonham, who, we are informed, are in great need. The 100 shirts & 100 pr drawers have been sent to Mr. Porter for the Hampton Legion, for which he is very grateful. This morning 6 boxes, packed yesterday, were forwarded to Mr. Barnwell filled with pickles & preserves, honey, &c. &c. besides a quantity of tin cans of a portable soup, made by a French cook here; one tea spoonful of which in a bowl of hot water, makes a very nice & pleasant soup for the sick.— A large box of assorted clothing sent by the ladies at Eutawville was also forwarded to Mr. Barnwell, & two boxes of clothing from our own shelves. I wish you could see the carpet slippers some ladies have made for the sick, how very nice they are. They are also using up all scraps of worsted, in knitting scarfs for the men to tie over their ears, or around their necks; some ladies are ripping up their "clouds"<sup>2</sup> to get the wool for this purpose. Many are anxious to knit stockings but the yarn cannot be had—some have given wool, but as yet we have not been able to get it spun into thread. To day Capt. . . . . called to ask assistance for his company of 70 men; he has them at Richmond, but they are without proper clothing. He asked for *flannel* shirts, but we declined; but promised, *if upon inquiry we found it right*, to give cotton shirts & drawers. He has the money to pay in part, but it is the pay of the soldiers; & the more we give, that is, the less he has to pay for these things, the more he has left to purchase other comforts for them. We had an application also for blankets for a company, just now forming under a son of Rev. Dr. Bachman— So much for the sick & wounded soldiers—\* \* \*

<sup>2</sup>Large scarves knitted on large needles, of fine wool.—Ed.

Dr. Smyth's  
plans.

Mr. S., I do not think, will leave home. The owners of Joe are not willing for him to go to Virginia, & Mr. S. cannot go without him. At any rate, it w'd hardly do for him to be travelling about in these crowded cars. He seems to be getting on very well, & I think does not himself desire to leave home.—

Our Ed. So.<sup>3</sup> is pretty nearly given up. I go every Tuesday, seldom meet more than 2 or 3.—I send the basket about; Miss Whittaker had it last week but sold nothing. I have more than \$200 now in hands, 230 or 40—Did I send you young [W. P.] Jacobs' letter? Keep it to read to the ladies on your return. Have you read the letter of Dr. Dabney & Dr. McGuffy of Va. against the young men of our Colleges & Seminaries going to the Camp? It was published in the *Central Pres.* They express just what I think is right. I hope Ellison is enjoying himself & will be ready to start for home on next Friday Night.— With love to all, ever your Sister

M.

*Monday Evening.*

MY DEAR SISTER,

\* \* Preparing for the comfort of the troops  
Work for the is now the absorbing topic, go where you will,  
troops. you find the ladies thus occupied. You see ladies,  
young & fashionable ladies too, carrying bundles of red flannel shirts through the streets; you see them sewing in all places at red flannel, in their parlours, at their windows, &c. &c. It is the fashionable employment. Just now, there is a demand for yarn to *knit* stockings, but it can't be bought; wool can be had, for many are giving their mattresses, but how to get it converted into yarn is the difficulty— we have ordered two wheels to be made and sent us—  
A spinning Miss Carrie Conner came to me just now to ask  
wheel. me to tell her where or how she could get a spinning wheel; "For whose use?" "My own," "You can't spin!" —"No, but I can learn, & I *will do so!*" We received today work from the quarter master, 200 garments, with the promise of more tomorrow & next day, so our Ward Managers are to hurry in all their own work, so as to take hold of this for the Quarter Master. We have sent off, & given away this week many packages. You will see the report in paper. We had our public meeting this afternoon. \* \* \*

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<sup>3</sup>The Society for the Education of Young Men for the Ministry.—Ed.



Three Ladies'  
Societies.

Our *three* ladies Societies deserve credit for moving first in this matter of providing for the soldiers. At the time they commenced their operations nothing was being done by any body for them. They *stirred* the waters. Then the Gentlemen's Aid Society was formed. A committee went from them to the Gov. & got him *stirred* up to take some action, now the Quarter Master has got orders, & has got material &c. We are advised to do all through him. So we have concluded (for the present, at least,) that we will purchase no more, but we will do all the work we can for the Department. We have not *yet* however come to the conclusion that we will turn over all our stock on hand to the Quarter Master's department, as we are asked to do. \* \* \*

Hope you recd the Palmetto on Monday night. Miss Catherine thought you were supplied, so she sent a large box of beautiful ones to General Kershaw, with a special "Tree"† to himself. He is a personal friend of hers. Yesterday she sent another box, with a special "Tree," to Beauregard. She gave me yesterday two boxes filled with *common* ones made by children. I don't know that you will care for them, but I will send them by Robt. I thought you had enough, & that they were a drug on the market. Perhaps I am wrong too, about the needle books. Let the children work away, but if you can use them up there, do so. I hope you will send me some woollen yarn, so many here apply for knitting. I would be glad too if you could get stockings, woollen if possible, if not heavy cotton ones. I have not yet given any of my blankets, I thought as I had them all packed away, I would hold on & wait until greater need. \* \* The *Dixie* came into port to day, there was great rejoicing & firing of cannon. She is a privateer schooner, you know, & has run the blockade. The Ship *Alliance*, one of those the Trenholms' are expecting, has got into Beaufort N. C. & one of their schooners has got into Fernandina.—So much for the blockade.—

I was at the Depository this morning awhile. Ladies very busy giving out the work from the Quarter Master. We agreed however in our Executive Session to send 1000 garments to Genl. Jones, one of our own S. C. brigades.—We had a very kind letter to day from Rev. Mr. Barnwell, & a T. D.‡ of later date, announcing the "receipt of 25 boxes—with 25.—

† Some palmetto badges are simple rosettes; the more elaborate are in the shape of palmetto trees.—Ed.

‡ A telegraphic despatch.—Ed.

ooo thanks to the ladies."— I told Miss Hayne of the Query I had proposed on Monday, she was not present at the time. It was very amusing to see & hear her, I would not be surprised if you have another letter from her. She had two donations to day of \$50 each, & recd \$53 yesterday, in small sums, at the public meeting. Our bills for transportation are very heavy.

Supplies for  
negroes.

I got at the big store, 3 pieces of calico at 12½—the same as that we had last year, 2 pieces brown homespun, some cassimere, kerseys—hdkrchfs, & stockings—with some canton flannel.— I bought pretty much at random, the bill is all charged to me, but I got for us both, hope it will be reasonable.— I did not get any flannel, I was not certain that you gave it, I did not care to buy at a venture when it was so very high. Bro. R. was here this morning to see Adger, does not know when he will go up, certainly not to night.— It is raining.—

Much love to you all from your affectionate

SISTER.

COLUMBIA, Aug. 14, 1861.

MY DEAR BRO:

You offered your sermon on the Victory of Fort Sumter, as illustration of the Providence of God and an augury of our future success, for the last No. of the *Review*.<sup>5</sup> Can you not add to it the still stronger illustration and proof afforded by the recent battles of Manassas; and furnish it with out much delay for our forth coming number? Dr. Adger was here last night on his way to Atlanta.† I hope you are all in comfortable health this summer.

Very truly Yrs

GEO. HOWE.

ROSEWELL GA. Aug 19, 1861.

Rev Thos. Smyth, D. D.

Charleston, S. C.

MY DEAR SIR,

Separated from the North as we now happily are—it is a question of importance with all who have any fraternity in books, or who expect to have any, Where shall we look for publishing houses?

<sup>5</sup>Perhaps this was the Sermon published as "The War of the South," in vol. VII, p. 563, Smyth's Works.—Ed.

† Probably to attend the Conference of the Southern Presbyterian Church, on August 15.—Ed.

The Harpers, Appletons, & others, have such extensive business relations in various parts of the old Union, that they could publish any book they pleased with the certainty of being no losers by the transaction. So far as I know we have no publishing house at the South having extensive relations; but we soon must have. Can you inform me of any in prospect? An author of course wishes to have his work remunerative to himself, as well as to the publisher. Has Charleston taken any steps in this direction? I should like to correspond with some house in view of prospective publication, but know not where to turn.

What glorious victory the Lord is giving to our arms! Every pious heart must swell with gratitude to Him, as well as with pride for the valor of our troops. O that we may be saved from that presumptuous pride that goeth before destruction!

Very truly yours,  
F. R. GOULDING.\*

P. S. Please address me at  
Roswell, (Cobb Co.) Georgia.

My eldest son, Charlie, was in the 8th Ga. Regiment, Bartow's, that was so dreadfully cut up, yet escaped unhurt. Mr. Howard's son, Seth, was wounded painfully, but not dangerously. Charlie writes me that every man in the regiment was marked, in his person or his clothing, with balls, & that it seems almost miraculous that any of them lived; 539 men were exposed to the concentrated fire of eight regiments, & every tree and sapling was riddled with balls.

I am sorry we have no Confederate stamps;—please credit me till we have.

Notes from the Session Book. The Session Book of the Second Presbyterian Church records meetings of the Session in May and August, 1861. May, 1861, shows the last entry of a marriage in the congregation, until September, 1866.

At the session meeting in August, Adger Smyth's wife, Anne, was received into the membership of Second Church, being transferred from the Methodist Church.

For November 10, the day on which his two daughters, Sarah Ann and Janey, were admitted to the Church, Dr. Smyth has

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\*Dr. Goulding is known to the children of the whole United States, but especially to those of the South, as the author of "The Young Marooners," and "Marooner's Island." He was able to have the former republished about January, 1864, by Burke, Boykin and Co., of Macon, Georgia.—Ed.

Port Royal  
and Beaufort  
taken.

written in the session book: "On this day the Northern Armada entered Port Royal, having silenced our batteries, and were threatening Beaufort and Charleston. But though many were ordered away, and very general excitement and alarm prevailed, there was quite a good attendance & earnest attention.

The Communion took place, although our city was full of trouble; Port Royal and Beaufort having fallen into the hands of the enemy; many families in bereavement & mourning; multitudes more being engaged in sending off sons, brothers, & fathers ordered away; and the city crowded with soldiers & encircled with camps. My son, his cousin, and college chum<sup>7</sup> joined the camp with the South Carolina College Cadets. I took leave of some at the church. But still we had an unusually large number of white communicants, including my son & several from camp; and a very solemn service."

On December 4, 1861, a Constituting Assembly<sup>8</sup> of the Southern Presbyterian Church met in Augusta, Georgia, in response to a call issued by a conference of ministers and elders that had taken place in Atlanta, August 15-17, 1861. At this Assembly in Augusta, the Presbyterian Church in the Confederate States, commonly known as the Southern Presbyterian Church, was formed. All the Presbyteries to which the call had been addressed were represented, and all the regular forms were observed.—Editor.

*Reverend Thomas Smyth, D. D.*

*Pastor of the Second Presb. Church.*

MY DEAR SIR,

The great  
fire.

The session of our Church held a meeting on last Lord's day—*Interalia*, It was resolved that, in view of the distressful circumstances in which our citizens are placed by the late fire<sup>1</sup> a united meeting<sup>2</sup> of our ministers and congregations—for prayer and exhortation be held next Lord's day, in the evening, in our Church.

<sup>7</sup>Augustine and his friend, W. D. Warren, were with the cadets. The cousin, James Adger, joined another command. Adger Smyth was serving at this time with one of the volunteer fire companies, the Phoenix, as his presence was urgently needed at home. Augustine was also, with the Phoenix Company during the great fire in December of this year.—Ed.

<sup>8</sup>See account by Dr. Moses D. Hoge in "Presbyterians" by Hays, p. 485, etc. Also Life of B. M. Palmer, D. D., by Harris, p. 246.—Ed.

<sup>1</sup>The great fire of Dec. 11, 1861, which swept diagonally through the city from river to river.—Ed.

<sup>2</sup>Union prayer meetings were constantly held during the War, the papers give almost daily notices of such services.—Ed.

I was requested by the session to invite yourself and other ministers to take part in the exercises on that occasion.

If agreeable to you I should be pleased that you give your assistance, and either make a short address, or conduct some other part of the exercises.

I should be glad of an early reply, and should you see fit, that you would state what part you would engage to take on the occasion.

Trusting yourself and congregation will join us in this duty,

I am

Yours Faithfully,

Charleston,

JOHN FORREST.

Dec. 17, 1861.

RICEBORO, Dec 20, 1861.

REV & DEAR FRIEND,

I read with pain and grief the accounts of the recent fire in Charleston, which has laid so much of that noble city in ashes.

From Dr.  
Buttolph.

A deep feeling of sympathy for the sufferers pervades this whole State. Almost all of our male population are enlisted and are bearing arms for the defense of the State.

No contribution therefore has been taken up, but a few ladies have handed me the enclosed sum of Thirty Dollars, with the request that I would send it to you to be distributed as you see best in behalf of any suffering from the late fire.

\* \* \*

I have moved my family from the seaboard, which was open to attack from any marauding vessel, to the interior, about eighteen miles distant from our residence.

Dr. Smyth's  
contributions  
to the  
Southern  
Presbyterian.

Your weekly contributions to the *Southern Presbyterian* are very interesting and instructive. I hope you will continue them.

They have set me to studying the Greek Testament with renewed vigour.

Our youngest (William Smyth,) is as fine a babe as the sun ever shone on. When you see him you will not be ashamed that he bears a part of your name.

I would like to have had him bear the whole, but he had an uncle who had to come in for a slice.

Give my best love to Mrs. Smyth and your family, in which also Mrs. Cumming and Mrs. Buttolph unite.

Yours affectionately,

D. L. BUTTOLPH.

Rev'd Thos Smyth D. D.  
Charleston, So. Ca.



HAMPSTEAD,  
15 Jan. 1862.

MY DEAR SIR,

I received your note, the delivery of which you entrusted to Mr. Sass: & thank you much for the kind terms in which you refer to me. The articles on Slavery referred to in it, I did not receive: but suppose you did not leave them. With your pleasure, I will do myself the honor of calling on you, as soon as I return to the City, which I leave this morning for a few days.

I am glad to hear that you have collected the stray leaves upon which those notes of our Revolution<sup>3</sup> are to be found; from which a sufficient hand; I trust yours, if you will so use it; hereafter may write out the narrative in full. I once conceived that purpose & proposed its execution to myself, but "nor time, nor circumstance," would make for me a truce with other pressing engagements, and I yielded to what I could not control. But even within the narrow limits of our own State, the hitherto secret history of a year since, is not without an interest somewhat like romance.

Very truly & Respectfully

My dear Sir,

Yr. Obed. Ser.

*Rev'd Dr. Smyth.*

A. G. MAGRATH.<sup>4</sup>

Notes from  
the Session  
Book.

After an entry telling of a session meeting, Dr. Smyth writes in the Session Book in 1862: "Although Sabbath, Feb. 16, was, like the preceding, in the middle of a spell of N. E. cold, rainy weather, a goodly number ventured out, and the communion was administered by the Pastor alone, assisted by Elders Dukes, Banks, & Gilchrist. The occasion was one perhaps of unusual solemnity and enjoyment. Several military gentlemen communicated with us on the eve of meeting again for battle.

Soldiers at  
the Commu-  
nion table.

Recent disasters in New Orleans and Tennessee, and the general forward movement of the enemy; the threatened attack on our city & Savannah, make the ladies and all more anxious to enjoy the communion & deepened our intense desire to meet the Lord at His table and find favour in His sight, and implore Him to go with us and our armies in the crisis of the war."

<sup>3</sup>"Twenty-two volumes made up of cotemporary accounts \* \* culled from our periodicals," which were presented by Dr. Smyth to the Smyth Library before May, 1863.—Ed.

<sup>4</sup>Former U. S. Judge; member of the Executive Council; Governor of So. Ca. in the last years of the Confederacy.—Ed.

Mrs. Smyth to her daughter, who was with her uncle, Robert Adger, at Rivoli Plantation, Pendleton, S. C.—Ed.

Feb.—1862.

Tuesday Afternoon.

MY DEAR SARAH ANNIE,

Family ar-  
rangements.

This morning I recd Sue's letter, & Ellen had Janey's. I was glad to hear you had safely reached Rivoli. Uncle Robert had his hands full. I have this moment received a Telegraph from your Brother Adger at Kingsville; he will stay to night at Columbia, & go on tomorrow with Betsy, who takes you this. To her I refer you for all the news. Bro. Adger goes to Woodburn.<sup>5</sup> You may not see him, as he returns next day. See your Sister Anne as soon as you can, but do not give any trouble that you can help, especially as the roads are so very bad. Do not trouble your Uncle about his horses too much.—

You will be glad to have Betsy & Mary.<sup>6</sup> Betsy can attend to your chamber, & mend any thing that you can't do yourself—but *do all that you can for yourselves*. I have given her Janey's underclothes to make. She has thread, needles, cord, &c. &c. & I have given her some money, so that she need not ask you for any thing. I have given her some tea; also soap, so that she can wash your collars & sleeves † for you. Give them to her all at once. Say every Saturday.— I have told her to take her work & sit in your room, or if that is not convenient, at the door in the entry, so that she will be at hand if you want her. If that is not agreeable to your Cousins, or Aunt, let her take her work wherever it is most convenient. I have told her also that if the servants rooms are all filled, she can lie at your door, or on the floor in your room; of course just where Uncle & Aunt please, leave all to them. Be kind to her, for she is very sad—do not spoil Mary, or bring her into the house; let her stay in the yard, but speak to her & notice her often. Your Aunts will go up in a few days to Columbia. Caesar will go with them, so I will be very short handed in the way of servants.— I will miss my little nimble daughters, but I have Ellen who is a great help to me. I hope you will keep well, & soon we may be

<sup>5</sup>Woodburn was four miles from Rivoli. Adger Smyth's wife, Annie, spent the greater part of the early years of the war there, as did his three sisters. The aunts were usually at Rivoli; while Boscobel, Dr. John B. Adger's home, was also visited.—Ed.

<sup>6</sup>"Young Betsy" and her child.—Ed.

† The full white sleeves, worn inside of the loose sleeves of the dress of the period.—Ed.

Dr. Smyth  
packing his  
books. permitted to see each other again. Your Father  
is packing up his books but does not know, what  
he will do, or where he will go.<sup>7</sup> Your Brother  
Adger will help when he returns— I have packed up your  
work boxes, & some of your books, &c. My love to Ellison—  
& to each one of you. Write often to your very anxious &  
affectionate

MOTHER.

COLUMBIA, S. C.

Feb. 27, 1862.

*The Rev. Dr. Thomas Smyth,  
Charleston,*

REV. AND DEAR SIR;

Science and  
Revelation.

\* \* Allow me to thank you most heartily for  
your approbation, and for the encouragement you  
give me to go on in the direction I attempted to  
mark out in my address. I have had many fears that my  
views, instead of a defence of the truth, might be regarded,  
by many of those who are foremost in our Church, as involv-  
ing a surrender of much that is most precious. And yet I  
cannot do otherwise than as I have done; and it greatly  
strengthens me in every way to hear from one of the most  
honored leaders in the Church, "I fully concur in your prin-  
ciples and views."—

Dr. Smyth's  
offer of books. It was very thoughtful and kind in you to think  
of my probable lack of books, and to offer to re-  
lieve me, as far as you could, from the evil con-  
sequences of the blockade. I have not one of the works you  
mention; and I will most gladly avail myself of your kindness  
in offering me the perusal of them. The Rev. Dr. Adger  
goes to Charleston tomorrow; and if he can, I know will oblige  
me by taking charge of them and bringing them to me.

Yours very truly and gratefully,

JAMES WOODROW.<sup>8</sup>

<sup>7</sup>A letter of this period from Ellen Crawford tells of Dr. Smyth pausing in the packing of his books, and exclaiming, "If I could but quietly enter the grave!"—Ed.

<sup>8</sup>The Rev. James Woodrow, D. D., A. M. and Ph. D., Heidelberg: Hon. L.L.D., M.D. and J.U.D.; was born in Carlisle, England, of a Scottish family, educated in the United States and Germany; and became one of the most conspicuous men in the Southern Church after 1861, when he accepted the newly established chair, then unparalleled in the world, at the Columbia Theological Seminary. This was the Perkins Professorship of Natural Science in connection with Revelation, and his Inaugural Address, upon

*Monday Night.*

MY DEAR SARAH ANN,      *[About March, 1862.]*

Economy  
needed.

I send you by Mr. Bowen, the bundle of scraps of your dresses; do have them mended, & take care of your clothes, my child, for if this weary war is not soon ended, we will not be able to get material to make clothes—no calico of any kind to be bought in the city. I send also, *all* the darning cotton I can find. \* \* \*

I send a little parcel for Sister, for the baby; send it to her by the first opportunity. I suppose she has had a letter from Bro. Adger. Tell her the boats are very irregular between this & the Island, & she must not be troubled if she does not hear regularly. I look for letters from Pendleton tomorrow.

\* \* \*

Your Father is better to day, but is quite weak, & looks badly. He is much pulled down. He was out this afternoon, & went round to the office to hear further news of the great battle wh. has been fought at Corinth.\* You must read the newspapers, & ask Aunt Janey to tell you about it. —A few more such victories, & we will have peace.—

*[March?] 1862.*

MY DEAR SARAH ANN,

*Sabbath Evening.*

Your Father today read & gave out to be sung, the 398 Hymn. I thought of you all the time; the second verse, I think particularly appropriate to you; read it all, my child, & pray over it—

To thee I tell each rising grief,  
For thou alone can'st heal.—

And may the Holy Spirit comfort & bring you peace & joy in believing. \* \* \*

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which Dr. Smyth had congratulated him, had been published in the *Southern Presbyterian Review*, of which, with the *Southern Presbyterian Weekly*, Dr. Woodrow was editor. He issued the *Review* throughout the War, himself contributing articles on Geology. Dr. Smyth had published in the January issue an article on the Victory of Manassas Plains. Dr. Woodrow worked as expert chemist in the preparation of medicines, chiefly nitrate of silver, for the Confederate Government, using the Seminary Chapel as a laboratory. For many years before his death he was President of the South Carolina College. See Memoir by Dr. Flinn; included in Life of Dr. Woodrow, by his daughter.—Ed.

\*The victory was only temporary, as Corinth, Mississippi, was evacuated on May 29, 1862.—Ed.

The soldier  
sons.

I wish Augustine had gone into the same company with Adger.<sup>1</sup> I would have felt so much less anxiety about him. He however thinks he will be so much more comfortable in the Cavalry.

Tell Betsy she will have to be more economical & not pay so much for washing. In the country, *less* washing is necessary. Every thing is scarce & high in town & *money not to be had*. I can not send it to her in small bills, & you c'd not change a large one. Now & then you can give her 25 cts. but you will soon be run dry too. Tell her this. Her Mother is better & up again. Her husband not yet gone to work.—Tell me *every thing*, when you write, & write often. Tell me too what you want. Howdye to Mary, hope she is a good girl. Old Tom is yet alive, but is unconscious, does not speak. Sorry to hear John<sup>2</sup> has headache—what causes it? ask him?

During April Dr. Smyth was quite sick for a week or two.—  
Editor.

May, 1862.

Wednesday.

MY DEAR SARAH ANN,

Ellison took us quite by surprise yesterday while we were sitting at dinner. He looks very well, & has grown very much. Mr. Sachtleben was in doubt whether he would remain in the City or not, & this made me write as I did in my last. He says now he will stay as long as he can, & will open his school on Monday, so I am glad Ellison has got down. \* \* This sad news from New Orleans makes us feel certain that our town will come next. Many people are moving away taking their things with them.

I am writing whilst I am superintending the packing of a box for your Father, so I am not very connected. Give much love to each one of your Sisters, Aunts & Cousins.— I am as ever your own dear

MOTHER—

<sup>1</sup>Augustine first volunteered (after the disbanding of the College Cadets,) in Capt. Alex. Taylor's cavalry company, but in order to be with his brother exchanged to Co. A, 25th Regiment, Hagood's Brigade, under Capt. Charles H. Simonton. Their names, with their uncle Ellison Adger's, may be found on pp. 425-426 of Gen. Hagood's "Memoirs of the War of Secession;" and the same volume gives a vivid, though brief account, of the conditions of camp life on the islands near Charleston.—Ed.

<sup>2</sup>Mrs. Smyth's care for her servants, especially John and Sam Dent, was always great. Betsy was their sister.—Ed.



Monday, May 5/62.

MY DEAR SARAH ANN,

Dr. Smyth's  
views.

I have just turned up your letter & cannot, though it is now late, allow your mother to leave without my writing you a note, as I have tried to do for two evenings.

We have been very busy today & for some days, in packing up. Even my lounge is gone, & my parlour chair.

I have no confidence in the preservation of the city. Our leading generals are divided in policy & views, & therefore our harbour is not blocked up & is left open to the enemy.

A desperate & foolish attempt to defend the city within itself is spoken of; but this would only entail loss of life, the utter destruction of the city; & misery of thousands.

Charleston will be N. Orleans<sup>4</sup> over again & our gun boats be burned on the stocks. Procrastination—inertness—want of united energy.

You are happily away, & greatly blessed in so good a home & so kind & generous friends.

And yet you will have many trials, inconveniences, deprivations, & perhaps even sufferings. But God says it is good to bear the yoke in one's youth. You are now in the school of providence & in the household school. Be diligent, earnest, & prayerful in learning all you can from both, so as to come to find resources, comfort, & happiness in yourself, in books, in friends, & in God, whatever may be your outward condition.

I hope you tell all to Jesus; talk much to Him, make Him your solace & joy, & learn more & more how to walk in Him & live with Him in your heart, the hope of glory.

Yesterday was a sad anniversary of our church, and we had many tearful eyes.

Next Sabbath is to be our Communion. Meet with us—Sisters—in Spirit.

In love to all

Ever affly yrs,

THOMAS SMYTH.

P. S. I send up  $\frac{1}{2}$  lbs. rock candy. Soon, I suppose, sugar will be done. Uncle R. ought to begin to make Maple Sugar & plant for Sugar cane & molasses.

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<sup>4</sup>Gen. B. F. Butler had taken possession of New Orleans on May 1.—Ed.

From Adger Smyth to his mother, who had gone for a short visit to Pendleton to see her daughters.—Editor.

CHARLESTON, *May 7, 62.*  
*Wednesday.*

DEAREST MOTHER,

I hope by this time you are near the end of your journey & will soon be surrounded by your & our dear ones. What would I not give to be with you. \* \* \*

Dr. Smyth and his body servant. Edward gave Father a good deal of trouble yesterday; & last night Father asked me to punish him, but I declined, & told him I would take him to the work house & have him whipped this morning, so we concluded to do this & let the matter drop; but somehow Edward heard of it, & was unusually bright & attentive last night & this morning. So after breakfast, when I went up to the study to take him, he got down on his knees & begged very hard, promising to do better; & Father concluded to let him off & try him a little longer. So that storm has blown over for the present. Every thing else is quiet. \* \* \* Ellison went out to-day, but has just returned saying school has broken up, as Mr. Sachtleben is going away at once.<sup>5</sup> It is a pity now he came down; but as he is here, I think he had best remain, until you go away. \* \* \*

From the same to the same,—Editor.

\* \*

*May 8, 62.*

Confusion in Charleston.

Troops are being rapidly concentrated in the city. Some on the city square, some on the Citadel Square, & some on the burnt district<sup>6</sup> opposite the Circular Church. We hear nothing here of the women & children being ordered away at once, though no doubt it will be done as soon as they can— They are now busily engaged building shanties at Summerville to accomodate ten thousand persons, & as soon as that is finished, they will move up there all who cannot find places for themselves. The rush in shipping furniture still continues. \* \* \*

Uncle John wrote to Father offering him a home at his house. He seems quite disposed to go there. I will do all I can to help him until you return—

<sup>5</sup>After this, Mr. Sachtleben transferred his school to Columbia, and Ellison was with him there for a time in 1863-4; but in the interval his mother taught him.—Ed.

<sup>6</sup>Land laid waste by the great fire of the December previous.—Ed.

Notes from  
the Session  
Book.

In May, 1862, "the Anniversary of the Corporation" Dr. Smyth writes with a trembling hand, "could not be held for want of a quorum remaining in town & out of service. Not more than one third of so many remain!"

Prayer Meeting, Preparatory Lecture, and Communion were celebrated at the regular time. "On May 11th there was a very sad and solemn season. The Elders from Glebe Street were present with their communion service, as ours had been removed;" and communicants occupied the pews, as the table linen had also gone.

The occupation of Charleston is regarded as a very probable event, and its *voluntary* evacuation is going on rapidly.

Oh God how long! Let it repent Thee concerning Thy servants. The ways [?] of Zion mourn. When will the set time to favour her come? Hasten it, O Lord!

The white  
and coloured  
communicants.

On this occasion and the preceding, the coloured communicants communed in the back pews at the same time with the white."

Friday, the 16th of May, was observed as a day of Humiliation and Prayer for the country.—Editor.

To Mrs. Smyth, in Charleston.

DEAREST MOTHER, *Monday. [June 16, 1862.]*

Secession-  
ville.

We have had a bloody battle<sup>8</sup> this morning, but, thank God! Gus, Uncle Joe, & I are safe.—  
We have driven the enemy back & I think the

<sup>7</sup>The Communion Service had been sent to Columbia, to Dr. George Howe, who apparently was not informed of the contents of the box, which, placed in one of the outer storerooms of his residence, escaped by a miracle at the time of Sherman's raid. In the confusion and distress following the war, the box was overlooked, and not for more than a year could the service be found. Upon its restoration to the Church, Dr. Smyth offered a special prayer of thanksgiving. See full account in the Centennial Exercises, p. 35; and for an account of the former method of administering communion to both white and coloured, pp. 37-8.—Ed.

<sup>8</sup>The battle of Secessionville. J. H. Taverner and Fleetwood Lanneau were intimate friends of the Smyths, and members of the Second Church, in the churchyard of which they were both buried by Dr. Smyth. Young Taverner had been in camp with Adger Smyth since Spring, and they were all volunteering to serve through the entire war. When the wounded were brought in, Adger Smyth carried one end of the litter on which his friend Taverner lay, shot through the body; and as they approached the camp, the other litter bearer was shot down, leaving him to steady the sick man as best he might, fearing that death might come at any moment.—Ed.

fight is over. Poor Taverner mortally wounded, Fleety Lanneau killed<sup>o</sup>—Lieut. Greer killed, & several others—God have mercy on us & keep us.— Do write to Aunt Sue, or Annie, & tell them we are safe. I have come to camp with the dead & wounded, and go right back.— Good bye—Pray for your sons. God bless & keep us all—Good bye, God bless you—Ever your affect, son,

ADGER.

From Mrs. Smyth to her daughters.

*June, 62.*

*Wednesday—3 o'clock.*

MY DEAR CHILDREN,

The hospitals  
crowded.

I have been all morning at the Hospital with Mr. Taverner. The Dr. says now that with the greatest care he may recover, but quiet & good nursing are essential. \* \* The Hospitals are all full of the wounded men. Many more new houses being opened. We want all we can get.—beds & pillows—I had a bed brought down for Mr. Taverner to our front room, but the steamer on which he lay, did not get in until 1 o'clock; & then his friends had all left the whf. only Ellison was there, & the Surgeons told him he had better go to the Hospital where they c'd attend to him. I am so sorry. If any man had been there, they w'd have yielded & let him come to our house. I could then have attended to him all the time, & he w'd have been so much more comfortable. Fleety Lanneau was buried today, your Father & Mr. Girardeau officiating.

Sorrow in the  
congregation.

See the papers for all the news—In haste. Goodby.

MOTHER.

*Charleston, June 26.*

*4 o'clock.*

MY DEAR SARAH ANNIE

Ellison

Smyth to his  
sister.

Poor Mr. Taverner<sup>o</sup> died today at 2 P M—very calmly and without a struggle at the Hospital in Trapmann St; the body will be brought here this evening and he will be buried tomorrow morning at our church. \* \* \*

In great haste,

ELLISON.

<sup>o</sup>See Dr. Porter's "Led on Step by Step," pages 137, etc.—Ed.

<sup>o</sup>Mr. Taverner's young fiancéé was with him when he died.—Ed.

From the same to the same.—Editor.

*at night.*

CHARLESTON, 9½ oclock.

July 21 1862.

The gun-  
boats.

\* \* After breakfast Gus and I went round to the wharf to see the Gun boats. A great many men are at work on them. They look as if they were very strong, the iron plates with which they are to be covered, are two inches thick, then the wood work is 4 feet thick. They have a ram *under* water, very sharp, and strong, and I pity the vessel they run into. They have a ram at both ends. We next went to Adger's wharf, to the salt works. The salt is very good, as yet they make but 1 bushel a day; but they have put up another boiler, they expect to make three. Mr. Carrere told me he had sold five bushels and a half at \$8— per bushel. I think he ought not to sell it, that Uncle Robert wants all he can make for his use in the country; but he says he wrote to Uncle for directions and has received no answer, so he concluded to sell it.

The salt  
works.

July 21, '62.

Wednesday Afternoon.

MY DARLING DAUGHTERS,

Mrs. Smyth \* \* We had a visit from Augustine. Elli-  
tells of sick- son has told of his goings; I fear he did too much,  
ness in camps. as he was quite sick yesterday. I had a note  
from him today, he is better. Rev. Mr. Porter was at the  
Depository today to get some things for their sick. There  
are 26 cases of sickness in Camp A.—Augustine's Company.  
One man died yesterday in a Congestive Chill.— Mr. Porter  
says they have had no fresh meat for ten days, all the time  
"salt junk."—Hard living. — We look for Uncle Ellison to-  
morrow morning. His horse is getting much better. Indeed  
quite well.— Tell Aunties when you see them, if they have  
any drawers, do send them, as quickly as possible; we have  
not a pair of light drawers to give Mr. Porter for these sick  
men. We have had so many applications for the hospitals,  
we have exhausted our stock of drawers—we still have some  
shirts.—

The Palmetto  
State.

When the gunboat *Palmetto State* (the money for which, amounting to \$30,000.00, had been raised at fairs and bazaars by the women of South Carolina,) was launched on October 15, 1862, very elaborate "christening"



ceremonies took place. As part of the services, prayers were offered by Dr. Smyth and his friend, the Rev. Christopher Gadsden.<sup>1</sup>—Editor.

*Saturday Night. [October, 1862.]*

MY DEAR CHILDREN,

A war  
funeral.

\* \* This afternoon at 5. we saw the body of dear little Robt<sup>2</sup> committed to the grave in our Church yard.

As soon as we rec'd the dispatch last night, I sent off a note to the Camp to Uncle E., he came up as soon as he got it this morning, & was with Uncle R. all day. After dinner we all assembled in our front room & your Father read his beautiful burial service & made prayer, in which he fervently remembered the afflicted parents & other friends. Then Uncles R. & E. carried the box themselves to the carriage.— \* \* \*

Attack on  
Charleston  
feared.

Uncle R. will not hear of your Aunts remaining any longer in the City. He thinks, & so do many others, that before three weeks, there will be an attack on Charleston; so you must make up your minds to stay quietly at Rivoli until the expected attack is made, or until the danger is averted. It is a very general opinion now that they will attempt to shell the city from their gun boats; whether they will succeed in destroying it or not, remains to be seen. Uncle R. has asked Aunt Janey to go round to his house, & see if there is anything there to be packed up, & Uncle Ellison is coming up on Monday to go with them to his house, to see what they think *he* had better send away. So they advise me not to bring anything more down, but rather to send some away.

Your brother Adger may be up tomorrow. Uncle Ellison stayed with us until 9 o'clock. Give much love to my dear Clara, & say my heart sympathizes with her. *love to all.*

*in haste*

YOUR OWN MOTHER.

<sup>1</sup>See South Carolina Women in the Confederacy, vol. 1, p. 154.—Ed.

<sup>2</sup>Grandson and namesake of Mr. Robert Adger, the child of his daughter, Clara Bowen, who died on Oct. 1, 1862, aged one year.—Ed.

Augustine Smythe to his aunt, Miss Susan Adger.<sup>3</sup>

CHARLESTON, S. C.

Thursday, Feb 5, 1863.

DEAR AUNTIE,

The capture \* \* We have had some exciting times here of the *Isaac* in the last week: the capture of the gun-boat in *P. Smith*. Stono, & the breaking of the blockade by our ironclads. I was fortunate enough to be one of four [of the Signal Corps.—Ed.] chosen to accompany Lt. Col. Yates. [Adger Smyth was also in this engagement, in the infantry.—Ed.] \* \* The artillery was ranged along the river in ambush. \* \* At Grimball's, on James Island, were three rifled 24 parrott guns, with several other guns lower down. At Grimball's on John's Island and at Legare's lower down the river, we had concealed our guns, some in stables, some behind bushes, & one in the basement of Legare's house. \* \* The weather was intensely cold, with snow, and we were allowed neither light nor fire for fear of discovery. Our rations<sup>4</sup> were "floating-batteries." I was one of the two stationed at Legare's, our chief point; because the bank here was high & the channel only 250 yds from it. \* \* About three o'clock on Friday, the men at Legareville reported the boat (the *Isaac P. Smith*,) coming up the river. \* \* She steamed rapidly up to the house where we lay concealed, \* \* saw nothing, and went on to Grimball's on James Island and anchored. The officers say that they came up to have a quiet dinner and to kill some ducks. Just as their dinner bell rang, our guns on James Island opened on her and the first shot passed through the engine room, tearing off the arm of the Asst. Engineer. By this time our men, who had been hid in the woods, had arrived, & run the guns from their places in the houses to the bank of the river; & the house & banks, which were without cover, were lined with sharpshooters \* \* The boat came running down the river, firing grape shot on both sides, \* \* and passed without material harm by all the batteries but one, \* \* when a well directed shot from Legare's, burst her steam pipe, & she had to stop & surrender. Col. Yates immediately started us signalling for steamers to tow her to town; and we did not stop until 4 o'clock next morning, when the steamboats came. \* \* It is a wonder that our loss was no greater, only one man was killed—we were totally unpro-

<sup>3</sup>The original account is much longer.—Ed.

<sup>4</sup>Large, square, heavy hard-tack. From these, when hot water could be obtained, the men made what they called "lobscouse," by mixing them with beef-extract and water.—Ed.

tected on the bank, only 250 yds distant, & she was firing grape constantly. \* \* The *Smith* is quite a large vessel, a propeller, & very fast— She will be exceedingly useful to us in keeping our rivers clear of the abolition forces. That same night the ironclads ran out, sunk one vessel, crippled another, & as they say, raised the blockade. \* \* Mr. Bunch, the English Consul, has sent an officer on to Washington, to declare that the blockade was actually raised. \* \* We are all quite well at home; Adger is thinking of sending Annie away, but it is not settled.

Your affectionate nephew,

AUGUSTINE T. SMYTHE.

Dr. Smyth writing for the soldiers. Adger Smyth was at this time stationed at Secessionville with his uncle Joseph Ellison Adger, (called by his nephews, "Mass Joe"), in the Commissary department. From the house in which they were stationed, he saw the attack on Morris Island, and watched the Northern forces cross the inlet from Folly Island to Morris. Augustine was on the Ironclad *Palmetto State*. "Monday" was a servant from Mr. Adger Smyth's plantation, who served as cook. While Dr. Smyth was physically unable to visit the fortifications and camps as a chaplain, as many other ministers did, the danger which his sons and so many other young men so constantly ran, and the temptations with which they were beset, weighed sorely upon him, and at some time in 1863 he compiled a Soldiers Prayer Book; and an Outline for a Soldiers Hymnal in 1862. These may be found in his collected works, vol. VII, pp. 701 and 753.—Editor.

*Tuesday, 3 o'clock. [1863.]*

MY DEAR SISTER,

Mrs. Smyth packs supplies for camp. I have been trying to get a quiet hour all this morning to write to you, but I had to fix up a box for Augustine, at Sumter. Then I had to put grist, flour, coffee, clean towels, &c. &c. for the Camp—for *our* Camp. But I have now another camp, i. e. Capt. Thomas—bundles to send T. Boggs; Flinn Dickson—Ed. Palmer, &c. Here comes Bro. Ellison *unexpectedly*. He tells me Bridges goes up tonight. I will send my letter by him, & that will give me longer time to write.

Dr. Smyth's visit to the forts. Ellen's letter to Sue yesterday, will tell you of our visit to James Island. To go with Dr. Palmer, & in Beauregard's carriage, was an honour not to be declined. Ellen told Sue, I suppose, all about the services of the Sabbath, so I will not repeat about the crowded church, & the great men, & the splendid sermon,

&c. &c. Mr. S. was going to take Dr. Palmer in his buggy to see his brother Ed. who is in Thomas' Battallion, near the Pontoon Bridge,<sup>5</sup> but it was necessary to have a pass; so Dr. P. wrote to Beauregard for it. He replied in a very kind note, sending him the pass to visit Jas. Island, & *all the forts* in the harbour; & tendering for his use, & the family of Dr. S., his ambulance waggon; sending at the same time a photograph likeness of himself to Dr. S. & Dr. P., with Autograph affixed. —The carriage had seats for five—besides the driver— Sarah Ann & I took the back seat, Mr. S. along side the driver, & Dr. P. the middle seat. We started about 10 o'clock, stopped at Thomas' Camp, saw Mr. Mullally, Dickson, Palmer, Andrew,<sup>†</sup> Boggs, &c. &c. Mr. E. Palmer took the spare seat by his brother; then we drove on to Ft. Pemberton—then to the Eutaw Camp, saw & chatted awhile with Adger & Col. Simon-ton; Uncle E. had gone to town, we passed, or rather missed him, by taking the road around by Ft. Pemberton. We had hoped Adger w'd have been able to go with us to the battle ground,<sup>6</sup> but he c'd not leave Camp— So we went on alone. I forgot to tell you that Ellison was with us on Augustine's horse. We rode over the battle field, Mr. S. expounding and explaining. It is much altered since Janey & I were there with Brother John, after the battle of Secessionville. The fortifications are much higher; more numerous; guns & breast-works in every direction—batteries all over the island. It appears to me it would be very difficult for any troops of our enemy to land, or pass over the island. From Secessionville we returned to the City—which we reached a little after 2 o'clock, having had a ride of 20 miles—through heavy sand in about 4 hours—but we had a pair of fine, strong, grey horses accustomed to *fast driving*—& their white driver never let them flag, kept them at a brisk trot all the time. We ate dinner hastily, & then took the boat for Sumter at 3—on our way we stopped at one of our gun boats, the *Chicora*, to give them some ammunition. This of course took some time, & gave us, the two Palmers especially, an opportunity of closely examining it— then at Fort Johnson we took in a great number of

<sup>5</sup>The Pontoon bridge occupied the site of the present Wappoo bridge.—Ed.

<sup>†</sup> Andrew Adger; Mr. Mullally had married Dr. Adger's daughter, Lizzie; Thomas Boggs was a cousin, killed the year following in Virginia.—Ed.

<sup>6</sup>Secessionville. Fort Pemberton was on the west bank of the Stono River, on James Island, one-quarter of a mile from Elliott's cut.—Ed.

Fort Sumter. negroes to be taken to Morris Island to work there, at Fort Sumter, we c'd not get up to the whf—so we had to make the circumference of the Fort, & come up to the other side of whf.—this gave us an opportunity, highly valued, of seeing all the injury done,<sup>7</sup> I was sorry to see so many holes—all however, with but few exceptions, already filled up with brick work—they have worked at night on the outside, & by day inside ever since the firing ceased. They have not let it be published, & don't want it to be known, how much the Fort was injured. Gadsden King was "officer of the day," helped Mr. S. on the fort very courteously, but laid his hand on Dr. P. & asked for his pass. It was instantly recognized. He addressed me, but finding I did not know him, said that if I had forgotten the little boy in my Father's Counting House, he had not forgotten me. He shewed us in, & remained with us until Augustine c'd be relieved & come to us. We saw him using the Signal Flags from the parapet as we passed by. Capt. King told us that three balls had penetrated the seaward wall; two of them passed entirely over the parade ground, & out of the wall opposite, falling outside, one of them dislodging one of the guns on the opposite side—the third ball fell into the parade ground, fortunately did not explode; they had taken the match from it & he shewed it to us, an immense ball—15 inches in diameter—after all this, he told us, the fort was stronger than it was before the fight, they had made a better arrangement of the guns, had strengthened some points with an immense quantity of sand bags. The parade ground was all dug up, & numbers of negroes were then employed in filling & carrying the bags, & this they had been doing day & *night* ever since Tuesday. Augustine took us all over the ramparts, shewed us the famous Brook's gun—the breach—shewed through their fine glass, all that c'd be seen of the Ironsides—took us through the Casemates;—from a platform we saw the dress parade, the firing of the evening gun & the lowering of the flag. Then he accompanied us to the boat. He is very comfortable, in a mess with four officers, but is kept very busy, & will very soon tire of the confinement, longs to be at home again. We had a rough time coming up—wind high and chilly—too late for Dr. P. to get to the depot. He & his brother stayed all night. Dr. P. went this morning to Columbia, & Ed. Palmer, after break-

<sup>7</sup>This visit must have been paid during the repairs which took place after the bombardment of Sumter on April 7, 1863. Many ladies visited the fort at that time. See Johnson's "Defence of Charleston Harbour," pp. 56 and 80.—Ed.



fast walked back to Camp. This has been an extremely unpleasant day, wind high, water rough; we c'd not have gone out to day, were highly favoured in the weather yesterday. We had a delightful excursion, enjoyed it greatly—but to day I feel as if the machine had been overworked. Sarah Anne will have it to remember as long as she lives.<sup>8</sup> She is amply repaid for remaining in town. Mrs. Lowndes' daughters have returned.

*Dear Mother,*

*Sunday April 19, 1863.*

\* \* Please say to Father that I do not care  
From Adger to invest any more in Confed. Bonds<sup>9</sup> if he has  
Smyth, already put in enough to cover the \$1,000 certificate that I have sent for. As the rest is in bonds already I believe I will hold on to them. Thank him for his kindness.

\* \* \*

On May 5, 1863, the books, and the 22 scrap-books of Confederate historical data, sent by Dr. Smyth to the Smyth Library, were reported by the Library Committee of the Seminary. The final payment on the Smyth Library was also reported.—Editor.

*July 12, 1863.*

*Sabbath Afternoon—*

MY DEAR DAUGHTERS & SISTERS.—

Mrs. Smyth's account of fighting near Charleston. Heavy firing all day; sometimes the windows rattle, & the house shakes. There is quiet for a short time, & then there will be such loud & long continued volleys from large cannon & shell!— I was amazed, walking up to church this morning, at the change in the street; so very few ladies to be seen; the men are all in the Reserves. Very few of them in the Church, the Congregation very slim. The appearance of the weather however, may have occasioned that, as it betokened rain. Indeed it did rain on us from George St. up to the Church.— As we came out of Church we were told they were fighting at Secessionville & that our men had been driven in. Ellison drove me down in the buggy, & soon after, Monday came up on your Bro Adger's horse with some letters to be mailed, & a note to

<sup>8</sup>She remembers it in 1912, as a most delightful and interesting trip, especially when taken in the company of Dr. Palmer and Dr. Smyth.—Ed.

<sup>9</sup>Everything Dr. Smyth had to dispose of was invested in Confederate securities. He was a believer in the Confederacy, and thought it his duty as a citizen to help the Government in every way.—Ed.

me for some things. As I suppose his letter to your Sister will tell her all about the expected attack last night, &c. I will not repeat it. \* \* \*

Your Father is quite unwell today; he preached this morning, but has had no service this afternoon. Sam Boggs was in church, & came down & took dinner with us—He arrived this morning with Thomas' command. I heard from Augustine just now. Old Richard, Caesar's friend, is steward on the boat, & comes up every evening to get marketing, & goes down early in the morning, so I can send & hear from him every day as long as the boat lies where she is. \* \* \*

The Battery has been full of men all day, & Ellen who sits at the front window, now says a great many ladies are going down there. Ellison says the firing is between Battery Wagner, & the battery<sup>1</sup> the enemy took from us, so that they are turning our own guns against us. Your Father heard that we had learned the range of their rendezvous & were throwing shell into their midst, destroying many. He heard 600—but this is only a report. No news on the Bulletin Board, nothing reliable, but countless stories & reports of all kinds. Many wounded men are brought up, & the Hospitals are full.—

I feel sometimes so sorry I let you go, & then when the guns are loud & frequent, & I hear some startling news, I am so glad you are in a place of safety. I miss you all sadly. I can scarcely believe it is only little more than one day since you left. It seems so long. \* \* \*

Your Father is awake, & is clamouring for tea—he wants to go & see Mrs. Ben Gibbs, whose little daughter is ill with Typhoid Fever. \* \* \*

*Tuesday after 3 P. M. [July 14, 1863.—Ed.]*

MY DEAR SISTERS, & DAUGHTERS ALL,

The soldiers'  
needs.

Have just returned from the Depository, where the ladies are busy as bees getting up clothing for Graham's Reg't, who, in losing their Camp, lost every thing. The men at Wagner ask for *cooked* food.<sup>2</sup> They

<sup>1</sup>On Morris Island, the day before.—Ed.

<sup>2</sup>The Charleston *Mercury*, July 14, says: "Fighting is reported at Battery Wagner and on James Island. Hospitals in Charleston are crowded with wounded, and the Soldier's Relief Association calls urgently for cotton to make beds for them. They also ask for cooked food to be sent to their depository by one o'clock, midday, for a regiment on Morris Island." See So. Ca. Women in the Confederacy, vol. 2, p. 13.—Ed.

cant prepare food—have no water but what is brought from the City—The Yankees have the best springs.† Adger is in town today, has taken his bath, & is now writing in the Study. He will tell you all news. *They* have to send two miles for water. Had a note from Augustine. They are out of water on board, &c. I enclose you his note. I rec'd Janey's homesick note this morning. She is not more sick, than I am of her absence. I wish most earnestly you had not been in such a hurry to get away. Although I feel you would have to go hence at some time. Mr. Caldwell is in town. If I can, will send by him a dress of Susan's—Cap of Janey's, collar of Annie's, & perhaps some silver spoons, &c. I find nothing more here to send you. We had a plate of figs at breakfast this morning, the first.—Oh! how I wished you had them; McNeill<sup>3</sup> brought me 15 beautiful peaches—sent 3 to Gus—3 to Adger, 3 to Uncle Ellison, & wish you had the rest. They do look so beautiful on the trees. They have enlarged much since you left, & the colour is so red & rich. Every time I look at them, it is with regret that no one of you can enjoy them. I will send a couple over to Becky Courtney. She is better.

Citizens  
anxious.

Do you see the newspapers? If so, you get all the news. That is very little. All manner of reports in circulation. Every body despondent & blaming our Gen'l. & military authorities. "I told you so." All wonder that the Yankees have been allowed to land and entrench themselves so strongly on Folly Island. Why did we not cut down the woods<sup>4</sup> & drive them off—&c. &c. Dr. For-

† The pickets from Battery Wagner were sent to the rifle pits before day, and returned after dark; having but one canteen of water each for the long, hot day.—Ed.

<sup>3</sup>Robert McNeill, an Irish member of Dr. Smyth's congregation, lived with his family in rooms in one of the back buildings (afterwards occupied by Ellison Smyth's family,) as gardener and caretaker. He left when the shelling began, but returned when Charleston was evacuated.—Ed.

<sup>4</sup>The trees to which Mrs. Smyth alludes were in a "dense copse-wood near the north end" of Folly Island, known as little Folly Island. (Johnson's "Defense of Charleston Harbour," p. 84.) Capt. Langdon Cheves, of the Engineers, "identified with the building and perfecting of Battery Wagner" on Morris Island, had pointed out to General Beauregard the advantage the enemy might obtain from this wood; as sheltered by it, they could establish themselves firmly on this point, from it sweep Morris Island, and straight on up to Battery Wagner. This warning was not heeded at first, but finally, about July 8, a squad of men, of whom Dr. Smyth's son,

rest was very blue today; & George Robertson, at the Depository. Mr. S. is not very bright. He blames not the military—but the authorities, & people who would not aid them with supplies. He has just come in to dinner; says—

Blockade  
runners  
impressed.

two of our blockade steamers have been impressed for harbour use; the *Antonica*<sup>s</sup> & *Flora*. The design to attack & drive off the enemy at the point of the bayonet, wh. has been debated at the Council of War for several days, & wh. was currently reported thro' the City w'd be done, has been abandoned. Genl. Beauregard says too hazardous, & costing too many lives; so report says.—“Then the City is lost,” says Mr. Rhett, &c. &c.—Mr. S. says batteries are to be erected on Jas. Island so as to command Black Island & Morris Island; in fact, to drive them out of Black Island, wh. they are fortifying, & from whence they could shell Secessionville & Morris Island. (Dr. Morrow's Island.<sup>o</sup>) Some still hopeful, but the general feeling that of depression.

After dinner.—Adger gone, rather sad, heavy rain coming

Augustine, was one, was despatched across the inlet to cut down the brush wood. When they reached Folly Island, it was found that the axes had been forgotten and the party returned. Had they had their axes they all would undoubtedly have been killed, for the very thing foreseen by Mr. Cheves had been going on; and on July 9, the Federals cut down the trees, exposing strong fortifications, from which they shelled Morris Island on the 10th; attacking Battery Wagner on the 11th and 12th. Capt. Cheves was killed by the first shell that entered Battery Wagner, on July 10th. For full particulars, see Johnson's—“Defense of Charleston Harbour,” pp. 83, etc.—Ed.

<sup>3</sup>The *Antonica* did not remain long in the Government service. Her engine was an unusual one and the new engineer could not get any speed from it. They finally summoned her former engineer and Capt. Adair, who had before been second in command, was put in charge. They insisted that what the vessel needed was scraping and painting; and paint her they did, only working when anyone was watching, and putting on three full coats when one would have been sufficient; thus detaining her for ten days instead of two, and so wearing out the patience of the government officials, that the *Antonica* was in the end returned to her owners, and resumed her triumphant career as an unusually fast and successful blockade runner. No reference to books can be given for this, the authority is the statement of Capt. Adair himself, who seems gloatingly unrepentant to this day.—Ed.

<sup>o</sup>Dr. Morrow was a surgeon in the army, an intimate friend of the family. He had been with Commodore Perry on the first trip to Japan, and had travelled so extensively that he was known as “The Ubiquitous Morrow.”—Ed.

up. Moved camp yesterday, hard work, & no comforts; no tent fixed for him to night to sleep in, nothing to eat yesterday but some *smoked* fritters & *singed* hominy. Monday had no kitchen erected, had to cook any how. Oh! if their wives could have seen them as they sat down dirty & tired, to eat their uninviting meal. They both washed in the same water this morning that they had washed in yesterday, both in the same water; they could not spare Monday to go two miles to get more; so Adger enjoyed his bath to day. All this is for Anne. I know she will get a letter from him, so that will suffice. *She* must keep up a stiff upper lip, tell her. I sympathize with her, but poor Mrs. Courtney is worse off, her daughter ill, her husband in the reserves; so is every body, Mr. Geddings, Sawyer, Andrew Brown, Dewees, every body they can catch. They had officers at the gun boat launch, to stop the men as they came out, even with ladies, causing great commotion & almost a row. Ellison was there & had a fall off a shed, on his back, wh. makes him stiff & unable to move about today. Ellen cutting out & Betsy making shirts for Graham's Reg't. today. Henry still laid up. Keep Sam until further notice. Love to all. Kisses to dear little Sarah.—

M. M. A. S.

August, [?] 1863,  
Sabbath Afternoon.

MY VERY DEAR SARAH ANN,

\* \* It is so ordered, & we must submit. I  
The siege of want you to acquiesce cheerfully & pleasantly in  
Wagner. remaining away from me, & to enjoy yourself,  
wherever you are; seek to make others happy, & you will thus  
bring happiness to your own bosom. Go to Clarendon with  
your Sister, & enjoy all that is pleasant there, & back again to  
Columbia, then return to Pendleton to remain until fall. God  
grant we may then be able to meet again in our own dear  
home! I am writing on the piazza, because the mosquitoes  
are so annoying in the room. There is a fine breeze. The  
*three* orphan bantams are playing around my feet & occasion-  
ally hopping on my dress. \* \* As I write I hear the dis-  
tant booming of heavy guns—not very frequent, but constantly.  
They are not from Sumter, so I suppose they are from the  
enemy. I heard today that our men from Jas. Island shelled  
them last night out of a new fort they were erecting on Morris  
Island, & drove them back to the end of the Island, but I  
doubt it. Then I heard that Wagner was to be surrendered.



I doubt this too, for your Father heard last night that several heavy guns had been sent down, & that 4 or 5 Brooks guns had been obtained from Richmond thro' Porcher Miles, who had gone on for that purpose. So if the Fort can be strengthened with heavy guns, that is, guns wh can carry large balls a long way, it will be able to baffle our enemies yet for a long time. \* \* \*

## CHAPTER IV. LIFE AS A REFUGEE.

In August, 1863, Dr. Smyth, finding their house, Removal from so near the bay, in great danger from the shells of Charleston. the Federal artillery, and the congregation much scattered, retired with his family to the home of his son, Adger, who had rented a small house from Col. P. S. Kirk, near Summerton, Clarendon County; hoping later to build a house of his own. Here, Dr. Smyth remained for two years; and that he

Dr. Smyth might not be idle, he, together with his intimate preaches for friend, the Reverend Christopher Gadsden, rector of the Metho- of St. Luke's Church in Charleston, put himself undists. der the orders of the Methodist Church. For the remainder of the war these two clergymen, one Presbyterian, the other Episcopalian, served a circuit of three Methodist Churches.

Dr. Brackett says: "During the two closing years of the war he resided with the family of his eldest son, in the interior of the State, where there was no Presbyterian Church—but he could not be idle. Precious souls, out of Christ, were all around him; and so, freely, he preached the gospel, alternating his appointments with his Methodist brother at the different churches on his circuit, and rain or shine, was always at his voluntary post of duty."

Dr. Smyth once preached in a Baptist Church on Communion Sunday and sat as a spectator in the pulpit, not asked to partake of the sacrament.

Owing to these engagements, Dr. Smyth drove constantly through the country, and formed the habit of collecting all the promising looking light-wood knots in the back of his buggy, for the fire was almost the only illumination his family had at night; two little negro boys, one of them called Bacchus, the other Remus, being continually busied in keeping up the blaze. Everyone who has had to do with the lightwood knot in its native state, knows that it is covered with soot from the woods-fires through which it has passed; so when Dr. Smyth arrived at church, his hands were regularly inspected by his wife, that he might not startle the congregation by uplifting a pair of black palms in fervent prayer.—Editor.

## DEAREST MOTHER,

I am so glad that Father & yourself have decided to go. The suspense was terrible last night as I lay awake, not knowing at what moment the shelling<sup>1</sup> might again commence, and what might be the result. \* \*

<sup>1</sup>The shelling of Charleston had begun on Aug. 12, 1863. See So. Ca. Women in the Confederacy, vol. 2, p. 19.

The *Mercury* of October, 1863, speaks of the pigeons found

The departure from Charleston.

I will hope (D. V.) to get up to town on Thursday & help you pack the car, and if possible, stay to see you off on Friday morning. I have written Annie two different letters: one is gone by the mail at one o'clock, the other by Ellison; so I feel sure she will get your letters in time. There will be two carriages & four waggons to meet you. \* \* \*

I think, if possible, you had better take the cow, as she can be led behind the waggon. By all means take all the ducks and turkeys, for we will very seldom go to town. Take all your soap and starch, except a little.

Tell Father I think he has decided wisely & that he will receive a warm welcome from Annie, & I hope, be as comfortable as possible. He will have a large field for doing good, as he can be chaplain to the neighbourhood. \* \* \*

God bless and shield you all.

Love to Father and all.

Affectly,

ADGER.

P. S. What about Gus? Can Ellison get a message sent him by the Signal Corps to come up?

Augustine Smythe to Miss Susan Adger.

C. S. STR. PALMETTO STATE.

Aug 30, 1863 *Sunday night.*

DEAR AUNTIE.

Life on board the Palmetto State.

\* \* \* The table has at last been put down in the ward room and I can write in peace. Up above & even here however there is considerable bustle & excitement, preparing for a trip to Morris Island in the small boats. \* \* \* This night-boating is very hard as it has to be done in all weathers, and often under fire. Still it is the only way of re-enforcing our men on the Island, & supplying them with Commissary & ordnance stores.

Word has just come over from Commodore Tucker, not to let the men go down in the small boats, but keep them on board. This is in anticipation of an attempt by the Monitors to run in during the night, and shell Morris Island and the city, I

dead and dying in the streets, having been unable to take rest or food from fright at the heavy firing. See So. Ca. Women in the Confederacy, vol. 2, p. 20.

The Soldiers' Relief Association was obliged, in the Autumn of 1863, to move its headquarters up town to the Orphan House, to escape the shelling.—Ed.

think. \* \* We are now quite practiced in getting up in a hurry. I, & several of the officers, sleep in hammocks swung on the gun deck, & when the alarm is given we must be up & dressed, our hammocks stowed away below, & we ready for duty in five minutes. \* \* I, in particular, am frequently called up for signalling † at any time of the night. \* \* It has been raining all day, just a day to make one long for home, \* \* but "it cant be did." \* \* More orders. No one allowed to sleep on the gun-deck tonight. \* \* Something is in the wind, an expected attack.<sup>2</sup>

Mother & Father left town on Friday for Clarendon, where they expect to spend the Winter unless disturbed by the Yankees. They were very much favored, as Father got a car & carried his buggy, horse, cow, & some baggage. Adger brought up his waggons & helped them move; & then, through Father and Gen. Beauregard, got a furlough of seven days. This is a secret though. Thus they will get to Clarendon very comfortably in comparison, but oh, how uncomfortably in reality! Poor Mother, my heart bleeds for her. It was a heavy trial and affliction to her to leave home. \* \* She did not want to leave us boys, and me in particular, as I was by myself. \* \* It was very much better for her to go. I was very much troubled when she was in the city & the Yankees shelling it,<sup>3</sup> though she was ready to risk it all, only to stay. I wish very much that you and Aunt Janey would go and stay with her. \* \* \*

Your affectionate nephew,  
AUGUSTINE.

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† "On board the monitor *Keokuk* a Federal signal code was found. Armed with this, one of the Confederate Signal Corps, dressed in a blue jacket, was locked up as a fellow-prisoner with one of the Federal Signal Corps; from him he learned it perfectly." Maj. R. C. Gilchrist.—Ed.

<sup>2</sup>A terrific night attack on Fort Sumter took place on the 1st of September and the shelling was very heavy on Aug. 30th. Morris Island was evacuated on September 7th. See Maj. Gilchrist's account, Charleston Year Book, 1884; and Johnson's "Defence of Charleston Harbour."—Ed.

<sup>3</sup>The shells fell so thickly in that part of Charleston, that scarcely a human being remained in any of the houses. Grass grew thick in the streets, and rabbits and foxes took possession of the deserted gardens. Augustine continued to sleep in the old house alone, whenever he was in Charleston, and was there constantly in '64, when he was on duty in St. Michael's steeple. One day the pipe in his mouth was broken off by a fragment from an exploding shell.

The lower part of the city being so dangerous, most of the

From Augustine Smythe to Miss Susan Adger.

FORT SUMTER, *Dec 6, 63.*

MY DEAR AUNTY,

Life in, Fort  
Sumter.

\* \* I have been down here now for 10 days<sup>4</sup>  
& may stay for a few days longer, tho' I dont think  
so. \* \* I had quite a narrow escape on Friday  
last. Middleton,<sup>5</sup> the other Signal Corps officer, & myself,  
were walking along what remains of the parapet of the Gorge,  
or South wall, about dusk, at a time when the Yankees are  
always quiet.— The wall on the inside is perpendicular & per-  
fect, without any ledge, or piazza at all, save at the West end;  
where are the remains of an old shed extending about 6 ft. We  
had just got to this shed, when the Yankees, who must have  
seen us, sent a Parrott shell at us. We saw it coming &  
jumped down on the shed just in the nick of time; for it  
struck the parapet just above us & burst, covering us with dust  
and bricks, and nearly blinding us with the glare of the powder.  
We came down after that, you may depend. This is about  
the closest yet. \* \* I am in command of a squad armed  
with Hand Grenades & Greek Fire, posted on the S. E. and  
S. W. angles of the parapet, the highest points in the Fort  
This is in addition to my Signal duties which are very light.  
\* \* Love to Aunt Sue and all at Woodburn.

Your affectionate nephew,

AUGUSTINE

Presbyterians left in Charleston, joined with the Huguenot con-  
gregation under their minister, Mr. Peck, in holding service at  
Second Church, until it was struck, when they took refuge in the  
Orphan Chapel. The church had been dismantled, even the has-  
socks and cushions being hid in the steeple, but the explosion  
damaged the organ and fragments of broken shell have been found  
in the graveyard, especially around the Smyth lot. Dr. Girardeau  
held services in the church immediately after the war by agree-  
ment with Dr. Smyth, who had not yet returned. See Dr. Adger's  
"My Life and Times," p. 176.—Ed.

<sup>4</sup>A terrible bombardment of Sumter had taken place on the  
5th.—Ed.

<sup>5</sup>Augustine's college friend, Bentivoglio Middleton, called  
"Benti." He went back after the war to his Italian relatives,  
fought under Garibaldi, and still lives in Rome, as the Count  
Bentivoglio.—Ed.



Augustine Smythe to Miss Susan Adger, Columbia, S. C.

DILLS BLUFF, JAMES ISLAND,

MY DEAR AUNTIE,

March 6, 1864.

\* \* The house, No 36,<sup>6</sup> has been struck again. Within reach of the guns. The shell came through the roof into the same room as the other & burst in your room, doing considerably more damage than the first, but *not* breaking the mirrors. The pieces were scattered all around, some sticking in the wall which I especially charged Robt not to take out; but to leave in for Aunt Janey's satisfaction, to show after the war. \* \* The fire the other day burnt down the Bowen's kitchen, etc., and they had hard work to save No. 34. \*

\* \* I am here for the present to relieve a man at this station, & find it quite pleasant, as Mass Joe & Adger are very close & I mess with them. \* \* \*

Will not you and Sarah Annie, as well as Aunt Janie & Sue, call on Miss McCord? I am sure she will be pleased to see you, & I want you to know her yourself. \* \* \*

Your affectionate nephew,

AUGUSTINE.

Union of Southern Presbyterians. An old manuscript sermon, unpublished because incomplete, dated "Log Cabin Retreat, Clarendon, S. C., 1864," shows that in spite of ill-health and banishment, Dr. Smyth's heart was with the Presbyterian Church and her problems. The subject is the Atonement, and a note states that it was suggested by the proposed plan of union with the United Synod: it shows the danger of union with those who hold theories contradictory to the Presbyterian Standards. When the churches were divided by the zeal of the North for the Union, the small number of Southern churches connected with the New School Assembly, in 1858, formed themselves into the United Synod of the South. This Synod was anxious to become a part of the Southern Presbyterian Church formed from the Old School Assembly; and in 1863 the matter was taken into consideration. It was opposed by many, including among them that prince of the church, Dr. B. M. Palmer, of New Orleans, who thought, as did Dr. Smyth, that New School laxity was not a desirable factor to introduce into the church. The union was however effected in May, 1864, at the General Assembly, in Charlotte, N. C., it having been ascertained that there were only three unsound men in the Synod. Dr. John Adger was also a delegate and opposed the union. (See Life and Letters of Benjamin M. Palmer, pp. 274, etc. Also Dr. Hoge's account, in "Presbyterians," p. 491.)

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<sup>6</sup>The residence of the Misses Adger in Meeting Street.—Ed.

At the bottom of the title page of Dr. Smyth's sermon is this note, "Written in very great nervousness, with very imperfect light and pens, often in much pain (as now), and in time between sermonizing, exercising, etc."

Dr. Smyth published in the *Southern Presbyterian Review* of April, 1864, an article on "The Character and Conditions of Liberty." This may not seem worth noting, but it is a remarkable fact in consideration of conditions surrounding author, editor, and printer.—Editor.

Augustine writes to his aunt, Miss Janey Adger:—

April 3, 1864.

"ST. MICHAEL'S STEEPLE *Sunday morning.*

Life in St.  
Michael's  
Steeple.

Here I am, in church it is true and in one of the high seats<sup>7</sup> of the synagogue to boot, but I have to be preacher, choir, congregation, and sexton too for that matter, for there is not a soul here but myself. Still it is such a lovely day and such a beautiful view all around that it is no hardship to be up here by myself. I have to stop at the end of nearly every sentence to take a survey of things outside and jot down any movement to be reported to Gen. Beauregard. As I cant get to Virginia I have done the next best thing and got into the most responsible post in the Signal Corps here and *entre nous* the most dangerous when they are shelling, for they avowedly make this steeple their mark when firing and have made some close shots. I only hope they will continue to miss it for tho' there may be some 'glory' there will be very little pleasure in tumbling down with the steeple. Still the risk makes up the excitement." [The rest of the letter is full of his recent engagement.—Ed.]

In 1864 a balloon was constructed by the Signal Corps, in the hope of getting a better view of the blockading fleet than could be obtained from St. Michael's Steeple. The balloon was made of silk, and filled with gas at the gas works on Charlotte Street. Capt. Joseph Manigault, commanding the Signal Corps, chose Augustine Smythe, as his best man, to make the ascension. The latter worked out a system, by which, using three large balls, a foot or so in diameter and made of light material, to be hung from the car of the balloon, he could give any information he obtained to those on the ground. But all came to naught, as the balloon was not strong enough and burst during the inflation.—Editor.

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<sup>7</sup>The lower balcony was boarded in for a shelter for the signal service men. Here Augustine's companion was a little black terrier, Pic, the property of "Miss Lou."—Ed.

Adger Smyth to his mother; from the Camp in the trenches of Petersburg, where he had just been appointed Quarter-Master Sergeant.—Ed.

June 12, 1864.

Life in the  
trenches of  
Petersburg.

We are not more than 250 yards from the Yankees, & can plainly see and hear them. \* \* \* It is an awfully dirty life here and vermin of all kinds about. We have to sleep, eat, and sit right in the dirt surrounded on all sides by mules, whose slightest motion throws up clouds of the finest dust. \* \* We bathe at every chance we have, and have all our clothes boiled when we change."

Not long after Adger Smyth and his Uncle Ellison Adger had been transferred to Virginia, the battle of Hawe's Shop<sup>8</sup> took place, on May 28, 1864, and they were told that among the missing wounded was James Adger, Mrs. Smyth's nephew. The Charleston Light Dragoons, a part of Gen. Hampton's command, had met with severe losses; of forty-seven men, ten were killed, eight wounded, and one captured. James Adger and his friend, Arthur Robinson, a son of the Robinson family of the Second Presbyterian Church and a college-mate of Augustine Smythe, were sheltered behind a tree, when in spite of care they were reached by one bullet, which killed young Robinson and wounded James Adger so severely in the skull as to seriously affect his health and ultimately cause his death.<sup>9</sup> He was carried, with other wounded, to Richmond, and was searched for through many hospitals by Adger Smyth; who considers the five or six days spent in wandering through wards filled with the most frightful suffering his most terrible experience of the war.—Editor.

Adger Smyth to his Mother.

PETERSBURG VA. July 16/64.

Soldiers  
rations.

\* \* Just for curiosity, measure off 1/3 of a pound of bacon, & then boil it, & you will see how much meat we had to live on all day; that, & a pint and a quarter of meal. \* \* And the dirt in which we eat & sleep & live is awful. We have not had rain here for nearly ten weeks, the dust is nearly six inches deep, and almost unpalpable; and flies in clouds. But we are infinitely better off than the poor fellows in the trenches, who not only have hard fare and filth to contend with, but are covered with vermin and exposed every moment to lose their lives. \* \* \*

<sup>8</sup>Hampton and his Cavalry. Wells, p. 160.—Ed.

<sup>9</sup>History of the Charleston Light Dragoons. Wells, p. 43.—Ed.

A runaway  
negro.

I am sorry for Father's loss about Burt, but am so glad he is out of the yard. I am so sorry now we did not insist upon his being sent down to the plantation. Father ought to advertise him. I have ordered Monday to look out for him & will keep a look out myself.<sup>1</sup>

Dr. Smyth's  
health.

I am so glad to hear Father keeps well & is able to preach often, but I fear the hot weather will exhaust him very much without the cool salt breeze to refresh him. How does he stand it? Do give him my very best love, & tell him I think of him often & pray often for him, & that we may all get home once more together.

Gus wrote me about the house being struck.<sup>2</sup> It has escaped a long time, & even now, according to his account, it is not much damaged. We ought to be so thankful that Gus was not hurt, & our house itself so little changed.

You are worried about Augustine's pay. No one is being paid now. I have not received a cent of money since last August, & very few here have a cent in their pockets & are far from home. Gus is fortunate in being so near home, & I hope he will remain there. I would write for some money to be sent me, but the mails are so uncertain, & do not like to risk it. Everything here is enormously high, chickens with hardly any feathers on are worth \$12.00, Ducks \$18.00, & Geese \$25.00; flour & rice \$2.00 a pound. \* \* \*

The commis-  
sary depart-  
ment of the  
South.

Mrs. Smyth continued her work for the Soldiers' Relief Association during her absence from Charleston. On July 7, 1864, acknowledgment is made through the *Mercury* of \$365.00 from the ladies of Summerton, received through Mrs. Thomas Smyth.<sup>3</sup>

A letter to her from Adger Smyth, dated July 23, 1864, from the camp at Petersburg, Virginia, says:—

"We are getting on very comfortably now since the receipt of Aunt Sue's box and basket, and have felt so much more civilized, that we have made a table, & eat more like human

<sup>1</sup>Burt was one of Dr. Smyth's many body-servants or boys. The Doctor was particular and irascible, as well as needing his servant in call night and day. This boy was caught by the sheriff, and at Adger Smyth's desire, sold to a neighbour; because in his opinion, once a run-away, always a runaway. The amount received for Burt was \$4,500; of course in Confederate money.—Ed.

<sup>2</sup>The house at No. 12 Meeting Street was struck by shells three times, but not seriously hurt.—Ed.

<sup>3</sup>So. Ca. Women in the Confederacy, vol. 2, p. 68.—Ed.

beings than when we had only corn-bread and bacon, and eat it off the ground. \* \* Uncle Joe and Andrew have both been sick. \* \*

Patriotism. I am anxious to hear again from Gus, as he was quite blue when he last wrote. He is a foolish fellow about some things and so I wrote him. A few weeks of trench life here would take the starch out of him and make him long to be back in St Michael's Steeple. \* \* No one, my dearest Mother, can long more earnestly for peace than I do, and no one can be sicker of the war; but I would rather endure ten years more of this life we are now leading\* than go back into the Union as it was, or in any way be identified with such people as the Yankees have shewn themselves to be. Peace, if purchased by reunion with them, would be infinitely worse than death."

Adger Smyth writes to his brother, Augustine:—

"PETERSBURG. VIRGINIA, *Aug 14, 1864.*

"I am glad to hear that you enjoyed a visit home, and hope you will be able to pay your visit in September and take Miss Lou [Augustine's fiancée.—Ed.] with you. I know you were delighted with Sarah Ragin and my boy." [Adger's two children.—Ed.]

Scarcity of food for man and beast. From the beginning of the war, provisions had been difficult to obtain. The plantations in Pendleton and Clarendon became more and more depended upon for supplies for the soldiers of the family. Augustine also had vegetables in the garden, raised by old Philip. The family in Clarendon was forced to watch the plantation supplies carefully, but Adger Smyth arranged by letter, that "old Jim," Dr. Smyth's horse, should continue to have twenty-two ears of corn a day, though "Pet," the Doctor's small horse, could only have fifteen. The working horses could only be given eleven, while the mares with colts received eight. There was also some rice in the house in Clarendon, a little coffee, sugar, and flour, but corn meal, hominy, and bacon were their food for the rest of the war.

Adger Smyth returns home ill. Adger Smyth finally became so ill in Virginia, that he returned to his family, and was never fit for army life again.—Editor.

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\*See "Memoirs of the War of Secession" by Gen. Johnson Hagood, p. 270; and especially an extract from the diary of Lieut. Moffett, p. 286, "It was endurance without relief, etc."—Ed.



Three letters from Mrs. Smyth to her son, Augustine, written from Summerton.

*Sunday P. M.*

*Sep. 11—1864.*

MY DEAR SON,

Ellison Smyth  
preparing for  
service.

While the others are at church, I will try & write you a few lines. I have got very low down, my dear boy, & I can't rally & get the steam up again. I can't be as I was a little while ago. These 4 or 5 days that we have been busy getting Ellison ready, I have tried to rouse up, but it has been with great effort. He leaves us in the morning. I cut up a dark calico dress of Janey's & made him 3 dark shirts; Sister had given him a pair of homespun pants, wh. were just made, & we made him a knapsack & a haversack of that English oil cloth that was used to wrap the goods; it is very poor, but we lined it with strong homespun, & it was all we had. He may not be kept out very long, some say a few weeks, perhaps months—others that they are in for the War. It is a great trial, a very great trial to me. I know not how I will stand it—He is so young, so childlike. —Mr. Briggs promises to keep him in his mess & to take every care of him; he will be kind to him, in case of sickness—&c. &c. My poor boy—he will soon be homesick & want to be with his Mother. Your Father has rallied somewhat, but he has not got back to his former state. He cant read, says the effort confuses his brain, so yr Sisters take it by turn to read to him, & in the evening we talk to him & thus put in the time for him. It was his turn to preach here this morning, but he said he hardly felt able, & was very easily persuaded to decline the appointment; & Janey read to him at home. He drives out one of Adger's mules. Sam goes with him, who says he sleeps all the time; & then he goes on mule back just at dusk, not going, he says, out of a walk all the time. He is cheerful, not at all despondent about himself. Oh this sad news from Atlanta has put back all hopes of peace & getting home this winter! It is so sad & dreary to look forward, the future is dark & cheerless.

Dr. Smyth  
feeble.

We got no letters from you by last mail at all; none from Pendleton. Anne heard from Adger; he heard thro' Col Benbow of our going to the City, & was in a great quandary. I had asked her not to tell him until our return, in order to save him anxiety, not remembering Col. B w'd see & tell him, even before the mail. We hoped to hear of your reception of the box by last mail. If possible, return your pattern drawers & collars, & Anne's brooch, by the Manigaults. Thé Dukes may not be here for six weeks or more—We will be very lonely here, every available man is going—Drs. preachers & all.

—12 Sep.— 1864.

*Monday Morning—*Mrs. Smyth's  
anxieties.

Well he is gone! my poor boy!—Mr. Briggs called & took him, in his carriage with his wife whom he leaves at her Father's. \* \* \*

I thought it hard to part with you, though you went with your Brother & Uncle, & I c'd hear from you every day—this poor child goes alone, & I know not where.—He went off very cheerful & light hearted.—

Your Father says he does not feel as well as usual. He has taken cold, has neuralgic pains, sore throat, & cold in his head. He is now taking his breakfast, Sarah Anne reading to him, while Sue writes to Pendleton, & Janey to her Bro. Adger. I hope not to be disappointed in getting letters from you today. I want to know the results of the examination, if declared. I believe & hope you have passed & stood a good examination,<sup>s</sup> yet if it was not for disappointing you, I w'd wish you w'd remain in the Signal Corps and commence study with McCrady. \* \* How did you like the box for Lou?<sup>a</sup> Did you send it to her? I left it to you, to send or not as you thought best. I was very sick, the day the girls selected & arranged it, & could not do much myself.— If you can't get a furlough to bring her here, can't you come for 2 or 3 days yourself as you did before. I w'd be so glad to see you, & I think it w'd do your Father good.— If you can get a furlough, then bring her. \* \* \*

May God bless & prosper you, my dear boy, in *all* your plans so far as they are for His glory, & your good,  
prays ever for you,

YOUR OWN MOTHER.

*Monday— Oct 24 1864.*

MY VERY DEAR SON.

Old Geo. goes up this eveng with a carriage to Manchester to meet Uncle John & Aunt E. I hope there will be no detention, but that they will be there at 3 A. M.—pretty cold time &

<sup>a</sup>A letter signed James Adger, Jr., dated Columbia, Sept. 28, says: "Allow me to congratulate you on your success in the Ordnance Examination. I only hope you will be as successful with your papers at Richmond. \* \* I had the pleasure of calling on Miss Manning; "Mamma" supposed I was a cousin of Mr. Smythe, who "called to see us in town, and it was music from the time he came in till he went out." Really I am getting quite in conceit of my cousin, Mr. Smythe!"—Ed.

<sup>s</sup>Miss Louisa R. McCord, Augustine's future wife.—Ed.

dark, with no house to go into while Geo is fixing up carriage, &c.— You will then get this one day in advance of our Wright's Bluff mail. Your last to Sarah Ann & myself, has made me sad ever since. You tell me not to be anxious about you. That is impossible. How can I be otherwise when you are so surrounded with dangers! I had not thought so much of the Fever, as you had a pretty severe attack of it once—still you may have Bilious, or other forms of fever, but oh! oh! that Steeple!—I do dread it! You had escaped so long, it had not been struck, I began to feel secure, & as if it w'd escape altogether; but now they have hit it, they have the range, & there is no longer any hopes of escape, any safety for you. It is a very dangerous position, & I am continually anxious about you, fearing the whole structure will come tumbling down about you, & bringing you with it, all mangled & crushed. I watch anxiously to get any news from the city, to hear of the safety of the Steeple.' I need not charge you to write, for you have been so regular hitherto, I know you will continue. Indeed I am very anxious about you. Do not however conceal any thing from me, tell me all, every thing, the worst always.— I would feel a thousand times worse if I thought you concealed aught, & I w'd be sure to hear it somehow, somebody w'd tell me.

I hope to hear to day from Sue, & it may be from Janey too—oh! how my anxieties are divided—my children all scattered from me again. I had a note from Miss Lou by last mail, returning thanks for the box, assuring Janey a welcome, & replying very playfully to a little note of "Mrs. Anne's" enclosed in Sue's third note. She is full of fun & humour. If I was in spirits I w'd reply & enclose a note to her in one Sarah Anne is writing to Sue, but some how, I feel very flat today. I must try & rouse up, to meet our guests tomorrow. Oh, how I wish I c'd get home, to my own house, once more!

Your Father preached yesterday to a larger congregation than usual here. He is pretty well again. "Old Jim" has been sent home by Mr. Benbow, better in flesh, looking pretty well, but not improved in speed at all. Your Father drove him yesterday, but he has been so long now using a fast horse, he is quite dissatisfied with old Jim's movements, not willing to give up the carriage horse wh. he has been using since old Tom has been laid up. Major Briggs has taken him down to his place to try & fatten him. That ride to Manchester used him

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<sup>1</sup>St. Michael's was struck four times, but only one shell burst, in the chancel.—Ed.

up, Monday lacerated his sides, so they have all festered & skinned. Major B. says he ought to have had 100 lashes for it! Your Poney is quite well again. He is to be sent up for Ellison on Wednesday to bring him from Manchester—the first time he will have been used.—

Adger is better, is quite interested in the plantation, as Mr. Hoyle leaves this week, & Mr. Dixon takes charge. I hope he will do better next year than Mr. Hoyle has done; i. e. I hope there will be a better crop. What prospect for a boy for your father? We did very well during the summer, but now that there is so much wood to be cut, there will be difficulty in getting on. Adger does not wish to bring up another hand from the Plantation to cut wood. Get us one if possible, so that we may give as little trouble as possible here.

ever your own MOTHER.

P. S. Poor Joe will be on the R. Road again on his birth day. Last year on this day he was sent for Mrs. Ballantine on the 26th—he is now 17.—

Cadet Ragin has just sent a note to Miss Sarah Ann for a horse back ride this P. M., offering her the use of his poney.

Ellison, who had been at school in Columbia, under his old teacher, Mr. Sachtleben, was now old enough, in his opinion at least, to enter the army; and went into service in September, 1864, as sergeant in a company from Clarendon, gotten up by Capt. D. J. Bradham, who had already lost an arm; but undiscouraged, went with his handful of young recruits to the 44th regiment of South Carolina Militia, under Col. A. D. Goodwin, at Hamburg, S. C.

To make this journey, the troops passed through Charleston, and as Ellison, with John Dent as body-servant, looked out at the familiar streets, he spied his brother Augustine, come on horse-back to see him if possible. The boy on the slowly moving train came out to the boy from St. Michael's steeple, and home news was exchanged while they trotted along, until the bridge across the Ashley, on which the Savannah train crossed in those days, was reached, and the brothers parted.

From Hamburg the regiment was sent to Grahamville, S. C., to guard the Savannah railroad, which the Northern troops, half of them coloured, were making a series of attempts to destroy.

They were repulsed at this time by the Confederates at the battle of Honey Hill, and retreated to their gunboats on Stono River.

After continuing with the regiment for a time, Ellison Smyth was transferred to the Arsenal Academy Cadets, which had been in the fight at Pocotaligo. They were the fourth class of the South Carolina Military Academy; the three higher classes being known as the Citadel Cadets. Ellison was now Second Sergeant,

the 3d Cadet officer in the battalion, which was kept on very necessary guard duty, maintaining order in Columbia until Sherman's approach; when they were placed in charge of a small battery near the Congaree bridge, which they burned before they retired, under heavy fire, on the night of the 15th of February.\*

During this stay in Columbia, as before, Ellison Smyth was a constant visitor at the home of Mrs. McCord, whose daughter was engaged to Augustine Smythe, and who having lost her only son in the war, was devoted in her care of any young soldier, doing all she could for Ellison and filling his haversack with what food she had, chiefly sweet potatoes, when the exhausted young fellow came down to tell them he was leaving. He was one of the tallest boys in the company and as thin as a match, having completely outgrown his strength.

The Arsenal Cadets<sup>b</sup> were carried chiefly on foot but partly by railroad, into North Carolina and back to Spartanburg, where after being much complimented on their soldierly record, they were encamped with the Zouave Cadets, whose commander, Capt. Chichester, having been disabled at Battery Wagner, had been commissioned by Gov. Magrath to establish a Camp of Instruction. Here the cadets remained for a time, next going into camp at Finlay's bridge, near Greenville; where they lived in log huts of their own building.

On May 1, hearing of the approach from Tennessee of Stoneman's raiders, the two companies of cadets, 153 strong, marched out with the Citadel flag, and at Williamston were attacked by the raiders and successfully repelled them; afterwards going into camp at Ninety-six on May 9, being then the only organized body in arms in the State, and probably, Col Thomas says, west of the Mississippi. The Citadel fired the first shot and the Arsenal the last of the war. Their discipline remained perfect to the end, in spite of irregular bands of soldiers, proceeding home after the surrender, constantly passing the camp.

When they disbanded, furloughed for sixty days in hope of reopening the Academy, every cadet was allowed to carry away his arms and accoutrements. To Ellison Smyth's share fell a pistol; and with his furlough papers, he made for Pendleton and his uncles for instructions, before attempting to reach Clarendon. In Pendleton he again came into conflict with Stoneman's raiders.

\*For accounts of the burning of Columbia by Gen. Sherman, see the 1st volume of *South Carolina Women in the Confederacy*; Dr. Porter's "Led on Step by Step;" and Dr. Adger's "My Life and Times," page 336; as well as other records and histories.—Ed.

<sup>a</sup>A full and most interesting account of the movements of the Arsenal Cadets is given by Col. J. P. Thomas, their commander, in his *History of the South Carolina Military Academy*, from p. 179 on. Ellison Smyth's name appears in a list on p. 277.—Ed.



who visited the family plantations<sup>1</sup> and many others in the neighbourhood. Ellison, James Adger, the Dragoon, and John Adger, Dr. Adger's fifteen-year old son, went out in a squad of seven boys and old men under Capt. Duff Calhoun.<sup>2</sup> They captured eleven prisoners between Anderson and Brown's Ferry and brought them back to Pendleton, where they were kept until a squad of Wheeler's men coming through on their way to Texas, claiming that they would surrender the prisoners to General Stoneman at Washington, Georgia, carried them off; but disregarding their promises killed them, leaving their bodies on the roadside.

As General Stoneman was sending a company to investigate this matter and arrest those concerned, Ellison Smyth, with \$500.00 in gold from his Uncle Robert Adger, in a buckskin belt next his person; still in uniform, with no papers except his furlough; unparoled, and armed only with a pistol, left Pendleton hurriedly at three o'clock one morning, crossing the Saluda River at the spot on which he afterwards directed the building of the town of Pelzer. He made his way alone to Clarendon, having dodged three different bodies of Northern soldiers on their way to garrison different towns; being warned of their approach by the clouds of dust.

When home was finally reached, the hungry, tired, plucky boy's welcome was heartfelt, for the last news his parents had received was a report of his death in the Williamston skirmish. He records modestly that he was "made quite an ado over," and considers the belt of gold quite as important as himself. We can imagine the prayer the worn, anxious, earthly father raised that night to the Heavenly Father, Whose help he sought at every crisis.

Ellison had been separated so long from civilization that for many nights he slept on the floor, finding a mattress uncomfortable. He remained with the family in Summertown until their return in the Autumn.

Powell's de- In the early part of 1865, after the evacuation of  
fense of his Charleston, when news of the approaching surrender  
mistress. of the Confederate forces had not yet reached the  
lower part of South Carolina, Berkeley and Clarendon Counties were raided by the negro soldiers, who committed great depredations. Dr. and Mrs. Smyth and their three young daughters were still with their daughter-in-law, the wife of their son Adger. She having also her two babies to care for, and the negroes, during her husband's absence, to control and direct, was most anxious. Her only real dependence among the negroes was

<sup>1</sup>See raid of Rivoli, and Boscobel, Dr. Adger's Life and Times, page 341, etc. Woodburn was not raided as it was some distance from the main road, protected by thick woods.—Ed.

<sup>2</sup>Dr. Adger gives Capt. Calhoun's age incorrectly. He was about 27 years old.—Ed.

a man named Powell, who had been especially charged by his master with the responsibility of looking after his young mistress and her family.

One morning young Mrs. Smyth went out to the kitchen, which, like all plantation kitchens, was a separate building, some little distance from the house; and in returning noticed one of the plantation negroes, who were not allowed to come about the house, loitering near the gate. She spoke positively to him, asking his business, which the man was most reluctant to state; for the negroes were already fully realizing that obedience could not be enforced. Still she persisted, finally extorting from him the confession that the negro soldiers were approaching, and he had come to make sure of a share of the booty when the house was plundered! The poor girl, for she was very young in spite of her two babies, ordered the man off with such determination that he slunk away; while she fled into her bedroom, where she wept with helplessness and dread. Summoning her courage, out she came again, to find Powell sitting on the back steps; but with no answer to her inquiries but a repeated "Nuttin de matter." After a time, however, Powell, leaving his young mistress, went to the front gate of the large yard to meet the approaching mob of negro soldiers; and as each straggling group approached he demanded, "What you comin' here for? Dis all belong to me!" This so impressed the lawless rascals that they all passed by without harming anything on the place, though they did fearful damage in the neighbourhood, especially at Mr. Duke's place. As Dr. Smyth had almost all his family possessions stored in the house he was saved from a great pecuniary loss, as well as the unspeakable horrors which might have taken place in such a raid.

This negro man, Powell, took the name of Smyth, and in radical days was the State senator from Clarendon County. Mr. Adger Smyth has a group of portraits of the radical members of the legislature, with two negroes, one of them Powell, in the middle, flanked by Governor Moses and another white dignitary, and surrounded by the chiefly black faces of the rest of the so-called law-makers of South Carolina.

On Feb. 19, 1865, Charleston was evacuated by the Confederate forces in a very hasty fashion.<sup>3</sup> They were needed in North Carolina, and Sherman was approaching in his march to the sea. With the army under Gen. Hardee, went Augustine Smythe, "foot-loose," as he expresses it; for the Signal Corps no longer existed, now the need for it was past. He started out riding a mare with a young colt

<sup>3</sup>The *Courier* of the 20th gives an account of their departure, and prints also the last report of the Soldiers' Relief Association. After this the paper was published by Northerners. See So. Ca. Women in the Confederacy, vol. 2, pp. 89, etc. For an account of the movements of the army and its condition, see Hagood's *Memoirs of the War of Secession*, p. 331.—Ed.

running alongside, the only mount he could obtain; crossed the river at St. Stephen's by slipping ahead of some cavalry and fitting himself so securely into the corner of a barge that the quartermaster, in spite of impatience at the colt, found it too much trouble to dislodge him; and then made for Summerton. On the way he met James Adger, the young dragoon, who in pity for his plight, gave Augustine his extra horse, "Gypsy," and in Summerton he traded his mare and colt for a big black horse.

So with John Dent as body-servant riding behind on "Gypsy," Augustine went on to join General Hagood's brigade, in which he had been formally enrolled at the beginning of the war, and with

which he took part in the battle of Bentonville,<sup>4</sup>  
The battle of N. C., when fighting continued from the 16th to the  
Bentonville. 22nd of March between Johnston's and Sherman's

armies, with no decisive results, but with heavy loss to the Northern army, which moved on to Goldsboro. The Confederate army was withdrawn into camp on the North bank of the Neuse, in a last desperate effort by Gen. Johnston to put it into effective condition for further service.<sup>5</sup> A skirmish line of cavalry was maintained, and with this lingered Augustine Smythe, who was made by Col. Lovick Miller, Sergeant-Major of his regiment. Holding this office, Augustine continued with the last skirmish line, and one characteristic adventure of his deserves recollection. With the

Northern Cavalry almost in sight, a train was seen  
A Confeder- approaching, running straight into the enemy's lines,  
ate courier. on the track beside which the little Confederate troop was riding. Ordered by his commanding officer to stop it at all hazards, Augustine put spurs to his big black horse, Jack, starting with such suddenness as to knock down and jump over another cavalryman directly in his path, leaped a fence and was off, checking the progress of the train not one-quarter of a mile from the Northern Cavalry.

As the straggling remnant of an army worked  
A bargain. its way South, their difficulties became greater, and food for both riders and horses was almost impossible to get. When Augustine Smythe reached the bank of the Catawba River, he was in great straits, for his horse's back was so sore that he could not go on. But there was a little Confederate battery there on the river bank with some men in charge of a good many mules, in great uncertainty as to the ownership of those mules today; and no doubt as to the claimants of tomorrow, if a troop of Northern soldiers should come that way. Augustine had no money, but was still possessed of a good silver watch, which was so desirable in the eyes of two young men in the battery, that he

<sup>4</sup>See Hagood's Memoirs, p. 356.—Ed.

<sup>5</sup>See Hagood's Memoirs, p. 364; and for an account of the homeward march of the S. C. troops and the surrender, extracts from the diary of Capt. W. E. Stoney, Hagood's Memoirs, pp. 367 to 373.—Ed.

succeeded in making a trade; and when two of the mules were brought to water, he was in waiting with John, the watch changed hands, and with the two mules, leading Jack and Gypsy, Augustine returned to Columbia, arriving there so belated, that his friends had given him up for dead, so worn and dirty and hungry that his sweetheart did not know him when she saw him coming down the street. Neither he nor his brothers surrendered.

A wedding.

As Mrs. McCord's plantation was in danger of being forfeited if some one did not take possession immediately, Augustine Smyth was married on June 27, 1865, and went with his young wife to Lang Syne plantation at Fort Motte, which he planted in the interests of Mrs. McCord until it was sold.

Dr. Smyth's  
sons prepare  
for his return  
to Charleston.

During this Summer, the Smyths decided to return home as soon as possible, and in the early Autumn Adger and Augustine came to Charleston to see what prospect there was of comfort. They found the old home in a sad state, for soon after the evacuation of Charleston, a surgeon of the Northern Army had taken possession of Dr. Smyth's residence and lived there for months, selling all the furniture he could before he took his departure. When the two brothers returned home, they bought back as much as possible of the scattered family *Laus aue Penates*. The Northern officer claimed that the property was deserted, but this was untrue, as the faithful Robert McNeil had returned to his rooms in the yard as soon as the shelling ceased. Among the many pieces sold was the big hall clock with the moon over the dial.

The family silver had been sent to Columbia for safe keeping, and through some error was despatched to Rivoli. There the box was put away and forgotten. When Stoneman's raiders came, Mr. Robert Adger, not knowing of this box, left it alone; but sent his silver, wine, and other valuables in a waggon to the woods; on the way, a party of raiders seized the waggon and contents, but Mrs. Smyth's silver remained safe in its dark corner until some time after, when it was discovered and sent to her.

Augustine and his wife spent only one Winter on the plantation. He very soon made up his mind that the work did not suit him, and when he visited Charleston with his brother, he carried back to the plantation a pile of law books; and in the Spring of 1866, removed permanently to Charleston and became for some years an inmate of his father's house.

Adger and Ellison went, with their uncle Ellison Adger, into the old hardware business of J. E. Adger and Company. Adger with his family, lived also in the house in Meeting Street, and when Ellison was married, on Feb. 17, 1869, to Miss Julia Gambrill, he brought his wife to his father's house. After that, though the sons went to house-keeping, they would return at times; and for many years there was always one set of grand-children to be found under the roof of "Number 12," as it was called by the clan.—Editor.

Ellison's  
marriage.





# THE LAST YEARS



## THE LAST YEARS.

Return to  
the Union.

duly endorsed. South Carolina was again a part of the Union.

At work in  
Charleston.  
1865.

By November, Dr. Smyth had resumed his active work at the old church, preaching to a remnant of the large and active congregation of 1860. His health had suffered from the anxiety and privation of those awful years, but he valiantly went forward in the work of restoration. His inner, as well as outer, life was much changed, for the division of the Presbyterian Church, with the resulting diversity of interests, had cut him off from many of his early friends; and the interchange of thought and opinion which is so noticeable in his earlier period, was very much lessened. The break in the sequence of letters is, however, the result of the fire in his study in 1870.

Necessary repairs had been made at the church and in 1866<sup>1</sup> Dr. Smyth writes in the Session Book:—

Notes from  
the Session  
Book, 1866.

"Since the date of the last minute [May 16, 1862.] there has been no opportunity for holding regular meetings of the Session. During the first two and a half years [of the war], I endeavoured to sustain the services of the Church without any interruption; although the congregation itself became gradually reduced to a mere handful, by the removal of its members from the city, to find refuge in various portions of this and other states. The church however, was attended by strangers and soldiers. During the same period there were never more than one, and frequently none, of the elders in the City. After the bombardment of the City commenced, I moved to Clarendon, where I passed more than two years; preaching by invitation, regularly in three different Methodist Churches; no other denominations being near me.

"Since the return of peace, we have had three communion seasons.

"During the War, the loss of the church by members has been exceedingly great.

*"August, 1866.*

"In reorganizing the church, we do so under the greatest difficulties. The congregation was entirely scattered. Many

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<sup>1</sup>Probably in May, at the time of the Anniversary.—Ed.

have not yet returned to the City: many will probably never return: all are impoverished. The Sabbath School has been reopened and the regular services of the Sabbath resumed; this is all that has been deemed practicable.”

It has not been possible to ascertain the full extent of Dr. Smyth's work as an author during the latter part of his life, but there are two articles which were written about this time: “The Second Advent,”<sup>2</sup> published in the *Southern Presbyterian Review*, in 1866; “Culdee Monasteries,”<sup>3</sup> in the *Princeton Review*, in 1867.

The minutes of the session for October, 1867, state that three elders were ordained to assist the three who were left of the old Session and the following month the Deacons' Court resumed its meetings with five new deacons added to fill out its numbers, one of them Adger Smyth, who acted as clerk both then and for the Session after he became an elder.

The following letter is of interest, not only as coming from his dear old friend and fellow-traveller, who had found refuge in England during a part of the war, but as showing the resumption of Dr. Smyth's former interests and activities.—Editor.

No. 208 W. 42nd Street.

NEW YORK—4 Dec. 1867.

Rev. Dr. Thos. Smyth,  
Charleston, S. C.

MY DEAR BROTHER,

Dr. Scott's I am always glad to hear from you, or to re-  
hope for the ceive a kind word from you. I am sincerely  
South. thankful for your encouraging words about “The  
Christ of the Creed.” I have the *Review*, but have not yet had  
time to read it. I hope to do so soon. I hope the darkness is  
about to break & will soon pass away, but I am a poor blind  
watchman. I am not asleep, nor even drowsy—I have no  
trouble in keeping awake, but with all the power of vision I  
can command, I cannot see thro' the darkness. I often think  
of Victor Hugo's image of looking through a long, dark tun-  
nel and seeing the light, a little clear, earnest, burning thing  
far ahead, intimating there is an end to the dark passage. And  
sometimes I have thought I saw the light, but again fogs,  
vapour, or smoke rose around so densely, I have not been able  
to see it, & my eyes fall down upon the impenetrable darkness.  
*Politically* I see no hope for the South, but in a new Congress,  
which will be with the next administration; and in dividing the

<sup>2</sup>See vol. X, pp. 551-568, Smyth's Works.—Ed.

<sup>3</sup>See vol. VI, pp. 721-745, Smyth's Works.—Ed.

large farms into small ones & inviting white immigration & encouraging all sorts of manufacturing. With these views in my mind, I can see a powerful & glorious South at no very distant day. The power of the American "King Cotton" is gone beyond any possible resurrection—buried deeper than the "tomb of all the Capulets."

Religion at  
the North.

*Religiously*, Unbelief in its myriad forms is gaining & popularizing itself on the one side, and Broad Church ritualism on the other. Among the learned, the contest is between Neological atheism and positive Christianity—New England will soon be Episcopalian; Romanism the dominant ecclesiastical power in America. The downfall of Papal temporary power will strengthen the Catholic Church—Old & New School & all other sorts of Presbyterians will soon be united in the North in some organic shape or other. This *Union* fever, I consider, as politically one; *first*, as against the good, sound, dear old Presbyterians of the South—*secondly*, for the purpose of consolidating votes to control elections, in order to *Puritanize* our Constitution & all our laws; so as to make America a New England, *a la* Connecticut "of long ago." I do not profess to be a prophet, but my "out look" lies over the territories I have just intimated. In the mean time, I am hard at work, but not doing much—abiding in my lot as best I can, trying to expound God's Word and proclaim Life through a Crucified Saviour. My *Centurions* is now in press. I will send you a copy, if the Lord spare me.

Cease not to pray for us.

III Epistle of John, 2 Verse.

Yours affectionately,

W. A. SCOTT.

Article by  
Dr. Smyth.

In 1868, besides other work, Dr. Smyth published in the *Southern Presbyterian Review*, his article on "The Use of Instruments in Public Worship": see vol. VI, pp. 525-556, Smyth's Works.—Editor.

HARTFORD, CT. Aug. 2, 1869.

REV AND DEAR SIR:

Dr. Smyth's  
advice  
requested.

Most sincerely do I thank you for the very warm words of commendation you are pleased to bestow on the little Essay I so gladly sent to you. Yet more I am grateful for what you say of your personal views of the Divine authority for a Church school on the Lord's Day. You speak so convincingly on this



point, that I want the privilege of quoting the testimony of such a father in Israel as yourself, in support of the truth I hold dear; and unless I am forbidden by you to do so, I shall be glad to make use of your utterances in some publication of my opinion on the point in question.

I thank you also for each pamphlet and article of your own, you have been kind enough to send to me. The work on Religious Giving will be valued by some of my friends just now, in view of the formation of an association to urge Systematic Beneficence on the church, as an individual duty of Christians. The sermon on Christian Union could never have been more timely than now. I am glad to have it in hand.

My publisher sends to you through me, a more extended work of mine on Children's Services, and he will be glad of your opinion of it. I think that its general aim and spirit will be approved by you, whatever you may think of the details of execution. \* \*

I thank you for your kind counsel as to the enlarging of my little book. \* \* I have no doubt that the work could be vastly improved in some such way as you suggest. \* \* My father-in law was the Rev. Thos. H. Gallaudet,<sup>4</sup> the writer for children and the friend of deaf-mutes. My brother-in-law is Wm. C. Prime, brother of "Iraeneus";<sup>5</sup> hence I am in a circle where your name has been long known and honored. I am very glad to have been so pleasantly brought into direct communication with you. I gladly send the added copies of the Essay as requested, and with thanks for your assurance of interest and confidence in me, I am

Respectfully and fraternally yours,  
H. CLAY TRUMBULL.

Nov. 26, 1869. NEW YORK.

No. 208 West 42d Str.

DEAR FRIEND & BROTHER

\* \* I hope you will yet occupy my *pulpit* & rest on my *pillow* & eat of my *plate*, but if you do not come soon, it is possible you will not do so in this city. *Entre nous*, it is now in my mind to return to San Francisco, to build another Church, God helping,

Dr. Scott's  
return to -  
San Fran-  
cisco.

<sup>4</sup>See p. 251.—Ed.

<sup>5</sup>Dr. S. I. Prime of the New York *Observer*, who speaks of Dr. Smyth in a letter dated September, 1873, as "one of our cherished friends." He made Dr. Smyth the subject of an "Irenæus letter," on June 22, 1871.—Ed.

even now, when the almond tree is beginning to blossom. Vigilante & Radical furor has defeated me as Dr. Wadsworth's successor in my own old Church, which had my name on every stone & timber of it from foundation to turret, pulpit, & organ; &c. &c. The vote was 93 for me & 124 for a young man from Ireland. All right. Now delicacy allows me to return. But God help us in that *awful* country, it is a serious business—Twice have I been *hanged* in effigy before my own door in that city, &c. &c., Church burnt once, &c., yet may there not be an open effectual door & much opposition? See Paul. *I have not yet decided.*

The flippant notice was certainly by a scribbler who had not read the Centurions. Dr. Jas. Hamilton of London, a judge, pronounced it "a most eloquent, learned, and valuable work, that deserved to be widely known in the British Army—" &c. &c. There are similar notices from various papers of Great B. But in fact I am used to such popguns. They trouble me very little. I am altogether with you about the baptism of children—Have always been & so have practised. I hope you will complete & then publish in a vol.

Sorry your son<sup>6</sup> & ladies were not in when I called at their Hotel. Salutations to all your family. Come & see me *now*. Pray for me. The Lord be with you.

Yours affectionately &c.

W. A. SCOTT.

Dr. Smyth  
and his  
people.

The Doctor continued to pray and to preach; also to visit his congregation in their homes; when, first removing his mufflers and wrappings, he would call the family together and, in such prayers as will be remembered as long as the hearers live, commend them all to God. Then he would talk to the children, for whom he had in his pockets bits of liquorice, stick cinnamon, or raisins. He usually sat, with his body slightly bent forward, and his two hands on one of his sticks. The children all loved him, even when they candidly thought him ugly, and always begged for stories; at Christmas, or on other important occasions, he had packages for his especial friends among them, little books or pictures of birds, with cinnamon, or raisins tied up with them. His visits were paid in his buggy, and when out on one of the night drives he has himself described, he would stop for supper with some favourite parishioner, when, if he fancied a viand, he would ask for a piece to take back with him, to eat during his work in the small hours. At the

<sup>6</sup>Augustine, with his wife, sister Sue, and cousin, Susie R. Adger, had taken a trip to New York and New England in the Summer just past.—Ed.

house of one old Scotch lady, he frequently asked for her good, hot, spiced porter. The little parcels of food, or perhaps, table napkins, were constantly found by his wife in his pockets, and she would ask at the next meeting of the Education Society, "Did you have bologna-sausage for supper last Monday?"

The session books show the Doctor's old spirit alive in him; he was present at session meetings and deacons' courts, and there is record of church discipline in 1868, as well as of his going to Presbytery. One of the church members tells of his tenderness to her as a young girl, when after prayer-meeting he took her up by him on the sofa that served for a seat on the platform of the old lecture-room, over the church, and talked gently and lovingly with her concerning her Saviour. In February 1869, he preached the sermon at the funeral of Warren McGee, which is still remembered, and has been told of earlier; and in July of that year he had the great blessing of ordaining, at the same service, his eldest son to the Eldership and his second son a Deacon.

The sermons were just as long and vigorous, but not quite as connected as they had formerly been. The tendency from which he had always suffered, of suddenly leaving his original plan and following an entirely new line of thought, became more marked. Both sermons and prayer were long, and he disregarded the pre-arranged cough with which his eldest son let him know when the prayer exceeded ten minutes, and went calmly on to twenty-five minutes; or Augustine from the choir-loft coughing to stop the sermon; just as he had done other signals in the days of his full strength. Though not an old man in mind, or spirit, his weary

Paralysis,  
1870.

body failed more and more, his lameness becoming more marked, until on February 7, 1870, he was stricken with paralysis of the vocal cords. His eldest son still treasures the paper with the two words, "Perfect peace," which, thinking death imminent, he wrote with his worn, palsied hand for his wife's comfort. His last sermon before his illness was preached in the Orphan Chapel.

In this emergency, the session took command in the Church. Dr. Girardeau conducted the communion service on February 13; and the pastor of the Circular Church, with the good will of his congregation, offered to preach for a certain number of Sundays. The story of Doctor Smyth teaching himself to speak again is told elsewhere; by April 8, he was present at the meeting of session, and on the 26, we read, "the Pastor reported." On May 8, Dr. John B. Adger conducted the Communion services, but Dr. Smyth was present, though still unable to speak freely; after the services at the church he assisted Dr. Adger in administering the Communion to a dying member of the congregation.

The following extract from a biographical sketch by Dr. Brackett, followed by a portion of a letter from Mrs. Flinn, give very vividly an account of the fire, which occurred early in April, 1870.

Fire in his  
library.

"A most wonderful instance of his faith and trust in God, which was the source of all his joy and happiness, was manifested when a fire, in 1870, destroyed his selected library of about three thousand choice volumes, all his sermons prepared since the war, many valuable MSS. intended for publication, and all his personal effects and valuables. Rescued himself only narrowly from a dreadful death, he was as cheerful the next morning when he surveyed the charred remains of his valuable books, the greatest possible loss to him, as he was in former days when in his well appointed library, he sat surrounded by thousands of choice volumes, every one of which was to him a cherished and personal friend. \* \* \*

"We could only surmise the origin of the fire. Your Grandmother always thought a piece of coal must have dropped from the grate to the carpet and ignited it;—your Grandfather was very intent on his work, and roused with the smell of burning cloth—to find the fire blazing in the room. A colored boy was always in waiting to help him to undress, but your Grandfather was so helpless, that it was some minutes before the boy could be roused and the household alarmed.—

"I have always thought that one of the most beautiful episodes in your Grandfather's life took place on that night, after he was gotten out of the room— He was helped up the little stairs to his & Mother's bedroom, on the second storey, where he was helped into bed and left,<sup>7</sup> while every one else was running backwards and forwards—trying to save some few things— (so very few!)—and then standing to watch the destruction of the room and its contents.— I ran up to see how he was,—and found him praying for submission & patience. It was so pathetic—for if he had been active, he might have saved so much more—for he knew just where his treasures were.

"You have heard the story, I suppose, of Taddie,<sup>8</sup> running out at great risk—with an empty box,—while right near that was his watch and—more precious still to *him*,—a manuscript he had just almost completed."

Many of Dr. Smyth's sermons, which are published in vol. X of his Works, show the stain and smoke of this fire; and the greater part of the family letters, with others of importance, printed in this volume, were rescued that night and stored in the great mahogany press in the dining room.

This study was never occupied by the Doctor again. He used the large library; and the back room, when repaired, was occupied by his son Ellison's family.—Editor.

<sup>7</sup>His little grand-daughter, Sarah, was left with him.—Ed.

<sup>8</sup>The name by which "Sarah Annie" is known and loved by all the family.—Ed. -

## WOODBURN—PENDLETON.

*Apr. 13, 1870.*

DEAR SISTER,

Ellison Adger  
to Mrs.  
Smyth.

To-night's mail brings me a letter from Sister Susan, giving particulars of the fire in Dr. Smyth's room, & fully confirming in detail the brief mention made by Mr. Brown, in a letter received last night, of the terrible blow to your afflicted husband, in the loss of all his manuscripts, to say nothing of his books & wardrobe. I will not say the loss of his whole life's labor, for that is not the case. There are too many living witnesses all around us to contradict any such statement, & many others who have preceded them & him to that Heaven above, where they will eternally shine as gems in his crown. And oh! what a coronal his will be! His disappointment, however, in the loss of his manuscripts, must be terribly severe to him; & the loss of his entire wardrobe a very serious matter indeed.

I have written to Mr. Brown by this mail, to send to you by Ellison \$100.00, which please ask Mr. S. to accept from me in token of my brotherly sympathy with him in this last, though not least, affliction; it will aid him to supply in some measure the deficiency in his wardrobe & books—would that I could aid him in restoring his manuscripts. \* \* \*

Yr. aff. Brother,

J. E. ADGER.

## THEOL. SEMY. COLUMBIA.

*April 13. 1870.*

REV THOMAS SMYTH D. D.

REV. &amp; DR BRO:

Dr. Howe.

I have often thought of you in your afflictions, heaped upon you, as they have been, in that providence of God, into whose mysteries it is so hard for us to penetrate. I think of you with wonder and admiration. \* \* \*

The loss you have now sustained of your library and manuscripts is one that you must feel most deeply. Your danger was imminent, yet you escaped with your life, and for this we are thankful. The hand of our covenant God was with you. To Him be praise and thanksgiving! That He may perfect your recovery, and fill you more & more with all peace and joy, is the prayer of your most truly & fraternally,

GEO. HOWE.



To the Ladies of CHARLESTON, April 19th 1870.  
The Sewing Society,

MY DEAR MOTHERS & SISTERS, IN THE LORD,

Dr. Smyth's  
letter of  
thanks.

The ties of nature are dear, but those of grace are still nearer, purer, & more perfect. Among these, those which bind an old pastor to his flock, are peculiarly tender; & of these, those that unite him to the ladies of his Church are inexpressibly sweet. As woman is y<sup>e</sup> glory of humanity, so is woman's sanctified refinement, & consecrated energies & affections, y<sup>e</sup> glory of y<sup>e</sup> gospel, in its earthly manifestation;—which is still but in y<sup>e</sup> dawn of its full noontide splendour.

It is with joy, amid my manifold causes of grief, I recognize in you y<sup>e</sup> "Mothers & Sisters" of y<sup>e</sup> loving & adorable Jesus, & of his Apostles;— 1 Tim 5.2—who now minister to y<sup>e</sup> personal wants of Christ, & of his afflicted Church & servant; & do not refuse to follow, even to y<sup>e</sup> garden, y<sup>e</sup> cross, y<sup>e</sup> desert.

I will still hope, that sustained by your sympathy, love, & prayers,—if it be Christ's will,—I may yet be enabled to lead you with a shepherd's care; & that His love & mercy may follow your kindness with a prophet's reward; & that His all-sufficient grace & sympathy may support you in all y<sup>e</sup> joys & sorrows of life, & through y<sup>e</sup> valley shadowed over by death.

Under these circumstances therefore, I accept your gift, y<sup>e</sup> fruit of your toil, with grateful feelings—&

Remain in all affection,

Yours in y<sup>e</sup> Lord,

THOMAS SMYTH.<sup>1</sup>

MY DEAR DR. SMYTH, ALBANY, 14 May, 1870.

I have just heard of the terrible calamity that Dr. Sprague has befallen you in the burning of your house and library, and though I am in the midst of the preparation for moving to a new and somewhat distant home, I cannot but pause long enough to offer you the assurance of my heart-felt sympathy. \* \* \*

With every good and affectionate wish, believe me ever most sincerely,

Your friend & brother,

W. B. SPRAGUE.<sup>2</sup>

<sup>1</sup>The original of this letter is most pathetic; an almost illegible pencil scrawl, copied by Mrs. Smyth in her beautiful, clear handwriting.—Ed.

<sup>2</sup>Dr. W. B. Sprague. See letter, 1872.—Ed.

MY DEAR BROTHER. NASHVILLE, May. 26, 1870.

Mrs. Plunket. In due time I received the newspaper sent by you, containing a short account of the burning of your room, and the great loss sustained by you.— I cannot tell you how much I sympathize *with* and love you: and how my thoughts are constantly with you in the fierce trials you are called upon to bear:— \* \* I hope by this time you are very much improved, and daily becoming, if slowly—*surely* yourself again—there is one thing you never did take enough of in your life—that is *sleep*, nature's sweet *restorer*: my prescription for you would be *sleep* half the time—take as much exercise in the open air as possible—with plenty of nourishing food; and don't take a *book* in your hand for six months. You must tell me what you think of my prescription after you *faithfully* try it.— I had a letter from Isabella the other day; I hope she has written to you before this, she can write such excellent letters and has so much to say; \* \* She is very much distressed indeed on account of you. \* \* \*

I am ever,

ANNA S. PLUNKET.

Sympathy. Mrs. Plunket and Mrs. Fauntleroy had both written loving, sisterly letters, when they received the news of Dr. Smyth's paralyzed throat. Among the many other letters, is one from his old friend and teacher, Dr. Houston of Knockbracken, Ireland, who from this time wrote constantly.

The Union of the two branches of Northern Presbyterians. An event in the history of the Presbyterian Church which occurred at this time, was of deep interest to Dr. Smyth. In Philadelphia, in May, 1870, the two Assemblies of the Old and New School met at the same time, and by prearrangement, with appropriate ceremonies, united under the name of "The Presbyterian Church in the United States of America." A special delegation was then appointed, consisting of the Rev. J. C. Backus D. D., of Baltimore, the Rev. Henry J. Van Dyke, D. D., of Brooklyn, and the Hon. W. E. Dodge of New York, to wait upon the General Assembly of the Southern Church, (known since the war as "The Presbyterian Church in the United States,") in session at Louisville, Kentucky; proposing that a union be affected between the Northern and Southern Churches. After due deliberation, the Louisville Assembly decided that until the Northern Church should unequivocally retract the imputations against the South, made at each succeeding Assembly for many years, union was impossible. It was also considered inadvisable on the ground that the two wings of the Northern Church had come together without any doctrinal requirements; as well as for other reasons, most especially the decision of the Southern Church on

the avoidance of political questions<sup>3</sup> as beyond the jurisdiction of ecclesiastical organizations.

Dr. Hamp-  
den C.  
Dubose.

Dr. Smyth's feeble condition continuing, necessitated an assistant and on June 13, Mr. Hampden C. Dubose, afterward the celebrated Dr. Dubose of Soochow, China, assumed that position, which he retained for some months; during which time Dr. Smyth made the trip to Virginia, mentioned in the following letter. On November 13 the Doctor was able to conduct all the opening services and make the address at the Communion for a large and deeply-moved congregation.

Dr. Smyth's  
final resigna-  
tion.

At a meeting of the Second Presbyterian Church, held on Sunday November 27, 1870, the following letter was presented:—

CHARLESTON, S. C., November 18, 1870.

*To the Session and Male Pew Holders  
of the Second Presbyterian Church:*

My Dear Brethren: About this time in November, 1831, I arrived in Charleston from Princeton Theological Seminary, in accordance with an invitation from you to preach in your then vacant Church.

In April of the following year, I received a unanimous call to remain with you and become your pastor. Since that time I have lived and labored among you as the spiritual bride of my youth, being then twenty-three years of age, in all mutual love and assiduity of devoted service to promote your prosperity and happiness. We have seen together many seasons of deep affliction and bereavement. Of the seven hundred and seventy-one members added to the Church during my ministry, but a few abide in the flesh, or remain with us. Of a glorious company of them—fathers, mothers, and children—we can rejoice in believing that they are now members of the Church triumphant in Heaven, with the four beloved pastors and all their flock who had preceded them.

We have had, too, our many times of refreshing from the presence of the Lord, when songs of rejoicing over new born souls have been heard in our assemblies and dwellings, and among the angels of God. We have had also the happiness of seeing our Church spread her roots, and spring up in vigorous trees, and impart life to many other Churches throughout the land. And our Church is still showing the signs not only of leaves, but of buds and fruits; springing up after the howling

<sup>3</sup>See Life of B. M. Palmer, D. D., by Johnson, pp. 317, etc., and Presbyterians by Hays, pp. 228, etc.—Ed.

wintry desolation of war, and various trials and losses, she has made steady growth, and has attained to a condition of unity, peace, concord, and energetic efficiency seldom exceeded in her most flourishing days. Seldom have we passed a communion season without some additions; and even during my recent silence and absence, a goodly number of the children of the Church have been added to our Christian family. Well officered by honored brethren, both in the temporal and spiritual government of the Church; full of love towards myself and each other, with loving hopes and prayers for my continuance with you; unsolicited by any intimation from you, I now, with many tears and prayers for self-sacrificing grace, send you my resignation of your call and of my pastoral office, and request you to join me in seeking, in the lawful order prescribed by Christ in His spiritual courts, a divorce of our marriage union; and to unite with me in opening the way for the formation of such another holy and happy union with your young and lovely Church, as may bring to it the consecrated heart, life, and activities of a suitable pastor.

I had formed this conclusion while absent in Virginia, but thought it best to return and make an experiment among you of my vocal powers; and last week, during the Sabbath communion services, and again in the ordination of the Rev. Mr. Gowan<sup>4</sup> on Sabbath evening, I felt more encouraged that I had previously done; yet on learning at the Court of Deacons last evening that your arrangement for the supply of the pulpit was closed, and another would become necessary, I have concluded that this is the best and proper occasion to present this my letter of resignation.

With heartfelt prayers to Christ, our Shepherd and Bishop, that He would look upon your flock with sympathy and kindness, and guide you to a pastor after His own heart; and with soul, heart, and mind, as ever, ready to be offered a living sacrifice upon the service of your faith and love, were it the Lord's will to grant me continued ability,

I remain yours in the Lord,

THOMAS SMYTH.

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<sup>4</sup>On Nov. 15, the Rev. Peter Gowan was ordained at Zion Church, where he was to act as assistant in the negro work to Dr. Girardeau, who was ministering to the white portion of the congregation at Glebe St. Church.—Ed.

Resolutions  
from his con-  
gregation.

The following preamble and resolutions were then unanimously adopted:—

The letter of our Pastor announcing that his bodily infirmity will prevent his further ministrations among us, and his desire consequent thereon to dissolve the Pastoral relations, which have bound us together for so many years, fills us with no ordinary emotions.

Beyond the memory of the large majority of our congregation, he has borne the sacred office over this flock, and broken to us the bread of life—our parents, our brethren, our children under his ministry have been received into the fold of Christ. And under the strong influence of affection and of habit, we have looked up to him as our spiritual father. The blessing of the Spirit of God has been richly bestowed upon his ministry, and he has been made the instrument of gathering many into the Church of Christ.

We had fain hoped that he would, to the end, have continued the master-laborer in this vineyard of the Lord. Taking this as his first charge, for nearly forty years of uninterrupted ministry, he has enjoyed our confidence, and has won and secured for himself our respect, our veneration, and our love.

But the hand of God has been laid upon him, and whilst our hearts bleed under the stroke, we recognize the act of an all-wise and beneficent Father.

Even so, however, we are yet reluctant to sever the ties which have existed so long between our Pastor and ourselves, and have bound us so happily together. But we feel that our Pastor in suggesting himself, that they should be dissevered, has recognized an imperative and overwhelming necessity. And in all affectionate tenderness, we yield to his conviction of duty, and with hearts big with emotion, we accept his resignation, but as some relief to the feelings that oppress us, we express the sense of our bereavement.

Be it, therefore,

RESOLVED, That in the resignation of our Pastor, the Rev. Thomas Smyth, D. D., the Second Presbyterian Church has met with a heavy bereavement and an irreparable loss.

RESOLVED, That no influence could induce us now to part from our loved and venerated Pastor, save the desire expressed by himself, and in obedience to the counsel given by himself, to the flock whom he has taught and loved so long.

RESOLVED, That in retiring from the active duties of this pastorate, he carries with him that devoted love and deep veneration which we have borne for him for so many years, many of us during the period of our lives; that he will have our



constant prayers at the throne of grace that he may be restored to the full enjoyment of his health, strength, and every faculty, so that he may yet again return to his place over his people.

RESOLVED, That he be unanimously elected our Pastor Emeritus, and that he be earnestly entreated to continue and to increase his pastoral visits among our congregation, so that at our homes and around our firesides we may still enjoy the ministrations, and be blessed with the teachings of this faithful servant of God.

RESOLVED, That a copy of this preamble and resolutions be furnished to the Session of this Church, with the request that they be laid before the Presbytery at its next session.

RESOLVED, That a copy of the same be furnished to the *Southern Presbyterian*, for publication.

RESOLVED, That a copy of this preamble and resolutions be presented to our Pastor.

CHARLES H. SIMONTON,<sup>5</sup> President.

C. P. Frazer, Secretary *pro tem*.

Resolutions  
of the  
Session.

At a meeting of the Session of the Second Presbyterian Church, held on the evening of November 28, 1870, a letter of resignation from the Pastor, Rev. Dr. Smyth, and the action of the Corporation thereon, was brought before the meeting. On motion the following minute was unanimously adopted:—

This Session cannot find words to express the deep disappointment with which they learn that Dr. Smyth has felt constrained by his continued infirmities, to resign the charge he has so ably and devotedly filled for more than a third of this century. During the whole period of his absence in the efforts to recuperate his powers, they were sustained in the separation, by the thought, that in answer to the prayers daily ascending in his behalf, from their family altars and the sanctuary, he would be restored to them with his wonted health and ability.

And now, although these hopes are well nigh blasted, they yet feel that the great head of the Church, if it be His will, can pronounce the word "*Ephphatha*," and enable him, for many years to come, to proclaim the Gospel of Christ.

Until their Pastor is summoned to his reward, they will to this end both hope and pray; and at the same time acknowl-

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<sup>5</sup>The distinguished jurist, member for many years of the State Legislature; later Judge of the U. S. Circuit Court.—Ed.

edge with gratitude, the mercy which spares to them his presence, his blessing, his counsel, and his prayers. Be it, therefore,

RESOLVED, That this Session heartily sympathizes with the Congregation in the resolutions they have so feelingly adopted, and gratefully avail themselves of the privilege afforded them of continuing their intimate and endearing relations with their "Pastor Emeritus."

RÉSOLVED, That Dr. Smyth be requested to meet with this Session whenever convened, and, until some other Pastor is elected by the Congregation, to Moderate their sessions.

RESOLVED, That Dr. Smyth be furnished with a copy of these resolutions, by the Clerk.

Extract from the Minutes of Session

J. ADGER SMYTH,

Clerk of Session.

REV. THOMAS SMYTH, D. D.:

Resolutions  
of the Synod  
of South  
Carolina.

DEAR BROTHER: At the recent sessions of the Synod of South Carolina, at Anderson C. H., S. C., the following minute was adopted, viz:—

"A communication from our venerable Brother, Rev. Thomas Smyth, D. D., with reference to his feeble health, was read; and, on motion of Rev. Dr. J. L. Wilson, the Stated Clerk was directed to write a suitable letter to Dr. Smyth, expressive of the tender interest and sympathy of this Synod in the trials of our afflicted Brother." \* \* \*

Long will the Synod remember the delightful refreshment afforded by one of your last sermons delivered before us, (at the Brick Church in Sumter, shortly after the close of the late war,) in which you spoke of the tender love of our Saviour, His presence and sympathy in all our personal trials, and His almighty power and constant care over His Church.

Nor can your brethren, especially those of us who have been long associated with you in the Synod of South Carolina and Georgia, and afterwards in the Synod of South Carolina, forget the deep interest you excited in our breasts, in behalf of the great work of Foreign Missions, and the prosperity of our Theological Seminary at Columbia, an institution which we trust will be perpetuated in our Church in connection with your name.

The following anonymous letter is an evidence of the turmoil and distrust which was growing among the negroes of Charleston. They had become so completely demoralized that their truest friends were treated with ingratitude.—Editor.

CHARLESTON, *July 8, 1871.*

REVD THOS SMYTH D D.

DEAR SIR

Anonymous  
letter from.  
a negro.

Impelled by a sense of Justice due alike to dead and living (which as a Divine, you will appreciate) I am constrained to correct your erroneous impression as declared before Presbytery 5th inst. to wit "That on your return to Church and ministrations at close of War, your color'd members refused to approach you and with but one or two exceptions deserted Church" The converse being true state of case they having awaited your approach and were ready to accept any overtures from you. Self respect mingled with deference to your feelings after defeat of cause so near and dear to your heart forbade them to take initiatory. As their Shepherd it was only for you to hold forth crook and they would have flocked to your standard as they have done in Dr G's<sup>6</sup> case despite his surrender of post for field in struggle to perpetuate Slavery. Your position though less conspicuous was as open and avowed in pulpit and forum besieging a Throne of grace to avenge and overthrow enemy and in answer thereto discomfited by opposite results. The Late E. White purposely kept aloof from joining Colony of your Church who went with Rev. Mr Adams (Col'd) and worship'd at Glebe St Church. Hoping on your return with nucleus retained to build up Congregation. Failing to obtain your sanction by word or act he had to abandon hope and in this connection as you cite yours as the History of all the churches Dr G's being The honored exception. Allow me to correct you here also. to begin with Dr Wightman's large charge It is patent that color'd members were main support of Church in return they were crowded in galleries entrance from basement which was ultimatum for reception of Sacrament at Trinity once, Catholic and Episcopal sacrificing at a common altar to all communicants, Dr W's charge in consonance with progress of age now worship in Edifice of 2nd Baptist Church, purchase money in Gold being advanced by Northern Church, Tivoli Garden and Old Bethel latter being all left them of rights in Southern Church.<sup>7</sup> Deprecating

<sup>6</sup>Dr. Girardeau.—Ed.

<sup>7</sup>Before the war, Mr. Tupper conducted a mission for the coloured people at the Second Baptist Church, now known as the

spirit of exclusiveness forced upon them by debarring them of rights due to all church members in good standing regardless of majority, or caste, Separate organizations, have been entered into to attest to Whites our desire to worship God unmolested under own vine and fig tree. obeying injunction "Fear God Honor the King &c," While we shudder at the grave responsibility incurred by those Pastors or Spiritual guides who pandering to prejudice refuse to watch over and admonish in Love the objects of their former charge and would visit on their innocent heads penalties of their own rash acts, We rejoice to know that even in Charleston, The Episcopal Church voted Calvary Church to Ex Slaves for whom it was built, giving them choice of Pastor. Rev. Mr. Prentiss being now Rector. This Church was the cause of far greater excitement than Zion Mob surrounded and were in act of razing it to the ground, but for appeal of Mayor who proposed to call Public Meeting and abide decision which sustained Church. Mob being appeased by Execution of 3 Convicts who attempted to escape from Work House, phrensied imagination of alarmists, associating contiguity of Church with the Scene of disorder as a Collusion with Emente at Work House Whereas in the case of Zion Church petty envy of a large class was excited by Church Marriages and gay attire of Slaves, Which let to Card from Deacons endorsing Pastor as Slaveholder and their own allegiance and conformity to Divine institution and proposing Legislation in the matter of Change in dress, which proposition have a quietus to opposition, Public Meeting I cannot recall to Memory. I feel warranted in asserting that but for your cold repulse and refusal to accept amenities and courtesy they were ever ready to accord by virtue of your office which they were wont to magnify, your color'd leaders and members who under stress of circumstances from lack of Spiritual comfort took refuge in Mission Church now in course of erection would have returned to your fold The Circular Church was adhered to by Color'd Members and but for ultra Spirit of Pastor would have retained their connection in tact, Pastor in compliance with request of an aged Color'd Member on his dying bed, to per-

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Morris Baptist. Tivoli Garden, at the corner of Spring and Meeting Streets, was formerly a beer-garden. The church is now known as Wesley Church. Calvary Church, on the corner of Wilson and Beaufain streets, had been erected in 1847 for the coloured people, with the Rev. Paul Trapier in charge. Laurel Street Chapel, at that time under the care of Mr. Lafar, is now African Methodist.—Ed.

form funeral Service, ordered Color'd Pastor of Laurel St Chapel who sat behind him to go down or he would not proceed and this in the presence of Death the Leveller of human distinction. Dr Dana's Church retains her few color'd members two of whom died this year, one of them for nearly  $\frac{1}{2}$  century at his post, never absent from communion it was last and crowning act of worship in Church militant Pastor said one who had important business relations with him said 30 yrs. ago, "He was an honor to any Church and he sustained encomium to the end Full of years and honor funeral rites was denied him in the Walls of Sanctuary he loved next to his God Pastor paid him just tribute in annual Sermon concluding with consoling thought "That he was gone Where there was neither Scythian or Barbarian but Christ was All and in All" God grant that Made in His likeness His Holy Spirit may stamp His image on our Hearts It is a matter of surprise that your past intercourse with intelligent Color'd men of whom your Church had a few; you hesitate to concede to them rights which are none the less sacred for having been held in abeyance and which when withheld in Church is Clung to with more tenacity in State, To ignore them would betray insensibility on the part of those who free and to the manor born claim as a birthright, boon of Liberty bestowed on aliens by naturalization in this asylum of oppressed of every clime— By our hopes of Heaven we forever disclaim all enmity to our fellow man and if in providence of God, Our beloved Country is indeed at last a "Free Republic," the blot of Slavery which made her a bye word and reproach removed and no longer Misnomer of Free Republic and Slavery Let us with one heart rejoice and God shall have the thanks "Who has made wrath of man to praise Him"— Dr G's loss is a great one to us All, I would have him stay, for mutual benefit of White and Color'd Since he is not appreciated Let them suffer, I concur in belief, "there is too much preaching" with less it will not be so undervalued, I have thought it due to the class to which I belong to disabuse your mind as to the causes of separation, and think it susceptible of demonstration that they have been more Sinned against than Sinning, we respect the rights of others and demand that ours be respected. our highest ambition now as before being to be made "Fellow Citizens with the Saints and of the household of God" Of whom the Whole Family in Heaven and earth is Named

AMEN<sup>s</sup>

<sup>s</sup>This letter is unsigned, and written in a showy hand with practically no punctuation.—Ed.



Dr. Brackett  
called as co-  
pastor.

It was probably about this time that an informal overture was made to Dr. Girardeau, to know if he would consent to accept a co-pastorship. There is no record, but one account is that he was unwilling to come, unless Dr. Smyth, of his own accord, gave up his pastorate entirely; while another story is that Dr. Girardeau objected to the organ in the church, and required its removal, to which the deputation would not agree. At any rate the plan was not carried out, and after Dr. Smyth had struggled through another Winter, attending regularly to his duties with only occasional help, an assistant was chosen in the person of the Rev. Gilbert Robbins Brackett, a native of Newton, Massachusetts, who had received his education in part at Amherst, but through ill health had come to the South before the War, and graduated at the Columbia Seminary in 1862. He was at this time at Scion Church, Winnsboro, S. C., and had made a most favourable impression on all who came in contact with him.

A meeting of pew-holders to call a pastor had taken place, at Dr. Smyth's request, on February 26, 1871. The first nominated did not accept, and on April 22, Dr. Brackett was called. On May 12, his presence is noted at session meeting, and on the 14th he administered the Communion and Dr. Smyth admitted the members. On May 22, Dr. Smyth preached his first sermon since his paralysis of the year before, at the Circular Church, his text being II Corinthians, IV, 6-10.

Dr. Smyth's  
first sermon  
after his  
paralysis.

From now on the young minister became as a son to the older man. The records show the old Doctor's continued attendance at the meetings, but "the Pastor and Mr. Brackett," changes in February, 1872, at Dr. Smyth's suggestion, to "the Pastor and the Honorary Pastor," and Dr. Brackett moderates the meetings. Dr. Smyth especially requested Dr. Brackett to wear the Geneva gown which his lameness had forced him to discard in 1853. He was at church almost every Sunday, preached at intervals, and was present at every communion. He did not always sit in the pulpit, but usually occupied a pew by the South window in the "amen corner" (near the spot where his tablet is placed), "with the soft breeze lifting the stray locks on his brow, and his face full of a radiant peace," to use the words of an old friend.—Ed.

The friend-  
ship between  
Dr. Smyth  
and Dr.  
Brackett.

In his funeral discourse, Dr. Brackett speaks thus of his friendship with Dr. Smyth:—

"It was my lot to know Dr. Smyth only as a wreck of his former self. Already was it stranded on the beach, when, a little more than two years ago, I entered into his pastoral labors; and daily have I watched, with mingled feelings of pity and of wonder, the yielding wreck, as piece after piece it gave way before the surging billows of disease and suffering, until the tedious tide as slowly rose around it and bore it away to the deep, deep sea. True manhood is lovely and

sublime in its ruins, and while the grandeur challenged my loftiest admiration, I found my heart's warmest affections entwining around him, like the clinging ivy that covers the walls or pillar of some ruined temple.

"I may be pardoned for saying that I have sought his companionship with something of the interest and enthusiasm of the connoisseurs of art, who cross the seas to visit the splendid ruins of ancient cities, and who return to gaze coldly upon the most finished architecture of modern times. It is amid these broken pillars and shattered walls, that humanity exhibits its highest dignity, and religion achieves its sublimest triumphs. To recur to his own figure, his setting sun, with its gorgeous confusion of clouds, has impressed me more than the clear, burnished azure of his noonday could have done. \* \* Let me say that he has aided and counselled me with the tender interest of a father, and drawn me to him with a filial reverence and affection."

CHARLESTON, 9 *January*, 1872.

REVEREND & DEAR SIR,

Thanks to  
Dr. Smyth  
for work dur-  
ing fever.

The members of the Congregation of the Second Presbyterian Church, have requested me to enclose the within Check to their Pastor Emeritus, as a new year offering to one, who has so long ministered to them the Word of God.— They ever hold in remembrance your lifelong service in their behalf, but especially that labour of Love during the past trying Summer.—When pestilence walked in our midst and sorrow bowed our heads, you like a true soldier of your & our Master, buckled on your Armour, and led us through the vale of tears to that good Shepherd in Whose fold alone security & rest can be found.<sup>1</sup>— It is the prayer of our hearts, that you may long be spared in the Master's vineyard, and that we may receive your words of encouragement in the performance of our christian duty.—

Very Respectfully Yours

A. McD. BROWN.

for the Congregation.

*Rev. Thos. Smyth D. D.*

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<sup>1</sup>Yellow fever had raged in Charleston during the Summer of 1871, with a death rate of 213. On Sept. 1, the Session sent Dr. Brackett away, as he was not acclimatized; and Dr. Smyth took entire charge of the church, the Session only stipulating for short services.—Ed.

CHARLESTON, January 13, 1872.

To the Congregation  
of the Second Presbyterian Church,

Many reasons concur to render your letter, enclosing a check for \$500.00, & the kind words accompanying it, very grateful to my heart. Beyond the money value of the gift I prize it, as enabling me to cherish all kind, reciprocal, good will & good cheer as we enter together upon another year.

Present therefore my thankful acknowledgement to all who united in this offering of love, & my earnest prayer for the spiritual & temporal prosperity of the church, with which we are connected.

Faithful unto death, I remain your chosen

Pastor Emeritus,

THOMAS SMYTH.

A Baptismal  
service.

The congregation of the Second Presbyterian Church witnessed a most touching service at this time in the baptism on March 31, 1872, by the old Doctor, of three infants, the children of his three sons. The tender, loving address which he made on this occasion is among his published works.<sup>3</sup>

Presbytery.

In April Dr. Smyth was able to attend the meeting of Charleston Presbytery in Columbia. A very interesting account of this visit is given elsewhere.<sup>2</sup>

Children's  
service and  
Missionary  
Society.

The needs of the children of the congregation were always important to Dr. Smyth and he now suggested the resumption of the children's service; as well as reviving the Juvenile Missionary Society in December, 1872. At the same time he wrote and published his "Sunday School Teaching Service."

Dr. Brackett  
installed as  
Pastor.

On June 16, Dr. Brackett was installed. Dr. Girardeau preaching the sermon, Dr. Smyth delivering the charge to the pastor, and Dr. Charles S. Vedder, of the Huguenot Church, the charge to the congregation. In his address Dr. Smyth spoke of a great painter who, unable to complete a picture, called his apprentice, who had learned greater skill than his master, and entrusted the completion of the painting to his brush: At this point, Dr. Smyth turned to Dr. Brackett, and motioning to the listening congregation, said to him, "This is my picture, I paint no more!" And as one aged member of the Church feelingly says, Dr. Brackett was worthy of the charge: The story of his thirty years of life as the pastor of the Second Church is only written in full in God's record books, but the pages thereof are many and beautiful.

<sup>3</sup>See "Dew Drops of Humanity," vol. IX, p. 525.—Ed.

<sup>2</sup>See p. ....—Ed.

Dr. Smyth resumes his work as an author. Relieved from the pressure of active pastoral duty, Dr. Smyth again turned his attention to writing, as we see by the following letters.—Editor.

FLUSHING, 28 February, 1872.

MY DEAR DR. SMYTH,

I have now received the sermons mentioned in your letter. Concerning Professor Hitchcock's Analysis; it is a very judicious, complete, and convenient arrangement of inspired texts under well chosen heads. \* \* Hoping that this is about what you want, I am ever affectionately  
Your friend & brother,

W. B. SPRAGUE.

FLUSHING, March 19, 1872.

\* \* Your letters are more interesting to me than I can possibly make you understand. I miss somewhat that grand, noble, old script in which they used to be written; but the very tremulousness of your hand makes them the more interesting, because it shows that you are willing to use a hand that trembles, for my gratification. \* \* I remember distinctly when

I first saw you, in Chapel Street, Albany,<sup>4</sup> and your appearance when I met you.

Dr. Sprague's first meeting with Dr. Smyth, 1830. Your letter contains much in respect to yourself that is new to me. I did not know before that you were a native of Belfast—I always thought

that you were an Englishman. I knew that you were at Highbury College, where I first met Dr. Henry Forster Burder, with whom I corresponded for many years. I went to your native place, Belfast, but saw nobody there whom I remember, except Dr. Edgar, with whom I formed a pleasant and lasting acquaintance. I believe my visit there occurred in the college vacation. I have some pleasant recollections

Dr. Sprague's visit to Charleston, 1830. too, of your present residence. In 1830, the year after I went to Albany, I was sent to Savannah for my health. On my return I spent nearly a week, including a sabbath, in Charleston; and my

recollections of that visit are as fresh as if it had been yesterday. I preached in the morning in the church in which my friend Artemas Boies had been accustomed to minister,—the church standing on high ground, (I suppose it is now yours),

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<sup>4</sup>We have no other record of Dr. Smyth's visit to Albany, N. Y. From the date and incidents mentioned, it must have been immediately after his entering Princeton Seminary.—Ed.

and in the afternoon for Dr. Palmer,<sup>s</sup> who was absent—\* \*  
 Not one unpleasant circumstance occurred, except that the multitude of darkies around me was really a terror to me. I never saw the time when I would not do them a kindness, but neither did I ever see the time when I was willing to have them around me.

I thank you very much for all that you have told me in your letter in respect to yourself; and now will you pardon me if I ask for a few crumbs more from the same loaf? You know, I suppose, that I have written the "Annals of the American Pulpit." Though I never expect to write any more myself, I do expect that the work will be continued by some other hand, and, in order to facilitate the enterprise, I am gathering from the individuals themselves sketches of the lives of such persons as will naturally be included. Will you do me the favor to furnish me, by some other hand than your own, a brief narrative of your own life. If you say yes, I will send you a number of questions, that will guide you in writing, or rather in dictating, the sketch. All that I should need, might be written on a single sheet of letter paper. \* \* \*

Your affectionate friend,

W. B. SPRAGUE.

Questions  
 enclosed  
 later.

When and where were you born; what was your father's occupation, and to what church did your parents belong? Where were you fitted for college? When did you graduate at Belfast? Did you not study Theology in England? When and where were you licensed to preach? In what year did you come to this country? How long were you a student at Princeton? When were you settled at Pensacola, and what led you thither, and when did you resign your charge there? When did you begin your ministry at Charleston, and what remarkable events have attended it? When and to whom were you married; how many children have you had; and to what extent, if at all, has death been in your family?

PRINCETON, *April 5, 1872.*

Invitation to  
 attend Dr.  
 Hodge's  
 semi-centen-  
 nial.

MY DEAR SIR,

Sometime ago I learned from Dr. Wm. H. Green,<sup>s</sup> that he hoped you would be here, at the closing exercises of the present term of our Sem-

<sup>s</sup>Of the Circular Church.—Ed.

<sup>s</sup>Professor of Oriental and Old Testament Literature; after-



inary, on the 24th of this month. I have requested him to say to you, that it would give me much pleasure to have your company at my house, during your visit at Princeton, on that occasion. And I now write to add, that I am looking forward with much interest to a visit from you; and I trust you will not only come to Princeton on some day before the 24th instant; but that upon your arrival, you will come at once to my house. Should Mrs. Smyth, or any member of your family, accompany you; so much the better: as this will add to the pleasure of a visit from yourself.—Should you be able to come, as I hope you will, please to let me know at what time I may expect to see you.

With kindest regards to Mrs. S. and your family, I am most sincerely and with great respect,

Yours—

JOHN MACLEAN.<sup>1</sup>

*Rev. Dr. Smyth.*

FLUSHING, May 9, 1872.

\* \* Most gladly would I have met you at Princeton, if you could have been there, but it was quite impossible, not only because I have no teeth that I dare trust on any publick occasion, but because my daughter's death was then so recent, that I could not consistently have mingled in so joyous a scene. By the way you seem not to know that I was an alumnus of the institution. I was in the same class with Professor Hodge, and I delivered the Semi-centennial Address in 1862; and it was an occasion of deep regret to me that I could not be present at the late celebration.<sup>8</sup> \* \* \*

W. B. SPRAGUE.

July 10, 1872.

\* \* Yours has been a truly eventful life, and the history of it ought to be, and I cannot doubt, will be preserved. \* \* My own health has been, for some time, at a low ebb. \* \* Remember that I was born in 1795, thirteen years before 1808.

Affec. yours,

W. B. SPRAGUE.

wards Chairman of the American Old Testament Revision Com. One of Princeton's greatest men.—Ed.

<sup>1</sup>John McLean, D. D., L.L. D., Ex-President of Princeton College.—Ed.

<sup>8</sup>The close of the fifteenth year of Dr. Hodge's professorship was the reason of this unusual celebration.—Ed.

Sept. 19, 1872.

\* \* I am now in possession of everything pertaining to the history of your past life that I need; and I trust that, sooner or later, the world will be the better and the wiser for your having given it to me.<sup>9</sup> I thank you a thousand times over for taking such pains to gratify and accommodate me.

\* \* \*

Ever affectionately yours,

W. B. SPRAGUE.

*Presbyterian Committee of Publication, 1011 Main St.*

RICHMOND, VIRGINIA, July 8, 1872.

REV. DR. THOMAS SMYTH,

Articles in  
*Earnest*  
*Worker*.

*Dear Brother:*—\* \* The only point, I felt it necessary to advise with the Committee about, was as to the future issuing of the articles you propose furnishing, in book or tract form, and the preserving of the type, from week to week for that purpose. The Committee think it best not to adopt that method for two reasons. 1st, We are expressly forbidden to publish any book or tract, until it has been examined and approved by three members of the Committee. 2d. The typographical appearance of it would not be made so good, if the plates were cast from the newspaper type. But as to the use of the columns of the *Earnest Worker* for the purpose you desire, there was expressed a unanimous willingness on the part of the Committee, that the articles in question on both the subjects named should be published;— but it declined to act on it formally—because under my appointment as Editor by the General Assembly, the Committee thought it wholly belonged to me to determine.

In this view of the case, permit me to offer you the use of the columns of the *Earnest Worker*, for the discussion of the Lord's commission to the church, and the stewardship which Christians should exercise in making their wills. I must remind you, however, that the paper is small, and it will be necessary to make the chapters, or weekly portions, correspondingly brief. I think, moreover, it will be best to publish your views of the "Lord's commission," first—and to follow it with the other subject. I do not doubt that the discussion will be both interesting and profitable—and after the whole is published, the Committee will consider the question of the issuing of them in a permanent form.

I am, very truly, etc.

E. T. BAIRD.

<sup>9</sup>The sketch of Dr. Smyth's life, made by him for Dr. Sprague, has been sought in vain; every possible clue has been followed, but without success.—Ed.

In October Dr. Smyth was able to be out, but the  
 Increasing weakness. November Communion was celebrated without him.  
 No more certain sign of his feebleness of body could  
 have been given.—Editor.

COLUMBIA, S. C., *Nov. 26, 1872.*

MY DEAR DR. SMYTH:

Revision of the Book of Church Orders. I have your favor of the 22d, which would have been answered sooner, but I was absent in Williamsburg.

I am exceedingly pressed for time. I never was more busy. I have promised a volume on Pastoral Theology, by the middle of next month, & I have yet three chapters to write & the whole to revise. It is impossible for me this year to undertake more than I have on hand. Nor have I conferred with Dr. S. R. Wilson.<sup>10</sup> Suppose you write to him. I deeply regret the agitation brought into the church on this subject. You have leisure & learning & can write. Will you not mend your pen & go to work? I regard your letter as in confidence, you may so regard this. We have 55 students, & hope for a few more. The Seminary has just recd. notice of a bequest of from \$30,000 to \$40,000, left by Dr. Ritchie of New Orleans. We get very little now; but hope soon to receive all. Pray for us. We are in great straits at times. But we are very cheerful, yes thankful.

My love to all your house. My "Hebrews" is out. It has been well received.

Faithfully yours,

WM. S. PLUMER.

Political surroundings. The political condition of South Carolina in general and Charleston in particular, was a subject of intense anxiety to Doctor Smyth, for it touched every phase of his life;—his church (as shown in the anonymous letter

<sup>10</sup>Dr. Samuel R. Wilson, pastor of the First Church of Louisville, Kentucky, and author of the "Declaration and Testimony" of 1866, in which the discussion of political topics by the General Assembly of the O. S. Presbyterian Church of the North was vigorously protested against. He agreed fully with Dr. Plumer and Dr. Smyth in the matter of the Eldership, as well as other points involved in the Revision of the Book of Church Order. The committee charged with this revision had been under Dr. Thornwell's chairmanship, and since his death Dr. John B. Adger filled that position. As already shown, Dr. Smyth differed with Dr. Adger on Eldership, and he also disagreed with certain changes, as being subject to the interpretation of making Church Government equal with Doctrine in importance. See Dr. Brackett's memorial, p. 695.—Ed.

given on p. 735);—his sons' business hopes; and the actual safety of their lives and homes. Negro and carpet-bagger ruled, following and supported by the military despotism of the Federal garrison. Dr. Smyth did not live to see the worst, the darkness that preceded the dawn of 1876. His old Irish friend, Dr. Hamilton, writing in 1874, of his having differed with Dr. Smyth, concerning slavery, says: "I am sorry to learn that so great troubles have followed what I thought was, on the whole, desirable for all classes. \* \* Republican principles seem to afford no remedy. Despotism, if conducted by Christian principles, would be far better. No tyranny is more detestable, or ruinous, than that of multitudinous ignorance."—Editor.

NEW ORLEANS, *January 17, 1873.*

Dr. Palmer's  
sympathy.

"MY VERY DEAR FRIEND AND BROTHER: I was greatly touched to-day in taking a letter from the postoffice, and upon breaking the seal, recognizing the familiar hand-writing, cramped now and trembling with disease, so unlike the bold and easy pen with which you wrote in former days. It was kind in you to think of me at all, especially to take the trouble of writing a letter, so affectionate and tender; I thank you for it, and can but feebly express the gratitude I feel. We are burdened just now with a great sorrow, and our hearts are strangely tender.<sup>1</sup> Every word of sympathy and love, sweeps across them, and sets the chords to trembling. \* \* \*

You too, my venerable brother, have felt the sore discipline of God, in another form. Heavy reverses of earthly fortune; the sudden descent from affluence to dependent poverty; and above all, the premature decay of physical power, disabling you from the work you so much love, while the mental faculties retain all their original activity and freshness. This last, cannot but be a peculiar trial, drawing as deeply, as any other, upon the submission and patience of the soul. We have all admired the cheerfulness with which you have borne it, the constancy of your faith in the Redeemer, the zeal for His glory which burns yet beneath the ashes of your decaying energies, and the unsurpassed power of will which has kept you alive till now. We have not only admired, but we have magnified God through you; and it should be a large consolation to you in the midst of these trials, that perhaps never

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<sup>1</sup>His youngest daughter was dying. Miss Longstreet describes one of Dr Smyth's letters of sympathy thus: "You have folded yourself up in a letter, and come to speak words of comfort and consolation."—Ed.

in the day of your eloquence and power, did you so effectually proclaim the riches of divine grace, as by these passive Christian virtues, which have made the close of your life so illustrious. It would be a partial word to say merely, that you have the constant sympathy of all your friends; you have immeasurably more, their warm affection, and their boundless admiration, in their acceptance of you, in all these tribulations, as a faithful witness for our common Master, a splendid exemplar of endurance, through the power of a holy and increasing love. May God continue to bless you to the end, and grant to you the great privilege of closing the scene by a final, and clear testimony to the abounding riches of His grace. I pray fervently that your life may run out clear to its very last drop, and that, in the full exercise of all your faculties, you may tell us at the last, how unspeakably precious Jesus is to His Saints." \* \* \*

B. M. PALMER.

168 Wellington Street,  
MEMPHIS, TENNESSEE.

To Dr. Thomas Smyth

Feby. 19, 1873.

MY DEAR DOCTOR,

Articles on  
Revision.

No. III of your Articles<sup>2</sup> came in yesterday's mail. No. I had arrived on Saturday P. M., & Chichester forwarded No. II. I took them up promptly to the *Memphis Presbyterian* Office (238 Main St.) & placed them in the hands of Bro. Shotwell. Dr. Kew, the Associate-Editor, was not in, so that no definite answer was made to your proposal.

The *M. P.* has hitherto discouraged discussion on the proposed Revision on the ground of its tending to interfere with the pending negotiations for union with the Synod of Missouri and the Reformed (Dutch) Church. It may be, however, that the pieces appearing now in other journals may overrule the objection.

You remember that my judgment in this question inclines decidedly to the proposed Revision, but I do sincerely admire the spirit and energy exhibited by one who has toiled so long amid bodily infirmities for what he believes the truth. May the Lord give you comfort—and so far as right, victory too.

Thanks for your kind messages to my wife. Give my love, please, to Cousin Margaret and the family.

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<sup>2</sup>Concerning the revision of the Book of Church Order.—Ed.



With a grateful recollection of the many kind words that you have given me, unmarred by a single discordant note, even when duty seemed to array me against your opinions,<sup>3</sup> I remain, dear Doctor,

as ever yours,

WM. E. BOGGS.

*Rev. Thomas Smyth D. D.  
Charleston, S. C.*

WINNSBORO, S. C. *June 9, 1873.*

REV. THOS. SMYTHE, D. D.

REV. & DEAR SIR:—

Suggestion  
for a list of  
books suitable  
for Theolog-  
ical Students.

I have delayed writing, in answer to yours to me at Columbia, containing list of books, until I should be settled down quietly in my new charge. I am greatly indebted to you for your kindness in making out so complete a list as the one you did for me, but reproached myself for having made the request, when I learned that you had worked two whole nights upon it when there was no immediate haste in the matter. I have written twice to the book firm in Toronto, whose card you gave me, but have not heard from them in reply. \* \*

Since you have prepared this list of books I am reminded of the fact, that the students at the Seminary each year, are anxious to procure a list of the most suitable books for them to purchase, in their various departments of study; and also for practical use afterwards in the active work. I have known them to apply to the different professors for lists in their several departments, but generally, if not always, unsuccessfully; as the want of time prevents the compliance, on the part of the Professor with so many requests. I have often thought that if such a list were carefully prepared, containing the best books in the different branches of study & labor, the most important first, and those less important following in their order; and if that list be carefully copied in a suitable blank book & deposited in the Library at the Seminary, as one of the regular books, not to be taken out, the students could all have access to it, and take a copy for their own use, & thus the list would serve its purpose continually, in the future.

Now there is probably no person in the church more competent to perform this labor of selecting the books, than your-

<sup>3</sup>Dr. Boggs, a son of the missionary, held to the opinions of Dr. Adger. A young man at the time of this letter he has since become very prominent in the Southern Church.—Ed.

self, providing you would do it leisurely, and at your own ease; jotting down from time to time, as they occur to your mind, or come under your notice, in a little blank book divided off into appropriate headings, the names of such books as you know to be good, & would recommend for such a purpose. Six months or a year would be time enough for its completion. After you had thought of all such books, then a fair copy could be taken in another book, to be placed when finished in the Library. If you feel like undertaking the work, I will see to having it copied & placed properly in the Library at the Seminary. But your part must only be done, if done at all, in your leisure moments, if you ever have any such, or when you can do so with perfect comfort to yourself. If I thought that you would take one-half hour for this work, from your hours of repose, I should never cease reproaching myself for having even mentioned the subject. \* \* \*

My wife joins with me in love to yourself & kindest regards to all the family & friends,

Yours with very great respect,

C. E. CHICHESTER.<sup>4</sup>

GETTYSBURG, PA.

May 7. 1873.

REV. THOMAS SMYTH, D. D.

CHARLESTON, S. C.

Request for  
information.

Dear Dr.—My attention has often been directed by letters & speakers &c. to a paper called *The Mecklenburg Articles*, (or something like that) as a basis,—perhaps *the* basis,—in the hands of Thos. Jefferson, of our National Government Declaration of Independence & Constitution. This information has come to me in fugitive forms, & I am at a loss, on occasion, for documentary evidence of these statements. I have examined y'r work on *Ecclesiastical Republicanism*, with the greatest satisfaction, but I have not found any allusion to this paper in any definite, or specific way. I have been led to suppose, however, that in yr. other works on Presbyterianism &c. the knowledge I desire may be found.<sup>5</sup> Now, believing that you, if any one, w'd. be thoroughly informed touching this whole matter, I take pleas-

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<sup>4</sup>Mr. Chichester went into the Seminary soon after the war. He had attained the rank of Captain and had especially distinguished himself in the defense of Wagner. An account is given of him in Maj. R. C. Gilchrist's pamphlet on that subject.—Ed.

<sup>5</sup>"The Mecklenburg and National Declaration of Independence," preached July 4, 1847. See vol. III, p. 407, Smyth's Works.—Ed.

ure in asking yr. aid, that I may be put in possession of whatever accurate information there may be on the subject. This I ask in the interests of Presbyterianism; for use here & wherever, I can make it useful for our Chh. & the Master. An early answer will much oblige,

Yrs. very truly

W. W. CAMPBELL.

Pastor Presb'n. Ch. Gettysburg.

ATLANTA, GA. May 19, 1873.

Rev. Thomas Smyth D. D.

Charleston S. C.

MY DEAR SIR & BRO.

\* \* We are just now in the enjoyment of a special & gracious visitation of the Holy Ghost, the Church is greatly revived and many hopeful converts are already numbered as trophies of Divine Grace— Among these is a former friend of yours, the Son of Mr. Bowie. He has been reading with great interest & profit that precious little book from your pen entitled, "The Well in the Valley," and he desires me to ask where a copy can be had.

Let me tell you, my Brother, that the copy now in Mr. Bowie's hands has been a most potent agent in the conversion of more than a Dozen Souls. \* \* \*

J. A. ANSLEY.

BOSCOBEL, July 24, 1873.

REV. THOMAS SMYTH

DEAR BROTHER,

\* \* Let no one speak gloomy words at the bedside of an old Minister, looking forward to the time of his departure. Indeed all those gloomy thoughts of death which Christians generally indulge in, so often are unworthy of the hopes we cherish.

I must close. If I did not dread so much the long ride to Columbia for my eyes, I would run down & pay you a visit. Accept this brief note instead & believe me

As ever,

affectionately yours, in brotherly bonds,

JNO. B. ADGER.

1873.

January, 1873, found the Doctor able to be at Church; and in March, he was present at two meetings of the session, with the preceding services. On June 1, he baptized a baby grand-daughter in church, and in May, he had been

able to attend the Anniversary meetings and assist in administering the Communion, but he rapidly grew weaker and was never again to meet with his people in that most solemn service. The session book tells us that when he next partook of the sacrament it was on August 10, ten days before his death, when it was borne to his sick room by Dr. Brackett and the elders.

Dr. Smyth's  
death, Aug-  
ust 20, 1873.

But Dr. Smyth's death was as wonderful as his life: the last heroic battle with mortality was successfully waged by him during the dragging, wearisome days of that Summer. The daughter<sup>6</sup> whose tender office it was to remain with her father and mother in that time of trial, and the physician who, with wonder at the truly remarkable command of the spirit over the racked and tortured frame, ministered as best he could to the Doctor's failing strength, have both told of the amazing struggle. Doctor Smyth was determined to examine once more his accumulated sermons, and destroy such as he did not consider worth publishing. The large, upright, pigeon-holed case in which they were filed, was put close to the reclining chair in which he found some little ease from pain, and with his twisted hands the sermons were drawn out, examined (towards the end, alas, how slightly!), thrown on the piles to right, or to left, which were, later in the day, to be destroyed, or put carefully aside. For a long time the work went on; each day the physician receiving as an answer to his question, "Not ready yet, Doctor." Finally one morning there were no more sermons; the case was empty—the floor bare. Dr. Smyth answered to his physician's query, "I have finished, I am ready." and that afternoon at 5 o'clock, the brave spirit passed to rest. The day was August 20, 1873.

Dr. Brackett, in the discourse preached at Dr. Smyth's funeral, says:—

"It was my happiness to be his companion when he took his last daily drive, and I cannot be sufficiently grateful to a kind Providence that I was permitted to comfort him during the last hour of his life; to read to him those favourite hymns which so fully express the believer's triumphant faith and hope. His utterance was almost gone and he could answer our questions only in fragmentary words. When asked which aspect of Heaven had been most prominent in his Christian

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<sup>6</sup>Augustine was with his family, and his sisters, Sue and Janey, who were in Canada for the Summer; he had just left home, thinking that his father would live for some time yet. Dr. Smyth had fully expected his end, and had been writing most touching letters to his family and friends, not, however, preserved in this collection. Adger Smyth was at the White Sulphur Springs of Virginia for his health, his family on Sullivan's Island. Sarah Annie, and Ellison, with his wife, were at home.—Ed.

Mr. J. Adger Smyth was not in Virginia at the time of his father's death, but temporarily absent from the house.—Editor.

experience: Baxter's *Saints' Everlasting Rest*, Howe's *Blessedness of the Righteous*, or Owen's *Personal Glory and Fellowship of Christ*, he replied, 'if I thought I was near my end, I would like to read all these.'

"Seeing that his end was approaching, we asked him what farewell message he would leave to the people to whom he had so long ministered, and who would so affectionately cherish his memory. A sudden change came over his countenance, an expression of intense emotion, as if his heart were too full for utterance; it seemed as if all the dear faces of his congregation came up before him; as if all the tender and precious associations of the past were clustering around him; and a deep rushing tide of feeling was overwhelming his soul. He called for water, evidently with the intention of clearing his throat, preparatory to a clear, full utterance. But he never spoke again. His silence, to those who witnessed the death struggle, was more eloquent and impressive than any spoken words could have been. He died, dear friends, with his church upon his heart and tongue. His last thoughts were of the people of his love. The last throb of his great, generous, loving heart, was for you. His last dying effort was to speak to you. \* \* \*"





MEMORIAL NOTES  
AND LETTERS



## MEMORIAL NOTICES AND LETTERS.

Dr. Smyth  
buried Aug-  
ust 22.

On August 22, 1873, at twelve o'clock, the worn-out body was borne to the grave by a great assemblage; the pall-bearers, all clergymen, being chosen to represent the different Protestant denominations, and the service conducted by Dr. Brackett<sup>1</sup> and Dr. Girardeau in the black-draped church. The coloured people, in whose service Dr. Smyth had never tired, were present in large numbers, and one old woman with streaming tears, ejaculated as the coffin passed her, "Go to Jesus, faithful preacher!" The Orphan House children, in memory of his many kindnesses to them, covered the mound with flowers.

This interment took place in the Adger lot, east of the Church. Later, as the scattered congregation returned home, it was arranged by them that Dr. Smyth should lie in the spot of his own choosing;<sup>2</sup> and there his monument rises, with that of his faithful wife beside him, and many of his descendants near.

The following letters and papers tell their own story. Very many others are in the old portfolio; letters from his two sisters and his brother James, from nephews and nieces, friends and kinfolk; resolutions and obituaries. Those that follow are chosen, in the hope that they may show, not only that he was mourned, but why; and that the mourning was not limited to his family and his people; that the broken invalid was still a power in the church at large.

DR. B. M. PALMER wrote on August 27, 1873:—I think God put a two-fold honour upon his servant—first, in allowing him, through a long life of rare industry, to preach with eloquence and power the gospel of His grace; and then, at its close, to illuminate his own teachings by the exhibition of those passive virtues which most adorn the Christian, and which can only be acquired under the discipline of sorrow and pain. He has, then been a double witness for his Master.

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<sup>1</sup>Of Dr. Brackett's. eloquent sermon portions have been given already.—Ed.

<sup>2</sup>The change was made in March, 1874.—Ed.

From JOHN B. ADGER, D. D.  
COLUMBIA, S. C.

Dr. Smyth was truly a great man. He had his weaknesses, (and who has not?) but they were only specks. He was great intellectually, great morally, and great religiously. He had a clear, vigorous, active understanding; a warm, brave heart; a strong will; an eloquent tongue; his industry was untiring; his energy never flagged; difficulties never appalled him; opposition only made him the more determined to carry out what he thought was right, and the greater the odds against him in any struggle for what he considered to be the truth, the higher would his courage rise to do all, and dare all for the vindication of his principles. As an author, he has certainly not written in vain, Such works as "Why do I live," and the "Well in the Valley," are both books that will live. But nature designed him for an orator, and beyond most men of my acquaintance was he endowed richly by nature with all the qualifications of the most consummate orator. He was not so great in the pulpit, where he generally (during most of his life,) read his sermons, as he was in the lecture room; nor was he so great in the lecture room as he was on the platform; nor was he so great on the platform as he was on the floor of the deliberative assembly; nor was he so great on the floor of the deliberative assembly when he was on the strong side, as when he was on the weak one. But in reply, and for a lost cause, as it seemed, and when there was no hope left for his side apparently, then was Dr. Smyth strong, and then was he dangerous to his opponents.

I have said that he was a great man religiously; I mean that he was an experienced and ripe believer, an old and long tried soldier of the Cross, who had passed through fire and water, both oftentimes, and been hurt by neither. He was saved by hope; he was a cheerful, heartsome, confiding follower of his Master.

I love to think of him now as perfected; and I love to look forward to reunion with him, and with Thornwell, and with other beloved brethren, all of us perfected forever. What a great and goodly company when it is all filled up, one by one!

From ROBERT IRVINE, D. D.  
AUGUSTA, GA., *August 25, 1873.*

I have been familiar with his name since my boyhood, and during the rage of the Puseyite controversy, from 1834 to 1841, every one in our Irish Church was compelled to take some interest in the question.



One of the first books I read, after furnishing myself with 'the Tracts for the Times,' was Dr. Smyth's work on Episcopacy. From the day of my arrival in British America, I longed to meet him; but, in the Providence of God, never secured the opportunity until your kind invitation accorded me the never-to-be-forgotten privilege.

*From* REV. G. R. BRACKETT,  
*August 24, 1873.*

I did not know how much I was leaning upon your dear father, until he was taken from us. It is not generally known that the 'improvement' in my preaching, which I have heard frequently remarked, during the past year, is entirely due to his suggestions. He has done more for me, in this respect, than the Theological Seminary.

*From* JOHN D. MATTHEWS, D. D.  
LOUISVILLE, KENTUCKY, *August 26, 1873.*

I saw this morning the brief obituary of my lifelong friend and brother beloved. I had feared this result, but his letter of a recent date indicated that his general health had improved.

He was my intimate friend, from the first day he came to Princeton, till "he fell on sleep."<sup>3</sup>

*From a sermon by the* REV. D. L. BUTTOLPH,  
MARIETTA, GEORGIA, *August 31, 1873.*

And here I must pay him a heart tribute, which I would be most ungrateful to withhold, for I owe him more than my poor tongue can tell. My acquaintance with Dr. Smyth runs back twenty-seven years. I landed in Charleston in the summer of 1846, without a single acquaintance or friend. A stranger in a strange city, he took me by the hand and gave me his large confidence in such a manner as immediately won my heart's love. His house was open to me at all times, his valuable library was at my service, and, what I prized more than all, his friendship was bestowed upon me in no stinted measure. It was his faithful presentation of the truth, as it lay in the line of my duty, which led me to consecrate my life to the gospel ministry, and it was his Church which generously supported me during the years of my preparation for this office.

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<sup>3</sup>Dr. Matthews had received a "cheerful and agreeable letter" from Dr. Smyth, dated June 23.—Ed.

After leaving the Seminary at Columbia, S. C., I was associated with him for two years, at the call of his Church, as Assistant Minister. During these two years, never was there a word or act from him which was not kind and generous. I loved him, and I know that that love was reciprocated by him. My respect rose higher, and my attachment even stronger, the more I saw of him. \* \* \*

From THOMAS HOUSTON, D. D.<sup>4</sup>

*Knockbracken Manse, BELFAST, IRELAND,*

*September 12, 1873.*

When I reflect upon the tender, lengthened intercourse that I was privileged with Dr. Smyth, and think that this is now, as far as earth is concerned, at an end, I assure you that I feel a sense of deep loneliness, and I can, therefore, cordially sympathize with his bereaved family. This intercourse commenced when he was a boy in the household of his excellent parents, and when he was under my care as a pupil in one of our best educational establishments in Belfast. At that early age, he gave marked indications of many of the high mental and moral qualities, for which, in future life, he was so distinguished. He was systematic in the arrangements of his time and studies, ardent in the pursuit of knowledge, as he readily distanced competitors in the race for academical distinctions. Above all, I marked in him the manifestations of deep, early piety, as I admired greatly his gentle, amiable, loving disposition. Having been led, in the grace and providence of my Lord and Master, to originate a Juvenile Missionary Association, and some other schemes of Christian benevolence, which were then rare among students and members of the Church generally, Dr. Smyth, then in the opening vigor of his mental powers, threw himself into them with all his heart, and rendered me and the cause most efficient service. At this long distance of time, I have a vivid remembrance of our consultations on subjects connected with the advancement of the kingdom of Christ, and of some of the thrilling speeches which he spoke at our public meetings, convened for this object.

Dr. Houston wrote again, on September 23:—

With reference to the wish expressed by your beloved father, that I might be led to sympathize with the position of

<sup>4</sup>On August 16, Dr. Smyth had dictated a letter to Dr. Houston, who calls him, "the most faithful and tried brother that I had on earth."—Ed.

your Southern Presbyterian Church, and to pray for them—as far as I have the means of judging, as holding with greater fulness to the Westminster Standards, and as contending for the Church's spiritual independence, they have my cordial sympathy.

*From* WM. HAMILTON, D. D.

NORTHFIELD, SUMMIT CO., OHIO, *October 6, 1873.*

To the Family of the Rev. Thomas Smyth, D. D.:

Dear Friends—You may, perhaps, have heard your excellent and lamented father mention the name of an old Belfast classmate, Wm. Hamilton. You will, therefore, I hope, excuse the intrusion of this letter.

The Rev. Dr. Alexander Macklin, of the Scotch Church, in Philadelphia; the Rev. Dr. Blackwood, of the same city; the Rev. James Lewers, once a pastor near Charleston, were our contemporaries. Dr. Blackwood and I are now the only remaining ones of those who emigrated.

Nearly thirty years ago, I saw Dr. Smyth in Belfast. He had then published several important works, chiefly on church government. I had the pleasure of receiving him as a guest at my house in New Brunswick, New Jersey, about the year 1860. He had then been stricken with partial paralysis, but his mind had lost none of its enthusiasm or activity.

Since then we have never met, but we often exchanged correspondence.<sup>6</sup> I have before me now on my desk three of my old friend's precious letters. The first was written in 1869, with a firm, bold hand; the second, dated 1871, exhibits signs of age and feebleness; the third, traced with a lead pencil is very shaky and irregular. It seems dated in February of the present year.

The second is much more spiritual than the first. The third, in its simple, earnest, kindly advices to myself, and its fervid aspirations after Heaven, gives most interesting and comforting evidences, that, with failing powers, the writer was ripening for glory.

My first recollections of your father go back to our school days. We read Horace and Homer together in the schools of

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<sup>6</sup>There are several interesting letters in existence, from Dr. Hamilton, who was at one time doing home missionary work in Ohio. In one he says:: "This region of the Western Reserve is in a very low religious condition. It has been burned over with *isms*." He also says that the only point on which he ever disagreed with Dr. Smyth was Secession.—Ed.

the Royal Belfast Institute. I have a mental daguerreotype of my class-mate taking short notes, in very small blank books, which he carried in his vest pocket, so early did his character for learned research begin to assert itself.

It was to me a matter of deep regret that Dr. Smyth suffered so severely during the war, by the loss of property. Perhaps, after all, it was the discipline my dear friend required, to prepare him for a world of unbroken happiness. What does it now signify to him that he died in comparative poverty? He was heavily pressed by great public and private calamities, but he still retained the love of Jesus. He still felt an ardent desire, and still was permitted, with some of his once pre-eminent ability, to preach the Gospel; and he was still busy with his pen in literary labors on religious subjects. He now rests in peace after all his troubles. \* \* \*

Sincerely sympathising in your loss, which indeed is also my own, I remain in the concluding words in one of your father's letters, his "quondam class-mate," and, for his sake, your sincere friend in the bonds of the Gospel.

WILLIAM HAMILTON.

NORTHFIELD, SUMMIT CO., OHIO.

ELLISON A. SMYTH, ESQ.

Oct. 8, '74.

MY DEAR SIR,

\* \* I should be delighted to hear that a fuller and more formal life was to be published. There are considerable materials in these letters and his correspondence, which might be gathered in, would be still more interesting. Suitable reviews of his numerous works, with choice extracts from them, would increase the value of the work. Please to let me know whether you are about to carry into effect the design of publishing a Biography. \* \* \*

WILLIAM HAMILTON.

*From the Christian Union, of New York;* HENRY WARD BEECHER, *Editor, September 10, 1873.*

Another recently departed Minister is the Rev. Dr. Thomas Smyth, of Charleston, S. C., for more than forty years Pastor of the Second Presbyterian Church in that city, and long known in the Church at large. He was a man of wide attainments, having published in his lifetime over thirty works on theological subjects. Unhappily, in the fullness of his manhood he was smitten with paralysis, but though ever after-

wards a cripple, he continued his ministerial work with firm faith and indomitable energy. He died at the age of sixty-five, justly entitled to profound respect for the bravery of his spirit under trials which would have prostrated most men.

*From the Southern Presbyterian, Columbia, S. C., September 10, 1873.*

Mr. Editor:— You will much oblige the family of the late Rev. Dr. Smyth, by allowing the correction of the statement in the notice of his death, in your issue of 27th ult., that “life had become an almost insupportable burden, which he longed inexpressibly to lay down.” Far from being a burden, life was full of joy and happiness to him. Always an ardent admirer of nature, in all her varying moods, he enjoyed *intensely* communion with her, and to the very last, only three days before his death, after returning from his daily ride in the suburbs of the city, he spoke of the pleasure he had received, and the beautiful scenes he had witnessed. In the home circle, he entered into all the joys and cheerfulness of the family, and delighted to draw his grandchildren around him, and took pleasure in sharing their mirth and merry laughter. He never gave way to despondency about himself, and would always answer the inquiries as to his welfare with a bright and happy smile. His religion was a joyous service, into which his soul entered with all its energies, and there were no repinings, but cheerful, willing submission to all his Father’s will.

Nor did he long to lay down the burden of life. Only some two weeks before his death, on Communion Sabbath, when the Pastor and Elders of his Church attended upon him in a body, and administered the Sacrament in his chamber, he said, “Pray for me, if it is the Lord’s will, that like Hezekiah, he may raise me up, and spare me yet longer to serve him.” To his family and friends his constant request was, “Do not forget to pray for me, always of course in entire submission to God’s will, that he may spare me longer, as I have much to do, and want to finish many works yet incomplete.”

He longed to live, to devote his time and energies to the service of his Saviour, and to labor for the advancement of his cause.

*From the Southern Presbyterian, September 18, 1873.*

As a friend, he was always true, ever ready to perform any act of kindness which lay in his power. He delighted especially in seeking out the young and aiding them by his counsel



and advice. Many a young man, who has sought a home in Charleston, owes his first start in life to his encouraging words and fatherly advice and attention. Well does the writer of this feeble tribute remember the day he landed in the City of Charleston, and stepped upon the shore of his new home, a total stranger, without one whom he could call a friend. According to his custom, he sought the prayer-meeting, and was directed to the Second Presbyterian Church, one memorable Thursday evening, where, for the first time, he saw and heard Dr. Smyth, from whose lips dropped such sweet and earnest words, that he felt irresistibly drawn to him. That night a friendship was formed which grew in strength and fervor from year to year, and which death has now interrupted for the first time, but which, in God's mercy, will be renewed in heaven, never again to be broken.

Before the war, it was the writer's privilege to aid Dr. Smyth in copying and preparing for publication a number of his sermons, discourses, essays, and other literary productions, which were to have been given to the public after his death. All of these manuscripts, copies, and originals, were destroyed in the burning of the City of Columbia, whither they had been sent for safety, and thus the world has lost many valuable gems, the results of years of study, and toil, and experience. None but those who had read them, will ever know of their beauty and power; the world is that much poorer by their loss. It is to be hoped that he may, since the war, have prepared sermons, and other articles, which will still be given to the public, for they would be rich in thought, earnest in expression, and valuable for the truths they would contain and the sentiments they would utter.

Charleston  
Presbytery,  
1872.

In April, 1872, Dr. Smyth attended the spring session of Charleston Presbytery, which convened in the City of Columbia. By special invitation, he became a guest of some of the students in the Theological Seminary, and made his home while in Columbia within those walls, so dear to the memory of a large proportion of the ministers of our Church. Those were happy days, only too few in number, and too rapidly passed. The infirm servant of Christ seemed to almost renew his youth, as surrounded by those hopeful young learners, he talked to them in his most earnest manner, giving all who called upon him valuable advice, cheering them on in their labors and studies, pointing out the dangers and difficulties in their pathway and warning them how to avoid them; impressing upon them the important responsibilities soon to be laid on their shoulders as ministers

of the Gospel, and counselling them to be found much in prayer, and to draw near to the Saviour and live beneath the shadow of his wings. None who heard him then can ever forget his impressive manner, he seemed like one of the prophets who, about to be carried home, was leaving his mantle to those who should take up the work which he had so faithfully performed, and carry it on to the end. The writer cannot recall those delightful days which shall never return, spent in the intimate society of that blessed man of God, and then realize the fact that he shall never meet him on earth again, without crying out in anguish, "My father, my father, the chariot of Israel, and the horsemen thereof."

Dr. Smyth had memorized that beautiful Rhythm of Bernard De Morlaix, Monk of Cluny, on "The Celestial Country," and it was his delight often to quote copious extracts from it. When returning home from church in Columbia to the Seminary at night, leaning upon the arms of the writer and his companion for support, he would frequently pause, and with his eye fixed on the twinkling stars, repeat line after line of the poem he loved so well. The time, the circumstances, and all the surroundings tended to give solemnity to the words as he would suddenly break forth with:—

"Jerusalem the golden,  
     With milk and honey blest,  
 Beneath thy contemplation,  
     Sink heart and voice oppressed.  
 I know not, O I know not,  
     What social joys are there,  
 What radiancy of glory,  
     What light beyond compare!  
 And when I fain would sing them  
     My spirit fails and faints;  
 And vainly would it image  
     The assembly of the saints.  
 They stand, those halls of Syon,  
     Conjubilant with song,  
 And bright with many an angel  
     And all the martyr throng.

"O holy, placid harp-notes  
     Of that eternal hymn!  
 O sacred, sweet refection  
     And peace of Seraphim,  
 O thirst forever ardent  
     Yet evermore content!

O true peculiar vision  
 Of God cunctipotent!  
 Ye know the many mansions  
 For many a glorious name,  
 And divers retributions  
 That divers merits claim:  
 For midst the constellations  
 That deck our earthly sky,  
 This star than that is brighter—  
 And so it is on high."

In April, of the present year, it was the writer's privilege to meet Dr. Smyth again, in the City of Charleston, and spend much time in his society. Those were precious hours. The affectionate counsel and advice, the admonitions and warnings then given by one who was just laying off the harness, to one who was just girding it on, will never be forgotten. God grant that they may be always heeded and obeyed. It was at the close of this period of intercourse that we drove together one pleasant afternoon up the road above the city into the country, as we had often done before in years that are past and gone. Dr. Smyth seemed on this occasion, which was to be our last earthly interview, to be peculiarly impressed with the thought of our parting, as it had been his sincere and earnest desire that the writer should labor in the City of Charleston, but Providence had otherwise ordered, and he submissively yielded. Never did a loving father counsel son more tenderly and affectionately than did he, during that memorable drive; and as he would warm up with the theme on which he was discoursing, the work of the Gospel Ministry, his whole soul would seem aglow with enthusiasm. In the midst of a sentence he would drop the reins, raise his emaciated hands and in his strong but faltering accents, so well remembered by all who have ever listened to his fervent utterances, burst forth with some lines from his favorite poem:—

"Jerusalem, the glorious!  
 The glory of the elect!  
 O dear and future vision  
 That eager hearts expect:  
 Even now by faith I see thee:  
 Even here thy walls discern:  
 To thee my thoughts are kindled,  
 And strive and pant and yearn:  
 Jerusalem the onely,  
 That look'st from heaven below;

In thee is all my glory;  
 In me is all my woe:  
 And though my body may not  
 My spirit seeks thee fain,  
 Till flesh and earth return me  
 To earth and flesh again."

Again would he renew the conversation, only to interrupt it by exclaiming as we rode past the green fields and fertile gardens:—

"O fields that know no sorrow!  
 O State that fears no strife!  
 O princely bowers! O land of flowers!  
 O realm and home of life!"

With peculiar emphasis and yet with affectionate tenderness he repeated the following lines:—

"Jerusalem, exulting  
 On that securest shore,  
 I hope thee, wish thee, sing thee,  
 And love thee evermore!  
 I ask not for my merit,  
 I seek not to deny  
 My merit is destruction,  
 A child of wrath am I;  
 But yet with faith I venture  
 And hope upon my way;  
 For those perennial guerdons  
 I labor night and day.  
 The best and dearest FATHER,  
 Who made me and who saved,  
 Bore with me in defilement,  
 And from defilement laved,  
 When in his strength I struggle,  
 For very joy I leap,  
 When in my sin I totter,  
 I weep, or try to weep:  
 But grace, sweet grace celestial  
 Shall all its love display,  
 And David's Royal Fountain  
 Purge every sin away."

As the day drew near to its close, we drove down to the water's edge, and sat quietly looking out over the beautiful bay, and enjoying the pleasant sea breezes, which proved so invigorating to his weak body. All nature around was clothed in its beautiful spring attire; the waves were murmuring at

our feet, as they advanced and receded; the sun was setting gorgeously in the west, lighting up the entire scene with a mellow golden tint. After drinking in the lovely scene for a time, the faithful servant of God again broke forth:—

“O mine my golden Syon!  
 O lovelier far than gold!  
 With laurel-girt battalions,  
 And safe victorious fold.  
 O sweet and blessed country,  
 Shall I ever see thy face?  
 O sweet and blessed country,  
 Shall I ever win thy grace?  
 I have the hope within me  
 To comfort and to bless!  
 Shall I ever win the prize itself?  
 O tell me, *tell me*, YES!”

And then, in exultant strains he cried out, in almost prophetic words; and these were among the last the writer was ever permitted to hear him utter:—

“Exult, O dust and ashes!  
 The Lord shall be thy part.  
 His only, his for ever,  
 Thou shalt be (and thou art!  
 Exult, O dust and ashes!  
 The Lord *shall* be thy part:  
 His only, his *for ever*  
 Thou *shalt be and thou art!*”

Truly the Lord has been his part, and he is now forever with the Lord.

“Servant of God, well done!  
 Rest from thy loved employ,  
 The battle fought, the victory won,  
 Enter thy Master’s joy.

“The pains of death are past;  
 Labor and sorrow cease;  
 And life’s long warfare closed at last,  
 His soul is found in peace.

“Soldier of Christ, well done!  
 Praise be thy new employ:  
 And while eternal ages run,  
 Rest in thy Saviour’s joy.”

C. E. CHICHESTER.

Winnsboro’, S. C., September 8, 1873.



Extract from a paper presented by Elder R. C. Gilchrist, and unanimously adopted at a meeting of the Court of Deacons of the Second Presbyterian Church:—

The one whose wisdom for many years has guided our deliberations, and whose zeal and piety gave tone and energy to our labors for Christ's Church, has heard the summons to go up higher, and left us to mourn our irreparable loss. From the earliest youth of most of us, the Rev. Thomas Smyth, D. D., has been associated with every experience, entering into our joys; and by his warm and gushing sympathy made us feel that he was one with us. From his lips we heard of Jesus' love, and his was the hand that led us to His feet; and when called to pass through seasons of affliction, to him, more than any other earthly comforter, we fondly turned; and upborne in the arms of his faith, we have been enabled, even while passing through the valley of Baca, to find a well for our mourning souls. He was inexpressibly dear to all his people, as a friend, a counsellor, and a pastor; to us, as co-laborers with him, and officers in the Church, he was one in whose steps we could walk unfalteringly; and with his wisdom to guide, and his zeal and earnestness to incite, we have been strengthened for the performance of the duties devolving upon us. Now no longer will we be shepherded by him. We miss his ready sympathy, his wrestling at the throne of Grace, the bright example of his steadfast faith and patience, and submission to his Father's will; but, following him, as he walked in the footsteps of Jesus, we pray that his mantle may fall on the Church he loved so well, and for which he labored so long and faithfully.

*From the Christian at Work, T. DEWITT TALMAGE,<sup>e</sup>  
Editor, New York, Thursday, October 30, 1873.*

#### THOMAS SMYTH.

The gates of heaven have just closed after the entrance of this good and great man into rest. There must have been a stir amid the glad populations, as he joined the multitude, who, by his voice and books, under God, were brought there. What a place heaven must be to one who has been working hard for forty years, and been sick much of the time.

The name of the Rev. Thomas Smyth, D. D., of Charleston, through all of the South meant courage, purity and highest

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<sup>e</sup>The great Dr. Talmage, whose sermons were published in newspapers all over the United States.—Ed.

style of evangelism. He had a terrible grip for the Lord's enemies, but the sweetness and balm of a Southern grove for a bleeding heart.

About three years ago, while seeking health in Charleston for one of our family, we called upon him. He sat bolstered up in his sick room, happy, eccentric, strong for God, gloriously expectant of release. We have seen but few men like him, his piety of the stalwart order, with a Cromwellian courage and positiveness. The chairs about him covered with newspapers and books, he was fully abreast of the times, and looked as if anxious to get on his crutches again, to go forth to give the sins of the world another sound pommelling.

For his sake, we are glad he is gone. Nothing could cure his bodily ailments,—but a bath in the river from under the throne. But neither his family nor the Church could afford to spare him. The world wants not less, but more, of his style of Christianity.

Much of our modern religion begins with an eulogy of human nature, instead of an exposition of its utter downfall. It makes us sick to hear all this talk about the dignity of manhood, which is a heap of putrefaction, unless Saint John lied when he described it as "wretched, and miserable, and poor, and blind, and naked." Oh! for more THOMAS SMYTHS, with foot on the eternal rock, and hand on a whole Bible,—daring to tell the whole truth, and always making pulpit and printing press speak out in behalf of an uncompromising Christianity.

## A TRIBUTE

*In Loving Remembrance of the Rev. Thomas Smyth, D. D.*

### I.

A noble mission is fulfilled,  
The dear, brave, faithful lips are stilled,  
The great heart's dumb;  
The busy hands find rest at last,  
The work is o'er, the conflict's past,  
And peace is come!

### II.

Gazing down on that quiet face,  
Did not your loving instincts trace  
Chis'ling divine?—  
The scripture of a hidden gain?—  
The mystic aftermath of pain?—  
God's solemn sign.

## III.

That we might see in some dim wise,  
 How underneath this mortal guise  
     The soul grew fair—  
 The stronger virtues grandly blent,  
 With child-like love and meek content,  
     In concord rare!

## IV.

Those white still lips beneath the sod  
 Many a soul have won for God;  
     And who may tell  
 How many hearts that patient pen  
 Has blessed, and soothed, and cheered again  
     At Baca's "Well"?

## V.

Loving seeds by the wayside sown,  
 Many an erring one has borne  
     To Jesus' feet.  
 And in our homes his words of prayer  
 Have made the sorrow seem less drear,  
     The joys more sweet.

## VI.

Then, when the Master's chast'ning hand  
 Had smitten with the sore command,  
     The brief—"Be still!"  
 With steadfast faith and courage high,  
 The cross was borne, the work laid by,  
     At Jesus' will.

## VII.

So day by day the faint feet trod  
 The path that led him nearer God,  
     And nearer "Home";  
 And then his footsteps touched the brim  
 Of Jordan's waters chill and dim  
     With dashing foam.

## VIII.

A solemn peace was on the face,  
 The pale lips smiled with saintly grace,  
     And then grew still;  
 And sunset's parting glory shone  
 On features white as graven stone,  
     And deathly chill.

## IX.

The "faith" was "kept," the "course" was run,  
 The final vict'ry grandly won;  
 And now the King  
 Doth grace that brow, all seamed with scars,  
 With wondrous "crown" of many stars,  
 While anthems ring!

ANNIE R. STILLMAN.<sup>7</sup>

*Charleston, October 20, 1873.*

DEAR MRS SMYTH,

The kindness of your note, has caused emotions, which I shall not attempt to commit to paper, & I will only say that I have been much moved by it.

The Books will always be valued as a "Souvenir" of one whose ability & erudition commanded my admiration, whose sufferings elicited my deepest sympathy, & whose esteem & friendship I shall always recur to with feelings of pleasure & pride.

With Respect & Esteem,

I am yours truly,

W. H. HUGER.<sup>8</sup>

*Charleston, Nov 5, '73.*

*Mrs. Margaret M. Adger Smyth.*

Memorial services were held by a congregation composed of persons from most of the Protestant Churches of the city on the evening of December 14, 1873, in the Second Presbyterian Church. Dr. Brackett's address on this occasion was printed under the title "The Christian Warrior Crowned," the text being 2 Tim. 4:17. The following extracts are taken from it, but much is of necessity omitted, as already told in Dr. Smyth's own words.—Editor.

Dr. Smyth's erect attitude, lofty carriage and dignified bearing, \* \* made the impression upon his audience that they were in the presence of a princely orator, in whom intelligence, manliness, self-

<sup>7</sup>The daughter of Mr. Charles Stillman, an Elder in Second Church; a young girl in whom Dr. Smyth took a very special interest. This was her first essay in print—in which, however, she has since won her laurels.—Ed.

<sup>8</sup>Dr. Smyth's physician, and a faithful friend to him and to all the family, until God took him from his labours of many years.—Ed.

reliance and courage, were already foreshadowing the surpassing eloquence that was about to flow from his lips. \* \* \*

Like the Poet of Rydal Mount, he was "A lover of the meadows and the woods, and mountains." During his vacations he almost lived in communion with nature, \* \* and in Charleston, \* \* sometimes for hours, at night, he sat beneath the quiet stars, looking out upon the moonlit sea and listening to its solemn roar. \* \* \*

His capacious memory became a gallery of natural imagery. \* \* From this inexhaustible storehouse he fed his exuberant imagination, and adorned his sermons with its riches and magnificence. His style could not be described as ornate or florid. Nothing was added for the sake of rhetorical embellishment, or to round a period. But such was his marvellous affluence of diction, his thesaurus of language, and overflowing fulness of ideas, that when the fountains of the great deep of his soul were broken up, and the windows of his mind, like the bursting cisterns of the skies, were opened, his thoughts poured forth like a deluge. The sequacious waves followed one another with a tumultuous rush and unabating flow, that must have oppressed and fatigued the hearer, but for the illuminating splendor of his ever-radiant imagination. \* \* \*

But the crowning excellence of this illustrious preacher, the chief inspiration of his eloquent discourses, which charmed away the weariness that his extreme prolixity would otherwise have occasioned, was his absorbing love to the Saviour. The tongue of the preacher was kindled with a live coal from the altar of Calvary. His discourses abounded with doctrinal discussion. They were often controversial, as well as argumentative. They were sometimes scholastic, replete with erudition, laying severe tax upon the understanding of the hearer; and yet his lecture room was crowded, overflowing, with interested and enthusiastic audiences, to listen to an hour's discussion of the principles of Presbyterianism. It was not the intellect that towered like a mountain, nor the imagination that shone like the sun, but the heart that heaved like the ocean with the love of Jesus—that caught the sympathy of his hearers, and bore them away upon its rolling waves. Christ, and His cross, were all his theme. He presented the doctrine as the mirror of Christ, and the creed as a breakwater to roll back the tide of error, that would, if unchecked, sweep away the cross and its sacrificial Victim. He preached Presbyterianism, because he believed that no other polity preserved



in its integrity the Calvinistic system, and no other system does full honor to "Christ and him crucified." \* \* He never left the guilty, condemned sinner at the bar of judgment, or on the brink of hell; but always at the foot of the cross, or at the household door, within the sound of the Saviour's inviting voice and the Father's extended arms of love and mercy. He could not preach without pleading with sinners. He could not reason and argue without pouring out his heart in the most tender and melting expostulations. \* \* \*

Another element of the success of his preaching, was its remarkable appropriateness, its studied adaptation to the times in which he lived, and to the immediate wants of his people. No public event from which he could draw a useful lesson escaped his notice. \* \* No spiritual want of any member of his congregation was overlooked. He would preach a series of discourses to relieve a single anxious soul of doubt or distress. \* \* But we cannot leave the consideration of his labors as a preacher, without adverting to his zeal in the cause of Missions. If love to Jesus was his crowning excellence, his missionary spirit was the crowning form of this excellence. If the former furnished the material, the latter determined the position and shape of the crown. \* \* \*

*As a Pastor.* This great and good shepherd knew all his flock, and could call them by name; and he entered, by a personal and heartfelt sympathy, into all their temporal and spiritual trials. He was, as a pastor, no respecter of persons, and showed no partiality save that which was imperatively demanded by the poor, the lowly, and the ignorant of his flock. \* \* \*

It was in the family circle, that he exhibited that rare gift of prayer, which was at once an opulent endowment of nature and grace. \* \* Everything with him seemed to crystalize into prayer. Every vicissitude of the weather, and every changing aspect of the times; the smallest as well as the greatest events, furnished him with material for devotion, and imparted an endless variety, an inexhaustible copiousness, and an exceeding richness to his prayers.

His extraordinary conversational powers and social qualities, eminently fitted him for pastoral usefulness. With all his absorbing love of study, his sympathies took a deeper hold upon men, than upon books. \* \* It was here, also, that his ready wit, and genial humor found an easy, and a happy vent, in interesting and instructive anecdotes, and personal reminiscences, of which he had gathered a vast store, in his extensive reading and foreign travels.

His genial and exuberant nature overflowed on all occasions, even when greatly depressed, and tortured with pain. He was often most companionable and entertaining when his sufferings were greatest. Nor did he ever regard his bodily infirmities and weaknesses as an excuse for pastoral inactivity, but seemed to forget his own sorrow in bearing the burdens of others. \* \* \*

Both as a preacher, and as a pastor, Dr. Smyth ever felt and manifested a deep and affectionate interest in the *coloured people*, who filled the gallery of his Church, and largely composed his membership. He prepared his sermons with reference to their instruction, held a special service for them during the week, and as a pastor, kindly ministered to their spiritual wants and bore to their humble homes the cup of consolation in seasons of sickness and affliction. He was a warm supporter of the Zion Colored Church, in Calhoun street, Charleston, which at its inception was chiefly composed of members of his own Church. He spoke of it as "a noble and glorious enterprise in which he heartily rejoiced." The crowd of colored people who attended his funeral attested their continued and unabated love for him. One aged woman exclaimed, as his coffin was borne into the Church, with streaming eyes and choked utterance: "Go to Jesus, faithful preacher!"

But our portraiture of the pastor would be incomplete, were we to omit his tender, passionate fondness for the children of his congregation, and his zealous interest in their welfare. He enjoyed with a keen relish the sports of childhood around his own fireside, and heartily participated in their juvenile merriment. He gathered the children around him in his visits from house to house, and by his gentle and affable familiarity, won their hearts. Their names were all engraven on his heart, as well as his memory, and they knew it. No one was, to these little ones, a more welcome guest at the family fireside. They ran to meet him at the open door, and followed him, regretfully, as he took his departure.

His frequent presence at the Sabbath School excited their eager and delighted attention. He always remembered the lambs of his flock in his study, and was constantly collecting materials from every source, that he might be ever prepared to interest them in the Sabbath School, and on anniversary occasion, with appropriate and pleasing addresses. The painful sacrifices which he made to attend the last annual festival,<sup>9</sup>

<sup>9</sup>These festivals were held on the mall, in front of the church.—Ed.

and the evident delight with which he entered into their youthful pleasures; will never be forgotten by the children. It will linger in their memories as they advance in years, as one of the last affecting tokens of their aged and infirm Pastor to the dear lambs of his fold.

The affection which he felt for the children of his own Church was shared, in all its depth and tenderness, by the children of the Orphan House. He always delighted to officiate in his turn, in the Chapel of that Institution, and by his condescending manner, his affectionate earnestness, and his happy art of illustration, rivetted their attention and gained their hearts. Numbers of them gathered around his casket as it was about to be lowered in the grave, and covered it with wreaths of flowers. \* \* \*

Dr. Thornwell, who often encountered him in the deliberative assembly, said of him that no one had a kinder heart and a more forgiving spirit that Dr. Smyth. He never nursed a grudge. \* \* \*

As an ecclesiastic, Dr. Smyth was thoroughly qualified to be a leader in the courts and councils of the Church. Dr. R. J. Breckinridge said of him, that "no one was better versed in our Church polity." \* \* \*

As a churchman, Dr. Smyth might be described as intensely denominational and intensely unsectarian. This distinction, so admirably drawn in his memorable discourse on "Denominational Education," was so gratifying to Dr. Chalmers, who heard him deliver it, that he afterwards remarked that "he could never cease talking about it." A loyal son of the Presbyterian Church, he loved her denominational peculiarities with a patriotic fervor. But while he cherished her glorious history and precious traditions, with an almost idolatrous reverence, he was at the same time an utter stranger to the narrow-mindedness of party, or the exclusiveness of bigotry. The Apostolic benediction, "Grace be with all those who love our Lord Jesus Christ in sincerity," was inscribed upon his Church Banner. "Let brotherly love continue," was his motto. In his chapter on the "Catholicity of Presbytery," he remarks, "Christ must be first, fellowship next, and then as much uniformity as will follow from the two." Of naturally a Catholic spirit, the liberalizing influence of a wide culture and extensive travel led him to recoil from all extreme views of doctrine or Church polity. He was never happier than when he united with brethren of other denominations in Christian fellowship and associated activity, and had he lived, he would have entered heart and soul into the Evangelical Alliance—a movement of

which he spoke with great enthusiasm, and for the success of which he fervently prayed. One object he had in view, in visiting Europe in 1846, was to be present at the Evangelical Alliance at its first great World meeting; "When the platform, creed, and basis of union was discussed and adopted," he remarked, "I was truly delighted to find how patriotic feeling extinguished all sectional jealousies, and united various denominations in one compact, solid phalanx."

It was to him one of the glorious features of Presbyterianism, as an Ecclesiastical system, that it was "at once capable of extension to the widest circumference of humanity, and contains within itself the germinant principles of vitality, diffusion, unity, universality." Under the term Presbytery, he was wont to "include those generic principles which are common to Congregationalists, Presbyterians, Reformed Dutch, Lutherans, Baptists and Methodists," and rejoice that, while he differed from them in some points, "he would be found agreeing with the liberal-minded of them all." He would thus hope "to draw closer the bonds of Christian truth, harmony, and affection, by which we are leagued together."

It was for this liberal, Catholic type of Presbyterianism that he contended, toiled, suffered, and consecrated all his talents and acquisitions. He strenuously opposed the "Revised Book of Discipline," because he honestly believed that it was susceptible of an interpretation subversive of these grand principles. According to his view, Presbyterianism was *jure divino* in this sense, "that the doctrines of the Church are given by Christ in inspired words; the government in general rules and principles, in the actions and examples of the Apostles, and in the exercise of a wise, Christian expediency, based on natural and social law, as expressly declared in the confession of faith. The one is given to us as a system of doctrine taught in the scriptures; the other as agreeable to Scripture, and yet both *de jure divino*." He believed that the "Revised Rules" virtually identified the form of Government, Discipline, and Worship, with Doctrine; and claimed for them the same conscientious belief and conformity; which "tends to make Presbyterianism High Church, intolerant, and illiberal, robbing it of its crown-jewels, love, charity, and brotherly kindness, towards all Evangelical Churches who hold Christ in all his glorious divine offices, as Prophet, Priest, and King of his blood-bought people." The Scriptures, and not Church standards, are the ultimate appeal in all matters of controversy.



The revision movement roused all his old martial spirit. The veteran warrior girded on his armor and through many a long and weary night, in the midst of sufferings that would have unmanned a spirit of ordinary mold, he prepared a series of articles, in which the dying Hercules seemed to be gathering up all his remaining strength to strike one more effectual blow for the principles for which he had contended all his life.

He would not have felt that he had "finished his course, and kept the faith," had he remained silent during this controversy, even on the verge of the grave. The scarred and weather-beaten soldier fell on the field of battle, with his armor on and with his drawn sword in his hand.

On another occasion, pending a heated discussion upon this theme in Presbytery,<sup>1</sup> when a motion was made to adjourn on account of his failing strength, he replied, with his panting breath, that he was willing to go on, he could not die in a better cause.

At the time of the great disruption in 1843, Dr. Smyth urged, with a glowing zeal and eloquence, the claims of the Free Church of Scotland to the sympathy of American Christians. It was for these very principles, so dear to his heart, that the Church of Scotland separated from the Establishment, viz: "the utter renunciation of all the bigoted and exclusive views which prevented free intercourse among true-hearted Christians of every name." He saw in the foundation of that Church, "the first link in the golden chain which is to bind together in one body all who love the Lord Jesus Christ in sincerity and truth." \* \* \*

He would go to the stake for Calvinism or Presbyterianism, and on the way to martyrdom, he would gather faggots to burn bigots and sectaries. As a philanthropist he would reform the evils of society, with an almost iconoclastic severity, while, like the tender and compassionate Saviour, he visited the widow and the fatherless with a sympathetic heart and tearful eye. \* \* \*

**Slavery.** It was in the spirit of a Christian philanthropist that he cordially favored and zealously defended the institution of slavery, for "however it may be denounced as imperfect and attended with evil," he held that "it had been employed by unerring wisdom and an overruling Providence, as an instrument for the preservation, elevation, and conversion of millions who would have lived and died in heathen igno-

<sup>1</sup>In 1872.—Ed.



rance, superstition, and cruelty." He believed that in so far as masters rendered unto their slaves that which is "just and equal," in their condition and sphere of life, that involuntary servitude was for them that which is best fitted to promote their well-being and happiness. But while all his learning and ability were enlisted on the side of slavery, he was equally earnest and bold in denouncing the unnecessary evils, and reforming the abuses and perversions of that domestic institution. His celebrated work on the "Unity of the Human Races" was written in the interests of philanthropy, as well as science and religion. The denial of unity he regarded as uncharitable, as it is unphilosophical. To degrade the African below the standard of the human species, is to exclude him from the benefits of redemption, and justify his barbarous and cruel treatment. The critical reviewers of England, Scotland, and Ireland, gave him the credit of being "the first to come forward in this controversy, to assert, in behalf of the black man the unity of the race," and commended his "fearless vindication of this doctrine, which was calculated to render him unpopular and odious in the midst of a slave population."

\* \* \*

As a citizen. Dr. Smyth was too sound a Presbyterian to be anything but a whole-soul *Patriot*, when patriotism involves the spirit of loyalty, or the principles of true Republicanism and a readiness to defend them at any sacrifice. It was because he believed the principles of our constitutional, representative, republican government, were derived from Presbyterianism, and are the only safeguards of civil and religious liberty, that he became in this land of his adoption, an enthusiastic, patriotic, American citizen. He wrote a volume of several hundred pages, the result of weary months of laborious study and research, to demonstrate the identity of the origin of our ecclesiastical and civil government. I use his own language: "The more decidedly a man is a Presbyterian, the more decidedly he is a republican."

He espoused the cause of the South in the late war, because he believed she was contending for these very principles of civil liberty and free government. \* \* \*

Paralysis,  
1870.

About four years before his tireless energies were released from the fetters of the flesh, his organs of speech were suddenly paralyzed in the midst of his midnight studies. He rose to call a servant and was surprised to find that he was incapable of articulating a word. Doubtless believing that his speech was hopelessly gone, or that he was near his end, he wrote on a slip of paper

to his wife, "Perfect peace." But finding that his general health was not seriously affected by this local paralysis, he immediately addressed himself to the task of regaining his lost speech, with a resolute will that was never paralyzed by discouragement or despair; and never did he appear greater in all his grand career, than when reciting, hour after hour, and week after week, the letters of the alphabet, advancing from vowels, and consonants, and sentences; until upon the anvil of his iron will, he broke link by link, the chains that bound his eloquent tongue, and at length shouting, like David of old, "Awake up my glory," his voice rang again with the praises of the sanctuary, and the "glad tidings of salvation." For many years, every one had spoken of him as "the *wonderful* man;" but when his mute tongue was unloosed, when this Samson had rent asunder his fetters with the sheer force of his giant will, his friends were themselves dumb with amazement. From this time, he continued his vocal exercises, repeating the scriptures and pages of sacred poetry, which his memory retained with astonishing accuracy.

After the lapse of a year or more, he felt it his duty on account of growing weakness and an imperfect utterance, to resign his pastoral charge; but he did not resign his determination to work for his Master, as long as life lasted. Although in the estimation of all but himself, he was honorably discharged from warfare, he refused to lay down his arms and retire from the field of active service. Without the slightest abatement of his former energy and zeal, he continued to preach whenever called upon, either in his own Church, or the Churches of other denominations; and by his presence, prayers, counsel, and active service, to help forward every good work; in the Bible Society, the Clerical Union, the weekly prayer-meeting, (which he attended regularly in all kinds of weather,) in the higher and lower judicatures of the Church; until within a few weeks of his death, he was regularly present every Sabbath in his own pulpit, generally offering the closing prayer, the unction of which still lingers in our memory, like a sweet savor; and on communion occasions he always made the sacramental address at the Lord's Table, when he often seemed to be literally looking within the veil, and holding visible communion with the Saviour. \* \* \*

The most prominent trait of his character, that <sup>Will-power.</sup> which most distinguished him from ordinary men—that, without which Dr. Smyth could not have been—was an indomitable will, that was never conquered save by the Omnipotent Being who made him. He never interpreted any

apparently insurmountable obstacle, or appalling danger, as a providential call to lay down his arms and retire from the field. Difficulties never terrified him. Opposition only goaded his determination to more resolute and persevering endeavor; and the greater the odds against him, the higher would his courage rise to do all—and to dare all for the vindication of his principles. This giant will, that was never shorn of its locks, that laughed at impossibilities, that mocked at disease and suffering, inspired him with untiring industry and unflagging energy. He often remarked that the will can conquer pain, and command the shattered nerves to hold their peace. On one occasion, when the night was dark and inclement, and his whole frame writhing with agony, he assumed a posture of defiance, and emphasizing his words with his crutch, while his chamber rung with the echo, he rose with determination declaring that he would not “stand it any longer.” Pushing out into the dismal darkness, against the earnest remonstrances of the members of his household, he returned, after several hours of gymnastic exercise, and exclaimed, with an air of triumph: “I told you so. Any man may subdue pain, if he only has the will to do it.” \* \* \*

Living as he did for so many years, a mechanical existence, artificially supported, his life exhibits the most remarkable instance which we have ever known, of the sublime triumph of mind over matter—of the indwelling spirit over the external body. Here is a problem for the materialist; a mysterious exception to the theory that mind is the result of organization, and depends for its vigor and energy upon bodily health and strength.

When he lost the use of his limbs, he still continued to take his daily drives, being lifted into and out of his carriage; and propped up in his old study-chair, he was still surrounded with all the leading papers and magazines of the day, both of American and European publication. He kept fully abreast of the age, and up to the last hour of his life he could have traced out a complete map of modern thought, with all its broad currents and tributary streams. \* \* \*

Since the beginning of his ministry in 1832, he had received more than five hundred additions (to the membership of the Church) many of whom are now useful ministers of the gospel.

His success in  
his church.

During the period from 1832 to 1846 there were added three hundred and fifty-four white, and one hundred coloured members, of whom nine became ruling elders and seven entered the ministry. \* \* \*

That he was ambitious, without vain-glory, is His ambition. demonstrated by his whole ministerial life, during which, in every measure to which he laid his hands, he adopted the very course that imperils reputation and the very last that vanity would have chosen; at the same time declining complimentary and enticing calls in every direction, almost any one of which would have been advantageous to his reputation and fame. \* \* \*

SOOCHOW, CHINA, Dec. 27, 1873.

*My Very Dear Mrs. Smyth:*

The last papers have brought me the tidings Dr. Dubose. that your honoured husband has been called away from the scene of his earthly labours. From this distant land I would desire to drop a tear upon the grave of departed worth.

You remember when it was I first saw Dr. Smyth. I honoured him then as he stood amid the wreck of his bodily powers in all his grandeur. I cannot find words to tell you what an impression he made upon me. His few words to me, from time to time, made more impression upon me than the mightiest sermon. He seemed to inspire me with the thought of trying to do mighty things for the Church by the force of hard work, and oh! that sublime position of holy adoration his soul had attained. The Master took him home full of glory. He has been a giant in the Church. Oh, that God would raise up an army of preachers with his spirit. \* \* \*

Most sincerely and truly,

Yours, in a heathen land,

HAMPDEN C. DuBOSE.

*Extract from the address of the REV. C. C. PINCKNEY, before the Bible Society of Charleston, S. C., at their 63d Anniversary, January 19, 1874.*

Our next oldest Vice-President, Dr. Smyth, Dr. Pinckney. has also finished his course of suffering. He has borne about a body of death for many years; but his tottering steps constantly brought him to our quarterly and annual meetings. Yet with this diseased body and enfeebled mind,<sup>2</sup> his energy of will made him abundant in labors unto the end. His familiarity with all current theological literature often surprised me, and I have never felt more self-condemned than

<sup>2</sup>Enfeebled because of the diseased body; not otherwise.—Ed.

when coming out of the study of that indomitable man. Mere wreck that he was, he knew more, especially of English writers, than any other minister of my acquaintance.

"For my name's sake thou hast labored, and hast not fainted," might be his truthful epitaph.

NARRAGANSETT PIER,  
RHODE ISLAND.—

Aug<sup>t</sup> 10. 1874.

MY DEAR SIR,

Your letter of the 4<sup>th</sup> inst. was forwarded from Dr. Hodge. Princeton to this place, & has just been received.

The son of a friend is himself a friend. As I knew your lamented father during his whole ministerial life and always held him in high esteem, it was a real gratification to me to receive a letter from his son. I recently had a similar gratification in getting a friendly communication from the son of D<sup>r</sup>. C. C. Jones, who was an intimate friend of your father.

The Faculty of the Theological Seminary will be very happy to place the bust of which you speak, in the Library of the Institution. When the Seminary opens and the Professors are again together, you may expect to receive the formal expression of their thanks. In the mean time, I thank you in their name.

I shall have great pleasure in perusing the memorial of your father's active and useful life. Few men exhibited such indomitable energy in endeavouring to serve the cause of his Divine Master under the most adverse circumstances.

Very sincerely your friend,

CHARLES HODGE.

M<sup>r</sup>. Augustine Smyth.

S. C.

*Theological Seminary.*

PRINCETON N. J.

Sept. 28. 1874.

A. T. SMYTHE, ESQ.

DEAR SIR,

Two or three weeks since, on my return from an absence of several months Dr. Hodge informed me of the donation which he had received from you for our Library. The bust shall be set at an early day against one of the alcoves of the Library, as you desire, & the memorial volume placed in their shelves.



In behalf of the Trustees I hereby make formal acknowledgment of your gift, and assure you of the gratification which all connected with the Seminary feel on being assured that the Institution was so remembered by your honored father.

In accordance with a vote of the Directors, sanctioned by the Trustees, we are setting apart an *Alumni Alcove* into which we wish to gather the publications of all alumni of the Seminary.

I am about soliciting of the living alumni, & of all acceptable representatives of deceased alumni, the material that should find a place in that alcove. Some of your father's writings I am sure we have; others I am equally sure we cannot have. We wish, where it can be, to secure fresh copies of volumes and pamphlets (bound or unbound), that shall find their first & only place in this alcove. Other copies that we may have will be for use in their appropriate departments. Can you get together for us anything like a complete collection of what your father published during his busy & useful life?

I remain, dear Sir,

Yours very truly

CHAS. A. AIKEN.

Librarian.

The small porcelain bust, made in Edinburgh in 1851, stands in a prominent place in the library of Princeton Seminary, near the portraits of Dr. Miller, Dr. Hodge, and other old friends. The newly printed, complete edition of his works will shortly find a place on the shelves in belated response to the foregoing letter. There are other and later enquiries for Dr. Smyth's writings among the old papers, the most important being a request from the Presbyterian Historical Society, in 1877; there are also calls for copies of his portrait to be used in various publications; but, at the present time, his books are most valued, as he himself prophesied, "in an encyclopædical light."

With this letter from his beloved Princeton, this volume ends.

## APPENDIX

## SMYTH GENEALOGY.

Extracts from the family bible of JOSEPH SMYTH I, of Belfast, Ireland; grandfather of DR. THOMAS SMYTH.

<i>Births.</i>	<i>Deaths.</i>
Joseph II, May 14, 1759.	April 15, 1809.
SAMUEL, 1 a. m. August 11, 1763.	September 24, 1847.
William, June 26, 1766.	
John, December 25, 1768.	
Thomas, May 5, 1772.	
Jane, June 19, 1774.	
Jean, April 16, 1776.	July 28, 1779.

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SAMUEL SMYTH or SMITH, married Ann, or Agnes, Magee, of Saintfield, Ireland, January 18, 1793. She was born July 27, 1772; died August 23, 1832.

<i>Births.</i>	<i>Deaths.</i>
Joseph III, December, 1794. m. Jane Carleton.	October, 1853.
Elizabeth, February 15, 1796.	October 16, 1799.
Child unnamed, May 5, 1798.	
James, September 20, 1799.	January 18, 1876.
Samuel II, April 20, 1804.	April 19, 1834.
Ann, December 19, 1801.	August, 1803.
William II, July 15, 1806.	Disappeared.
THOMAS II, at 6½ a. m. June 14, 1808.	August 20, 1873.
Robert Magee, March 20, 1810.	August 30, 1840.
Anna, May 9, 1812. m. James Plunket.	December 7, 1877.
Isabella, February 16, 1814. m. Henry Fauntleroy.	December 6, 1876. 1896.

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THOMAS SMYTH, was married to Margaret Milligan Adger, on July 9, 1832, by William A. McDowell, D. D., in the Second Presbyterian Church of Charleston, South Carolina, at sunset. She was born in Charleston, July 7, 1807; died July 23, 1884, at Woodburn, Pendleton, South Carolina.

<i>Births.</i>	<i>Deaths.</i>
Sarah Ann Magee, November 20, 1833.	November 27, 1837.
Susan Adger, March 22, 1835.	December 2, 1837.
James Adger, Tuesday, June 8, 1837.	
Augustine, December 10, 1840.	November 17, 1841.
Augustine Thomas, Wednesday, October 5, 1842.	
Susan Dunlap Adger, Friday, May 17, 1844.	October 22, 1886, at Blackwell Springs, North Carolina.
Sarah Ann, Tuesday, February 3, 1846.	
Joseph Ellison Adger, Monday, October 26, 1847.	
Jane Anne Adger, Sunday, March 4, 1849.	May 9, 1914.

JAMES ADGER SMYTH, m. (1) March 14, 1860, Annie Ransom Briggs, b. October 5, 1838; d. June 20, 1901.  
(2) November 17, 1903, Ella Calvert Campbell, b. October 1, 1864.

*Births.**Deaths.*

Sarah Ragin, November 10, 1861.  
Ellison Adger II, October 26, 1863.  
Robert Adger, July 25, 1871.  
Margaret Milligan Adger, February 17, 1873. June 22, 1877.  
Richard Briggs, October 28, 1875. September 2, 1912.  
Margaret Milligan Adger II, March 9, 1879.

*Ellison Adger Smyth II*, m. December 29, 1897, Grace Catherine Allan, b. August 9, 1869.

*Births.**Deaths.*

Thomas III, October 15, 1898.  
Amey Allan, December 1, 1900.  
Joseph Ellison Adger V, October 28, 1903.  
Grace Allan, June 18, 1907.  
James Adger IV, October 25, 1909.

*Robert Adger Smyth*, m. April 10, 1902, Ella Anais McGahan, b. February 4, 1874.

*Richard Briggs Smyth*, m. January 22, 1902, Florence M. Gadsden, b. June 8, 1877.

*Births.**Deaths.*

Phœbe Gadsden, October 21, 1902.  
Ann Ransom, September 16, 1904.  
Florrie Morrall, April 8, 1908.  
Elizabeth Caldwell, July 6, 1909.

*Margaret Milligan Smyth*, m. June 27, 1905, John S. A. Johnson, b. August 10, 1878.

*Births.**Deaths.*

Sarah Smyth, October 10, 1906.  
James Adger Smyth, December 27, 1907.  
Katherine Morris, August 13, 1912.

AUGUSTINE THOMAS SMYTHE, m. June 27, 1865; Louisa Rebecca McCord, b. August 10, 1845.

*Births.**Deaths.*

Louisa Cheves, July 31, 1868.  
Augustine Thomas II, December 21, 1871. August 1, 1884.  
Hannah McCord, June 15, 1874.  
Susan Dunlap Adger II, March 20, 1878.  
Langdon Cheves McCord, February 7, 1883.  
Augustine Thomas III, January 25, 1885.

*Louisa Cheves Smythe*, m. October 29, 1890, Samuel Gaillard Stoney,  
b. September 18, 1853.

*Births.**Deaths.*

Samuel Gaillard II, August 29, 1891.  
Augustine Thomas Smythe, October 12, 1894.  
Harriet Porcher, November 6, 1896.  
Louisa McCord, September 8, 1898.

*Hannah McCord Smythe*, m. December 5, 1900, Anton Pope Wright,  
b. August 24, 1872.

*Births.**Deaths.*

Anton Pope II, October 1, 1901.  
Augustine Smythe, October 8, 1903.  
Bryan Henry, December 5, 1905.  
David McCord, August 1, 1909.  
December 10, 1909.

*Susan Dunlap Adger Smythe*, m. April 2, 1902, John Bennett, b.  
May 17, 1865.

*Births.**Deaths.*

Jane McClintock, May 11, 1903.  
John Henry van Sweringen, January 1, 1907.  
Susan Adger, January 20, 1910.

(JOSEPH) ELLISON ADGER SMYTH, m. February 17, 1869,  
Julia Gambrill, b. November 18, 1849.

*Births.**Deaths.*

Margaret Adger, January 3, 1870.  
Julia Gambrill, August 15, 1871.  
James Adger II, August 15, 1873.  
Annie Pierce, April 13, 1875.  
Thomas III, February 14, 1877.  
Lovick Pierce, June 26, 1878.  
Sarah Ann II, February 29, 1880.  
Jane Adger, September 8, 1882.  
Katie Finlay } August 26, 1887.  
Louisa McCord }  
Ellison Adger III, June 18, 1889.  
Maria Gambrill, March 1, 1892.  
January 28, 1876.  
October 26, 1879.  
December 20, 1879.  
June, 1888.  
November 10, 1895.  
June 23, 1893.

*Margaret Adger Smyth*, m. December 17, 1891, Anthony Foster Mc-  
Kissick, b. June 10, 1869.

*Births.**Deaths.*

Ellison Smyth, September 14, 1892.  
Sarah Foster, May 20, 1902.  
Mary Perrin } November 19, 1904.  
Julia Gambrill }  
Edward Perrin, June 6, 1908.  
September 3, 1903.  
November 20, 1904.  
June 6, 1908.

*James Adger Smyth II*, m. November 7, 1900, *Mary Conrow Hutchinson*, b. March 31, 1876.

*Births.**Deaths.*

*Mary Hutchinson*, September 13, 1901.  
*Joseph Ellison Adger IV*, December 16, 1902.  
*James Adger III*, March 13, 1906.  
*Thomas Lebby*, January 16, 1908.  
*Julia Gambrill*, May 10, 1910.  
*Lovick Pierce*, June 23, 1912.

*Annie Pierce Smyth*, m. April 17, 1895, *Lewis deVeaux Blake*, b. July 20, 1870.

*Births.**Deaths.*

*Ellison Smyth* January 21, 1896.  
*Julia Lewis*, March 17, 1897.  
*Annie Pierce*, Nov. 8, 1900.  
*Edward*, March 12, 1903.  
*Julius Augustus*, March 19, 1905.  
*Sadie*, December 19, 1907.  
*Lewis de Veaux II*, October 29, 1909.

*Sarah Ann Smyth*, m. April 17, 1907, *John A. Hudgens*, b. September 28, 1872.

*Births.**Deaths.*

*John A. II*, August 26, 1908.  
*Ellison Smyth*, June 4, 1910.  
*Sarah Smyth*, December 24, 1911.

*JANE ANN ADGER SMYTH*, m. December 20, 1876, *John William Flinn*, b. July 11, 1847, d. December 28, 1907.

*Births.**Deaths.*

*Margaret Smyth*, March 30, 1878.  
*Jane Adger*, January 8, 1880.  
*Sarah Wilson*, May 28, 1882.  
*Nelly Crawford*, January 1, 1885.  
*Sue Smyth*, July 24, 1889.  
*Thomas Smyth*, May 17, 1891.

*Margaret Smyth Flinn*, m. October 27, 1903, *George Howe*, b. Oct. 3, 1876.

*Sarah Wilson Flinn*, m. July 18, 1907, *McDavid Horton*, b. March 16, 1883.

*Births.**Deaths.*

*Sarah Smyth Flinn*, January 1, 1909.

*Nelly Crawford Flinn*, m. April 18, 1906, *Louis W. Gilland*, b. May 23, 1880.

*Births.**Deaths.*

*Jane Smyth*, March 4, 1907.  
*William Flinn*, July 30, 1909.



*Sue Smyth Flinn*, m. January 1, 1912, Kenneth McIver James, b. November 28, 1886.

*Births.**Deaths.*

Sue Flinn, November 6, 1912.

*Ancestry of Margaret Milligan Adger, wife of Thomas Smyth.*

## ADGER FAMILY.

JAMES ADGER I was born in County Antrim, Ireland, in 1742; died March 25, 1783, and is buried in Dunean, Ireland. He married in 1760 (?), Margaret Crawford, of Toome, County Antrim; born September, 1744; died December 1, 1827, in Charleston, S. C.

*Births.**Deaths.*

Robert I, 1762.

August 20, 1820.

m. Ann—b. 1784; d. April 1821.

William I, November 6, 1772.

August 21, 1836.

m. Susan McCrary, 1790—b. Sept. 6, 1770  
d. June 9, 1862.

JAMES II, November 2, 1777.

September 24, 1855.

m. Sarah Elizabeth Ellison.

Betsy, m. C. Whitlaw.

1803.

Jane, m. ———Kidd.

died in Ireland.

*Margaret Crawford Adger*, m. 2, Robert Rogers of Moneynick, Ireland, foreman of the Adger mill.

*Births.**Deaths.*

Esther, m. —Herron; lived Winnsboro, S. C.

Margaret or Peggy, m. —Whiting; lived in  
Kinderhook, N. Y.

Mary, m. —Clark; lived in Kinderhook, N. Y.

Isabella,

Died three days after  
the arrival of the  
family in New  
York, in January,  
1794.

JAMES ADGER II, b. November 2, 1777, at Moneynick, near Randalstown, County Antrim, where his father had a linen mill and bleaching green. He left Ireland with his mother and her younger children in September, 1793, landing in New York, January 1794; died September 24, 1858. Married, Sarah Elizabeth Ellison, September 6, 1806. She was born on August 27, 1783, d. October 18, 1856.

*Births.**Deaths.*

MARGARET MILLIGAN, July 7, 1807.

July 23, 1884.

m. Thomas Smyth, July 9, 1832.

Susan Dunlap, December 25, 1808.

March 8, 1884.

John Bailey, December 2, 1810.

January 3, 1899.

m. June 29, 1834, Elizabeth Keith Shrewsbury; b. 1812; d. October 11, 1890.

James III, August 22, 1812.

June 28, 1881.

- Robert II, July 17, 1814. May 8, 1891.  
 m. July 26, 1836, Jane Eliza Fleming; b.  
 May 21, 1815; d. December 22, 1871.  
 William II, September 4, 1816. December 14, 1853.  
 m. Margaret Hall Moffett, 1840.  
 Sarah Elizabeth, May 15, 1820. August 15, 1835.  
 Jane Ann, October 14, 1822. February 7, 1899.  
 Joseph Ellison, October 26, 1824. September 14, 1898.  
 m. June 27, 1848, Susan Cox Johnson; b.  
 January 21, 1829; d. January 6, 1905.

### ELLISON FAMILY.

WILLIAM ELLISON. (the Laird), after the death of his wife, left County Antrim, Ireland, in 1742 and settled in Chester, Pennsylvania. Of his five sons:—

The eldest remained, and was executed during the Irish Rebellion.

Andrew, remained in Chester, Pennsylvania.

William, remained in Chester, Pennsylvania.

ROBERT, b. 1742, (Major in Revolutionary Army), removed when 19 years of age, to Fairfield District, South Carolina.

John, removed to Fairfield District, South Carolina.

ROBERT ELLISON, born in Ireland in 1742, d. March 8, 1806; m. May 6, 1772, (1) Elizabeth Potts (daughter of Thomas Potts, who came from Ireland to Fairfield District in 1732.) d. January 15, 1793. m. (2) Jennie Seawright.

#### *Births.*

#### *Deaths.*

- Susannah, January 12, 1774. September 10, 1804.  
 m. May 7, 1793, Rev. D. E. Dunlap, b.  
 April 7, 1768, d. September 10, 1804.  
 William Holmes, September 2, 1775.  
 m. Mary Harrison.  
 John, March 6, 1777.  
 m. (1) Susannah Milligan.  
 (2) Elizabeth Patterson.  
 Robert, June 27, 1779. Lost at sea.  
 Mary, June 27, 1780. 1787.  
 SARAH ELIZABETH, August 27, 1783. October 18, 1856.  
 m. James Adger, September 6, 1806.  
 Andrew, March 1, 1786. 1799.  
 James, June 1, 1788. June 30, 1874.  
 Moved to Talbot, Georgia, 1809. m. in  
 1813, Jane Patterson, b. in County Derry,  
 Ireland, June 9, 1795.  
 Joseph, October 6, 1790. September 10, 1844.  
 m. April 26, 1810, Margaret Adger, b.  
 October 24, 1791; d. May 12, 1854; daughter  
 of William Adger I.

### ARMS.

*The heraldic description of the Smyth arms is as follows:—*

Argent, on a Bend, between two Unicorns' heads couped, azure, 3 lozenges or.

Crest, A unicorn's head erased, azure.

Motto: EXALTABIT HONORE.

One tradition is that the family was originally from Yorkshire.

# "THE ADGAR FAMILY

"James Adgar was from another County & moved to County Antrim.' Married Margaret Crawford of the 'Crawfords of Randalstown.' She was of good family & inherited the beauty & pride of her race. Her Father was Andrew Crawford, a wealthy landholder for those times, & was an Officer on the Protestant side at the Seige of Derry. She was fond of relating stories of the part taken by her Father in that war. He was noted for his bravery and gallantry."

Extract from memoranda by James Adger.

The following letters were found too late to be placed with those of a corresponding date under the head of "Authorship,"—Editor.

Cargill by Perth,  
20th Aug. 1850.

My Dear Sir,

Your note has just come to hand. In reply I hasten to say that it would indeed have afforded me sincerest pleasure to have met with you in person. Some of your works I perused on the banks of the Ganges,—especially the volumes on Apostolic Succession & Presbyterianism. And it may gratify you to know that some of our more advanced Hindu Christian young men have perused these volumes with interest and profit. What a noble instrument is the press, when rightly employed—in thus securing a communion of spirit with spirit even at the uttermost ends of the earth.

Inclosed is a very brief recommendatory note, addressed to the publishers, Messrs Johnstone & Hunter; who may make of it what they deem proper.

I regret that I have not the volume by me; else I might be more specific in writing in the confidence of friendship to yourself.

It occurred to me, when reading it, that, in a new edition, it would be well, to throw the critical review of Genesis forward into its proper place in the body of the work. It is rather a rough hedge to climb over at the outset—at least for the unlearned many.

The first chapter might perhaps more usefully consist (for the sake of the many) of a brief statement of the nature of the subject or question to be treated of, & its importance to the cause of humanity & revelation. This would enable the unlearned reader to enter on the perusal with greater zest and intelligence. Originally written for serial publication, the present arrangement received its peculiar caste. But now when collected into a volume, perhaps the natural order would be (after announcing the pre-

cise nature of the subject in the first chapter) to make the 8th chapter on presumptive arguments the second—to throw chap. III, IV & V into chap. XVI thus making it three or four chapters—to connect chaps: VI & VII with chaps. XVIII & XIX—to combine chaps. I & II with chap. XVII—thus crowning the whole column of evidence with the apex of Scripture testimony.

Then, the *resume* with answer to objections, as now. Pardon me for this hurried crudity & believe me with sincere esteem yours very truly,

ALEXANDER DUFF.

Brechin, 16 Sep. 1850.

My Dear Sir,

The researches of Prof. E. Forbes are I believe, understood to contain the most accurate generalizations which have been gained as to the distribution of plants and fishes. First of all he has attained certain generalizations as to the distribution of plants in the British islands. You will find a reference to these generalizations in Mrs Somerville's *Physical Geography* and also in the last winter's number of the *London Quarterly Review* as well as in the "Aspects of Nature" by Humboldt—But I cannot say where the original paper is to be found. Then by dredging the seas he has arrived at certain laws in reference to the distribution of fishes. He has made a survey of the Egean sea and has a Mr. M. Andrew employed in dredging the British seas. The results have been given in at various meetings of the British Association and will be found, I presume, in the printed transactions.

I do not think that these generalizations settle the question you discuss one way or other. Still they furnish the most correct knowledge we possess of the distribution of the flora—and of a portion of the fauna of a part of our earth. All that it is needful for you to do is to show that they do not interfere with your positions. They all point to certain centres from which the different animals & plants have proceeded. Prof. Henslow of Cambridge has also generalizations on this subject. He divides the Vegetable Kingdom into forty-five provinces.

In taking in these British investigations you do not require to add any new view or argument.—The argument is already in your work. All that is needful is to show that it is so,—and that the fact that plants and fishes have proceeded from certain local centres—does not show that man must have done so.

I am here away from a good public library, I am much taken up with a dying relative, and I am sorry I cannot give more specific information. Besides I am not a *naturalist*, and so am not ready on these topics. Any *naturalist* could direct you to the work in which you could have the information I point to.

Generally I know that Prof. E. Forbes has read papers to the British Association, that he has had a work published by the Roy [?] Society, that he writes at times in *Jameson's Journal*—but I can not point to particulars.

Mr. Carter of New York has written to Sutherland & Knox, Edinburgh, stating that he was just about to issue a stereotype edition of my work. My publishers are not particularly well pleased. I am glad & grateful, as it promises usefulness in a new and important field. I am not sure whether Carter will now distribute the copies we sent of the British edition to the reviews. He will probably send his own instead.

As soon as your work is issued in Scotland I will review it in our *local paper*. I presume that able persons will be employed to review it in the Edin. Organs of the Free Church.

I do not think that my opinion will forward the sale of your work in any way but you are right welcome to quote any sentence or half sentence of the letter I sent you— I am

Yours truly,

JAMES McCOSH.

N. B., Please remember me to Prof. Gibson.





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